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EDITORIALS

ARTICLES ON

COLLEGE RELIGION, HIGH SCHOOL RELIGION,
RELIGION FOR THE ELEMENTARY SCHOOL, AND RELIGION FOR
PUBLIC SCHOOL CHILDREN

THEOLOGY FOR THE TEACHER
THE HOME AND RELIGIOUS TRAINING

RESEARCH INVESTIGATIONS

NEW BOOKS IN REVIEW

DE PAUL UNIVERSITY
CHICAGO
UNIVERSITY



Editorial Notes and Comments

SOME SUGGESTIONS FOR THE TEACHER OF RELIGION AND THE LEGION OF DECENCY

A psychological analysis of the educative process shows us that the teachings of the school are of little avail if the life that surrounds the pupil outside is antagonistic to the ideals of the school. For some time we have been trying to determine reasons why our educational programs do not function after graduation. The findings of the Motion Picture Research Council show the effect of pictures on the moral, intellectual and physical life of the child. We believe these data should be known to all teachers and parents. At the same time, it is hardly possible to conceive not only the extent but the character the Legion of Decency may assume when it has the positive force of our schools behind it. They represent an agency par excellence for making the producers of films "constantly aware of a demand for clean pictures."

We sincerely hope that this present school year will develop a body of literature for the schools to use in guiding pupils toward "a reasonable discretion" in the selection of amusements.

We offer the following suggestions to the teacher of Religion: (1) Do everything in your power to make pupils and older students appreciative of this crusade. Isolated attention is not enough. A systematic program is necessary. If the Catholic schools of this country participate intelligently and whole-heartedly in the Legion of Decency, its

influence will double in value. Not only are children and adolescents over one-third of the present motion picture audience, but parents, and other adults in the home, of necessity will be reminded, and sometimes chagrined, by a population of Catholic children fully conscious of their part in the present warfare against evil motion pictures.

(2) Lists of pictures, issued by sources that have ecclesiastical approval, should receive publicity in the school, that attendance at evil pictures may be boycotted, good pictures may be patronized, and that youth may grow in an identification of values.

(3) We wonder if it might not be helpful if junior and senior high school pupils, and particularly college students, could have some experience *in the school* in recognizing the character of certain pictures from the reviews published in the daily press, far from wise at times, but frequently indicative of immoral tendencies.

(4) Classes of Religion should provide older pupils and students with an ability and even ease, in recognizing the proximate occasions of sin and the part conscience should play in the selection of leisure-time occupations, especially in reading and attendance at plays and motion pictures.

IS OUR EDUCATION CATHOLIC ONLY IN NAME?

At the Thirty-first Annual Convention of the National Catholic Educational Association, Very Reverend Thomas F. Coakley, D.D., pastor of the Sacred Heart Church, Pittsburgh, made this statement: "A very large number of them (schools) are Catholic in name only, and countless numbers of them are no better than public schools." Statistics were given in corroboration of this statement. Dr. Coakley then

made a plea for Catholic education to stress spiritual values and to keep supernatural Religion alive in this world. In stating that Catholics must let society know what the Catholic Church is, Dr. Coakley said: "We must do this, first of all, by intensifying the genuine Catholic life in our Catholic schools and by making them far more Catholic than they have ever been before. Unless we do this, Catholic education is a mockery, and a defense of its schools is hypocrisy, for they have no sufficient reason for their existence."

It is for the realization of the type of Catholic education described by Dr. Coakley that the JOURNAL OF RELIGIOUS INSTRUCTION exists. Monthly, in its pages, it pleads for a more forceful teaching of Religion in our schools, for a curriculum more vitally Catholic, and for the recognition of the educational rights of religious instruction in this country. One can hardly expect, however, for an intense Catholicity to come forth from programs of education that provide abstract content, little or no understanding of modern social issues, and an apologetic place in the day's schedule for courses in Religion, with little or no recognition in scholastic dignity or credits, either from the institution itself or outside agencies.

SOME COMMENTS ON AN INTELLIGENT USE OF THE "JOURNAL OF RELIGIOUS INSTRUCTION"

At times in its editorials and in the contributions of others, this magazine has adopted a negative procedure. However, it is basic in our program to do this only when a more positive attack on the same question seems to lack virility. In calling the attention of teachers of Religion to an unpsychological organization of content, an unproductive procedure, or to a school situation that is unfavorable to religious devel-

opment, we do so humbly, and we want teachers to know that we are always appreciative of the generous, sacrificing spirit of their work with its many admirable accompaniments.

Some time ago we told our readers that the educational position approved by the JOURNAL is manifested only in its editorials. The articles, programs and teaching outlines published in its pages are the work of the individuals whose names they bear. The fact that material is published in our pages merely indicates that we believe a large number of readers will be interested in it from a standpoint of discussion or suggestion. Our publication of this content does not mean that we agree with the writer or, for instance, that every teaching outline for the elementary school level is applicable in every classroom. It is our desire to present to readers a wide variety of content representing a generous selection of expert opinions.

Those teachers would be unwise who would wish to experiment with every teaching plan published in the pages of this magazine. However, we hope that teachers will find in the JOURNAL suggestions or ideas that will be of assistance to them. In addition, we hope there will be times when they will find even greater assistance in the use of material published in these pages. It would be foolish, indeed, for any teacher to think that because material is published in an educational journal that he or she must try it out or that it is always suited for their particular situations.

That teacher will get greatest assistance from this magazine who will use it as a challenge. We present for the consideration of all teachers our editorials. If readers disagree with us, we shall always be glad to publish their opinions on the topics under discussion. We believe that teachers at various levels of our school system will find it helpful to read at times the articles written for other levels than the

one in which they are engaged. We would suggest, however, that they give particular attention to the materials and discussions relative to their assigned fields. The attitude of teachers in perusing any professional magazine should be one of open-mindedness and freedom. They need not and cannot agree with every writer. In some articles they will find, we believe, a challenge; in others, information and an enrichment in their particular field of work, and at times we hope that they will find materials in the pages of this JOURNAL, both in issues of the past and in coming numbers, that they can utilize in their respective fields of endeavor, never, however, believing that there is any obligation or wisdom in an unrestricted use of new material in their classrooms or schools.

"THE CATHOLIC FAMILY MONTHLY"

During the past six months we have observed with genuine interest the publication of *The Catholic Family Monthly*, the official publication of the Catholic Conference on Family Life. This thirty-two page periodical is published by *Our Sunday Visitor* Press. We wish it long life, country-wide circulation, and hope that day will not be far distant when its pages will be multiplied several times. Even a cursory examination of the list of persons who have contributed articles to *The Catholic Family Monthly* will show that the Catholic Conference on Family Life has expert assistance in carrying out its policy. Teachers in the elementary school, in particular, should be familiar with the Conference. We believe that Catholic education, at the elementary school level, will only begin to approach its ideal when Catholic parents and Catholic teachers work together for the religious and moral development of the child. The Catholic Confer-

ence on Family Life, through its publication, *The Catholic Family Monthly*, is a channel through which parents may receive regular guidance in the work of parent education, so essential if fathers and mothers are to assume intelligently their responsibility and obligation in the religious and moral guidance of their children.

EDUCATION FOR TEMPERANCE

What should be the content of the pledge? Rigorism certainly should be avoided. Thus whisky only might be excluded, or whisky and vinous products. Beer might readily be outside the pledge. One's own home might be extraterritorial, at least at meals. These are not normally occasions of intemperance and that is the evil we must combat. Temperance is the virtue we wish to promote, not prohibition, manicheism or fanaticism; not necessarily, therefore, teetotalism. Extremism should be avoided. Remember as a matter of practical prudence the present generation has a nausea for extremes, and considers them a persecution. . . . We should be able to find the happy medium of temperance and Christian liberty and to express it in a simple platform.

Our greatest difficulty will not be in writing a temperance plank but in winning its vote and execution. Where, then, should the campaign be staged? Quite evidently in all the schools. Begin with our grades, the best time possibly being in the eighth or last grade.

...
The time limit of the pledge? I am using "pledge" in lieu of a more attractive word. Twenty-one years of age was the traditional time. Today that age represents a college junior more often than a senior. Twenty-five years of age would be a better pledge limit, as with a return to normal economic times this should find our Catholic graduates settled down to married life.

The motive of abstinence? Here is the all important point. The mechanics of school age, content, and time-limit are entirely subsidiary. To be effective the motive can only be Christ and Christ crucified. Natural appeals and formulas will help but without Christ nothing can be done. One of the greatest evils of prohibition was, that it divorced, necessarily or not, religious motives from temperance in the eyes of most Americans.

In all honesty, should we not confess that it is high time that we preach the Christ of temperance to Catholic students, male and female? I have urged the pledge as one practical method. If there are better ways, let us promote them. But please listen to the ominous clang of the fire alarm.

Rev. Daniel M. O'Connell, S.J., *America*, Vol. LI, No. 11 (June 23, 1934) pp. 252-3.

WHAT TO EMPHASIZE IN TEACHING THE MASS

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Teachers always face the fact that most of what they impart so laboriously will be forgotten, or so confusedly remembered as to be useless as a basis of intelligent action. Correct pedagogy would seem to resolve itself in to the best distribution of emphasis for insuring the retention of the mere *essentials* of the subject-matter. This article asks the question: What is the notion best suited for giving pupils, young or old, a "rememberable" idea of Mass? Of all we give our students now about the Mass, what do we most want to stand out clearly ten years hence, *except* the wholly negative idea that Sunday Mass is an obligation binding under serious sin? For, if Mass *of itself* fails to draw people to the altar, it can hardly be said to be understood.

In the issue of December, 1932, this JOURNAL carried an analysis of reasons given by sixth, seventh and eighth grade children, as to why a Catholic boy, who was a week-end guest in a non-Catholic family, would attend Mass on Sunday. The question was worded: "What are *three reasons*, any or all of which, might have cause this boy to remain firm to his purpose not to miss Mass on Sunday?" It will be seen that there was a probing here for more than *one* reason. In the 567 papers analyzed, there is hardly any reference, even in second or third place, to the fact that Mass is a sacrifice. The singular excellence of sacrificial worship, or the Catholic's unique right and privilege of partaking in Christ's sacrifice, simply did not occur to these children as motives for assisting thereat.

The account of this questionnaire-experiment interested me greatly, because it applied to a large group a test I have often given smaller groups of children, adults, and religious

teachers. All educators know the devices perfected by psychologists for obtaining the first thought-associations by demanding instantaneous responses to flash-cards and the like. My own little trick was to take a group off-guard and demand an instantaneous, oral or written answer in five words or less, of the most important idea of the Mass. Except when dealing with trained theologians (and not always then) did I get answers including the concept of sacrifice. In the minds of many the idea of sacrifice does not seem to be the first idea called up by "Mass."

An acquaintance of mine, a young man of average intelligence surely, the product of a very devout home and a graduate of a Catholic high school, said to me not long ago: "I don't believe I've ever heard an explanation of Mass. I only know we go to it on Sundays, and then go away." He has very likely heard dozens of explanations of Mass, but for lack of proper emphasis, shall we say, he simply remembers none.

No undue importance need be attached to these incidents, still they furnish clues that our catechetical methods stress the thought of sanction-under-mortal-sin to the practical exclusion of all else. Without for an instant losing sight of the precept to hear Mass or glossing it over, we all agree that it is more in accord with the whole scope of the New Dispensation and the Scriptural precept, "I will pray with my understanding *also*,"¹ to stress to the point of indelible impression on children at least *one positive* notion in this matter of the chief act of Christian worship.

To digress for a moment: As far as I am conversant with tradition in this matter, the emphasis on attendance at Mass, rather than on the nature of sacrificial worship, is a mark of only decadent ages. It was present for the first time in the rough era that followed the barbaric invasions and then faded into the background, to become conspicuous again only in our age of modern irreligion. The sanction under sin was only attached to non-attendance at Sunday Mass after people generally had forgotten what sacrificial worship really was. In the Eucharistic literature of primitive Christianity,

¹ Corinthians, XIV:15.

there is only one passage, I believe, that deals with attendance at Mass, and it is expressed in such sacrificial terms as to be almost meaningless to the modern mind. "Warn the people to be constant in assembling in the Church . . .," a bishop advised,² "lest any man diminish the Church by not assembling, and cause the Body of Christ to be short of a member . . . Deprive not our Savior of His members (in making Its oblation)."

Even as late as the Reformation era the emphasis was on the Sacrifice rather than on attendance at it. In Canisius' great catechisms, the larger *Summa Doctrinae Christianae* and the *Parvus Catechismus Catholicorum*, there is ample discussion of the Eucharist, but beyond mentioning it, there is no discussion of the precept of attending Mass. The same is true of another epoch-making catechism, the *Dottrina Christiana* of Robert Bellarmine. The great *Roman Catechism* (called also *The Catechism of the Council of Trent*) treats the matter of attendance at Mass only indirectly, as a part of the sanctification of the Lord's Day: unless it escapes me, compulsory attendance at Mass is not so much as mentioned.

A new distribution of emphasis greets one in later manuals. If I do not cite other and newer ones here, it is not because I have not looked at several, but suppose we cite only the familiar *Baltimore*, as the one on which most of the readers of these lines, I presume, were formed in childhood. In the matter in hand the Number Two *Baltimore* discusses:

Holy Eucharist in general.....	in 12 questions	XXXXXXXXXXXXXX
Holy Communion	in 11 questions	XXXXXXXXXXXXXX
Mass in general.....	in 8 questions	XXXXXXXXXX
Compulsory attendance at		
Mass	in 4 questions	XXXX
Nature of a sacrifice.....	in 1 question	X

Since even an adequate understanding of the Holy Eucharist in general and of Communion is possible only when the sacrificial concepts are understood, and making all allowances for modification by the living voice, are we not here in

² *Didas. Apos. XIII.*

the presence of some risky, pedagogical pyramiding? But to return to our proper topic.

A priest once said before a group of teachers, including myself: "The Mass really *cannot* be explained from the pulpit, because the *notion of sacrifice* is too sublime to be grasped in the space of a sermon." The remark is not quoted as suggesting a clerical attitude, conscious or unconscious, and the man who made it would be the last one to defend it literally. But it is true, that there is no basic phase of the sacrificial process that can be made inescapably plain, and easy, and plain, and correct, and "rememberable" whether in a sermon to adults, or in a catechetical talk to the First Communion candidates.

In the *Summa* of St. Thomas (II-II, Q 85) "sacrifice" is treated under the heading, "The Service of God by Gift." If we teach the notion of sacrifice in the terms suggested by the Angelic Doctor, we find one thought that young and old will understand at once and will cling to with delight. Even a four-year-old understands a gift and gift-offering, and a seraphic jubilarian will find the thought of giving God a gift an inexhaustible source of spiritual strength and joy.

The general sacrificial process expressed in this terminology may be set out as follows:

1. (1) A gift is offered to God as a symbol of self-dedication;
(2) This gift is offered publicly (socially) by our agent, a priest;
(3) This gift becomes God's when put on the altar;
(4) This gift, the priest (and we) pray God to accept;
(5) This gift is accepted by God, and He gives us a return-gift.
2. Applying this to Christ's Sacrifice on the Cross, we have:
(1) Christ's Gift was more than a *sign* of self-dedication; it was the reality of death voluntarily accepted;
(2) Christ's Gift was offered by Himself as Highpriest and all of us;
(3) Christ's Gift became God's on an altar streaming with Blood;
(4) Christ's Gift was offered with a prayer for our ransom;
(5) Christ's Gift was accepted by the Father, and we were redeemed.

3. Applying this to *Christ's part* in Mass, we have:
 - (1) Christ's Gift, self-dedication, is renewed in every Mass;
 - (2) Christ's Gift is still proffered by Himself as eternal High-priest;
 - (3) Christ's Gift becomes God's on an unbloody altar in church;
 - (4) Christ's Gift is offered with a prayer that is sure of acceptance;
 - (5) Christ's Gift is accepted, and grace flows out over the world.
4. Applying this to *our part* in Mass ("Your sacrifice and mine"—Missal), we have:
 - (1) The gifts of bread and wine, which will be transubstantiated into Christ's, *stand for me and all Christians*, are signs of our self-dedication to God;
 - (2) These gifts will be offered to God by Christ primarily, but He wants us *to associate* ourselves with Him, "lest the Body of Christ be short of a member;"
 - (3) These gifts, Christ and our hearts, are dedicated to God, make us His own in a newer, higher manner.
 - (4) These gifts, Christ and our poor selves, are (because of Christ's prayer) inexpressably acceptable to the Father;
 - (5) These gifts being accepted, graces of all kinds, and especially Holy Communion, are given us in return.

Explained in this Thomistic and traditional sacrificial language, holy Mass is understood by young and old as a fresh opportunity each time to unite with Christ and Christained in, Christ's irresistible homage of self-surrender! altar. It thus becomes clear, how my gift, in itself so trivial and worthless, is associated with, is absorbed by, and contained in, Christ's irresistible homage of self-surrender. What youngster is there that will not thrill with delight at the thought of going to Mass *to give himself or herself to God?* And what adult can ever outgrow the need or the support of this sacrificial homage made along with our Mediator and Pontifex: "By Him, and with Him, and in Him, is to Thee, God, . . . all honor and glory." From youth to old age is not this idea of the service of God by gift-giving understandable, dogmatically correct, and broad enough to

support all additional knowledge about Mass, Holy Communion and the purpose and function of the Eucharist as a Sacrament as well as a Sacrifice?

For centuries the Church never mentioned Mass in terms of compulsory attendance. *I do not say we should not continue to teach the precept of the Church.* But we should do something more edifying, i. e., more constructive if we bend our efforts to making clear that attendance at Mass is to be regarded as a privilege and an opportunity to serve God by giving a gift along with Christ.

WHAT IS A RELIGIOUS STUDY CLUB?

It is a small group of people who meet weekly for definite periods of the year, under selected leadership, to improve by co-operative study and discussion their mastery of the Catholic religion. This definition insists upon (1) small groups, rarely of more than ten or twelve members, for otherwise genuine discussion will be impossible. (2) Regular weekly meetings for considerable periods of the year, because continuity of study cannot be achieved if the meetings are held less frequently. It has been found that two sessions in the year, ten weeks in the fall and ten weeks in the spring, can be successfully maintained. (3) Emphasis is placed on selected leadership for each club. The qualities necessary for leadership, however, are common sense and generosity of service rather than brilliancy of scholarship. This will become obvious as we go along. (4) The method of the study clubs as we shall have occasion to repeat is not the lecture method, but that of cooperative study and discussion. (5) The simple immediate purpose of the religious study club is to improve among its members their mastery of the teaching and practice of the Catholic religion.

Most Rev. Edwin V. O'Hara, D.D. *Our Sunday Visitor*, Vol. XXIII, No. 5 (June 3, 1934).

WHAT MAKES EDUCATION PROGRESSIVE?

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Whenever any worthy and desirable objectives are sought in the material world, whenever any economic and social defects are discovered in the life of a nation, immediately education is called upon to supply principles for achieving the methods of attaining the worthy, as well as to provide measures for preventing and remedies for controlling the defective. It is considered generally that, with time, care, and perseverance, education can accomplish anything that lies within the natural capacities and abilities of man. Education is recognized universally as a world-moving power. Yet education has not only failed to prevent but it has also been unable to control existing economic insecurity and modern moral laxness. In fact, it is ordinarily conceded that the fantastic principles and muddled methods of so-called progressive theories of education are at least contributory causes of present economic and moral conditions. Due to the influence of these theories, education has become merely a mirror which reflects the drift of the existing social and economic order. Due to their influence the school has become merely a laboratory in which is tried out every ill-conceived theory of education which chooses to masquerade under the title of progressive.

The controlling factor which has led to the existence of these conditions has been the widespread acceptance of the cant of progressive education. This cant has been broadcast in so authoritative a manner by so-termed educational leaders that it has been mistaken by many excellent people for education itself. This cant by means of which pseudo-progressive theories of education have been promoted, consists of empty and insincere catch-words, shallow and superficial

nostrums, made popular through high-powered salesmanship. The resulting wide vogue of these theories, and the increasing esteem in which they have been held, may be attributed to the tendency of the American people to follow fashions with a maximum of zeal and a minimum of discrimination. Too many who have prided themselves upon being open-minded about these theories have merely been empty-minded. However, the widespread acceptance of these theories presents a real challenge to education, namely: What is basic in a truly progressive theory of education?

To realize the full import of this challenge, it is necessary to analyze these pseudo-progressive theories. The first characteristic of these pseudo-progressive theories of education is the fact that present things are brought to the front and true interests are hidden. Based wholly upon a materialistic interpretation of education, these theories lead to the worship of success and the mania of bigness. Speed, size, and success are the magic watchwords. Because of the glorification of the conquest of the material universe, in the emphasis upon social efficiency, through the promotion of an exceedingly narrow cult of patriotism, educators have been left spiritually out of breath and education has been left spiritually bankrupt. The second characteristic of these pseudo-progressive theories of education is the fact that only the new and the modern are considered progressive even though the new may be useless and the modern may be harmful. This characteristic has led to a planless expansion and a piecemeal reorganization of educational curricula. It has led also to undue emphasis upon the means and methods, the machinery and forms of education to the detriment of its substance. The third characteristic of these pseudo-progressive theories of education is the fact that the doctrine of specific training is the basis upon which they are founded. These theories have set up curricula which consist of whatever one needs to know in order to do whatever one needs to do. Everything is practical, nothing is general. Short-cuts have been multiplied and vocational aspects have been overemphasized. The result is that education has become competitive rather than cultural. The fourth characteristic of these pseudo-progres-

sive theories of education is the fact that disciplined thinking and guided action are sacrificed for a mess of what are termed life-situations. Here, however, these pseudo-progressive theories cease to be honest. Thoroughness and mastery, discipline and hard work are necessary conditions of all successful living. When these theories turned all work into play, education lost something vital. In fact the more closely, these theories have approached the play idea, the nearer education has come to complete disintegration. The fifth characteristic of these pseudo-progressive theories of education is the fact that self-realization and social efficiency have been unduly emphasized. This characteristic has led to bloated curricula filled with individual experiences and with social innovations which lead only to superficiality both in thinking and in doing. The sixth characteristic of these pseudo-progressive theories of education is the fact that although they state their aim most worthily as the integration of personality, nevertheless they make impossible the achievement of that aim. This they do by the very fact that they divorce spiritual interests from intellectual interests. These theories all omit the one factor which mankind has found to be the only source of power sufficient for continuous self-mastery and individual integration, namely, religion.

These pseudo-progressive theories, sometimes inane and often impossible, exert upon the work of the average teacher an influence which is morally harmful and socially dangerous. Basing their schemes upon a "changing civilization," the advocates of these pseudo-progressive theories seem to have forgotten the fundamental fact that though conditions of life grow in complexity, nevertheless the nature of man remains essentially unchangeable. After all it is man who is being educated. Granted that economic enterprises and social customs do change radically, still the basis of right and wrong remains immutable. Therefore, the foundation of a truly progressive theory of education must be the "unchanging." Hence, truly progressive education must be essentially and inevitably a moral activity and not merely a social investment. Because the pseudo-progressive theories of education have overlooked this fact, they lack both a central purpose and a directive force. For, the fundamental failure

of these pseudo-progressive theories has been their inability to instill moral standards and to build a just social order.

True progress must mean something more than a tendency to make man's life narrow by absorbing him in material interests. It must mean something beyond a tendency to establish a purely relative code of behavior in terms of personal well-being and social efficiency. There can be no true progress in education when men are made superficial pretenders; when the belief in the money value of education is stressed; when man's outlook is narrowed to the personal and the social; when spiritual values are depreciated. True progress in education must be something superior to social customs, something beyond measure of mechanical inventions. True progress in education is the advancement of mankind in a knowledge of its frailty and dependence. It involves the elevation of the mind to the infinite source of knowledge; the consecration of the will to the conquest of selfishness; the formation of superior character; the acquisition of true culture. It involves everything that tends to assimilate man more closely with God.

The basic factor of truly progressive education consists of a true knowledge and thorough understanding of the nature of man. Since the direction and guidance of the growth and development of the child depend wholly upon such a knowledge and understanding, every theory of education in its last analysis is nothing more than a theory of the nature of man, and of his destiny. The Christian idea is that man is composed of body and soul, endowed with free will, responsible for his actions, destined for immortality. Therefore, a Christian theory of education must be in conformity with the purpose and aim of man's existence. It must include the development, the guidance, the formation of the complete man. This includes the full range of man's nature: his physical, emotional and social powers; his mental, moral, and volitional capacities. Man is so created and endowed that he is not educated but deformed when his physical powers and social capabilities are developed to the neglect or to the exclusion of his moral capacities and spiritual attributes. A truly progressive theory of education must provide for the

direction of the powers, capacities, and capabilities of men to prepare him to lead an honorable, upright, useful life in order that he may achieve the end for which he was created. To accomplish this a truly progressive theory of education must build an organization of knowledge and skills, of habits and attitudes, of virtues and ideals which will enable man to fulfill life's purposes. Truly progressive education must guide man to think aright, to act aright, to live aright, and for these morality and religion are indispensable. Truly progressive education must develop in man a greater capacity for the achievement of human excellence.

Truly progressive education must be formative as well as informative. It can never be merely an apprenticeship for social efficiency. It must be always the culture of moral and intellectual forces, exemplifying the best phases of life under the best possible conditions, stressing the perfectibility of man rather than his ostensible corruptibility. Truly progressive education must bring about significant modifications in present educational practices, particularly, in the areas of religious and character education. The real challenge to and great task of truly progressive education is, to place first things, first.

"OBLIGED TO COMMUNICATE BEFORE MASS"

Among the greatest hindrances to the understanding and propagation of the Liturgical Movement I should unhesitatingly put the fact that so many of the Sisters, who form our youth, are prevented from acquiring any consistent and basic understanding of the Movement by the "necessity" of receiving Communion before Mass, day after day, the year round.

Rev. Gerald Ellard, S.J. *Orate-Fratres*, p. 348. Vol. VIII, No. 8 (June 16, 1934).

Religion In the Elementary School

ADVANTAGES OF MODERN CATECHETICAL METHODS*

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The subject assigned for the present Conference is entitled, "Advantages of the Modern Catechetical Methods." This title implies that a change in the method in teaching catechism has taken place and that the change is for the better. Indeed, the enormous output of books on catechism is an indication of this fact. Surely, the content cannot be new, nor can there be any variation in doctrine; the only justification, then, for this flood of literature must be an improvement in the presentation of Christian doctrine. In a brief conference, such as this, it would take us too far afield to discuss the details of the several methods proposed. It will perhaps be more profitable to restrict the scope of the paper and to indicate only the departure of the new from the old.

Preliminary to the main question, it is necessary to define the word "modern," as it is used in the title of the paper. Normally in any history "modern" covers any event that has happened since the time of the Renaissance. Yet obviously, it is not meant to have that meaning here. Much fine work was done for the improvement of catechetical method in the

* This paper was presented by Father Long, Superintendent of Schools in San Francisco, at the Second Annual Institute of the Diocese of Sacramento, November 28, 1933.

latter part of the nineteenth century and the early part of the twentieth century, yet it is some of this work that is now under fire. The modern, therefore, does not extend to the earlier years of most of those present here. Within the past few years, Catholic educators have endeavored to adapt the teaching of religion to the procedure that psychology has shown to be the most effective in the process of learning. It is presumed that it is this that the title of the paper particularly envisages. The word "modern," therefore, is taken to cover such improvements as have taken place within the past ten or fifteen years.

There are one or two questions subsidiary to this subject that ought to be mentioned, because they are closely interwoven with any method of teaching religion. The first consideration that springs to the attention of a teacher is: "What is the aim of a teacher in the class of religion?" This question might seem superfluous at first glance, since every teacher will aver that she aims at the pupil's eternal salvation and for his loyalty and devotion to the Church. It is at this point, that aims and methods meet. The catechism is divided into thirty-six lessons, each of which is to be taught to the children. These lessons are parts of a whole; feature and details in a vast picture that the teacher is trying to draw for the pupil. Now, that picture will be lost on the child, unless he can see it as a whole, admire it, be thrilled by it and love it. The individual lessons are parts of the whole and in the course of instruction, his attention is riveted on these particular features. He may know his lessons well; he may be able to recite each lesson in detail, but unless he understands, for example, that observance of the seventh commandment depends on the first lesson—the existence of God, or that, attendance at Mass is intrinsically linked up with the divinity and redemption of Our Lord, he can have no deep appreciation of his Faith. From this it may be seen that instruction, in the ordinary sense, is not the complete aim of the teacher. It is essential, necessary, but it is not the sole objective of the teacher. If she stops here, the pupil will not be able to see the beauty of the forests for the trees. Her chief aim is realization, or to use a more hackneyed term of

the educationalist—motivation. In St. John's Gospel, St. John the Baptist tells the Jews that, "There has stood one in the midst of you whom you know not." They met Our Lord but did not realize nor appreciate who it was whom they looked on. "He came unto His own and His own received Him not." They did not realize; it was not grasped by the Jews that this apparent man, whom they talked to, was the one for whom the nation was sighing and waiting. After some of His miracles, the people glorified God, because He had done such great things among them. Here was partial realization of a great truth, yet not full. In St. Paul's conversion, you see the complete grasping of the significance of Christ's coming and in St. Peter's confession, another aspect of the same thing that led him afterwards to tell Our Lord that he was willing to go the whole way with Him. This should be the aim of the teacher, knowledge and realization of these spiritual truths. Spiritual things are not palpable to the senses, yet they have an objective reality. They impose obligations on everyone and to endeavor to make these things objective and part of the life of a pupil, to give them warmth and reality so that pupils will respond to them, is the aim of a teacher of religion, and method is an aid to this accomplishment.

The second consideration is intimately related to the first point. In her love for divine truth, the Church has been meticulously careful in the expression of truth and in the course of centuries, she has developed a terminology, clear and definite, that expresses her teaching with precision and exactitude. This terminology, the catechisms have preserved and incorporated into the texts which the children had to learn. Technical terms are difficult and to a certain extent meaningless to youthful minds and, for this reason, recent educational theory has been inclined to eliminate them, or put less stress on them than formerly. It must be borne in mind, however, that these terms should be part of a Catholic's vocabulary. They enshrine living ideas, even though the garb is rather stiff and formal. If one may say so, without disrespect, these terms are the Sunday dress of Catholic truth and, like all "good" clothes, they are formal. The ideas,

however, have their working clothes, i. e., they are susceptible of being explained in common, everyday language and the children should become acquainted with them in language suited to their own level and understanding; but they should also be taught that the same heart beats under the more formidable technical terms. It is by familiar usage and application that these scientific terms become part of the common language of the pupil. This is the case with technicalities in arithmetic and grammar. Why not in religion? It is not correct to disregard these sacred colloquialisms of Catholic thought, so to speak, but they should be made colloquial through clear-cut explanation and usage.

Any method has to meet these two considerations, and the catechisms met the second point just discussed so effectively that live teachers soon became dissatisfied with the burden placed upon them. It presented the doctrine of the Church succinctly and clearly but largely in the language of the schools. It lacked, however, either life or stimulation for the pupil. It often degenerated into a rote memory lesson. Towards the close of the nineteenth century and the beginning of the twentieth, several different methods were devised to improve this instruction and to make up for the deficiencies of the current catechisms. The common features of these methods may be thus summarized. The teacher took the lesson for the day and gave a thorough, simple explanation and sought to impart an intelligent understanding of the lesson. She used the acquired experience of the child, the knowledge he had gained in school and in his environment, to clinch her explanation; in fact, all that is understood by the apperceptive mass was utilized in the service of making intelligent the truth she was trying to convey. There followed then an application of the lesson to the daily life of the child, questions were suggested and encouraged, answers were given and thus the difficulties of the child were smoothed out and solved. One lesson was correlated with another, until the whole course of instruction was completed. Bible stories, the liturgy and hymns were made to reinforce the lessons thus taught, and the emotions and the imagination were influenced by symbols, pictures, architecture and

music. The aim of these methods was intellectual conviction, because normally, if the intellect is convinced, the work of the will will naturally follow and the practice of the Catholic Faith will be assured in the lives of the individual pupils. This principle of intellectual conviction is the highest and most intellectual appeal and the only one worthy of a human being.

The several generations of loyal and stalwart Catholics are the justification for the endorsement of this method. Those who still use it point to the fact that the Church is the only institution that has been able to command a willing and reasonable obedience through moral suasion alone. This is due to the type of instructional training that Catholics receive under these several methods.

The more recent educators, however, are prone to question whether the loyalty of Catholics has been due to the method of instruction alone. They are willing to concede its improvement over older systems but they justly point out that other factors have been operative as well. General respect for parental authority, for social and civic order, family, social and racial traditions, cannot be ignored as influences in perpetuating and fostering the love and devotion to Catholic practice exhibited in the lives of these generations. However, they continue, there is a complete change of attitude. A new social outlook now possesses the minds and hearts of children and those powerful helps, that come from family authority and other such sources, have so weakened that they cannot be relied upon as in those other days when the older method was in vogue. If the Church is to meet the conditions under which youthful Catholics have now to live and work, a more effective form of teaching must be given. These educators do not discard the method that they criticize in its entirety. They object that it does not go far enough.

From the psychological side, the moderns claim that the older system made too exclusive an appeal to the intellect. Given the truths and their acceptance, it does not follow that the will is going to act. The life of St. Augustine affords us evidence of that. Abbot de Rance, Mary Magdalene, Dr.

Pusey, and a host of others are outstanding examples, to quote but a few, of this fact. Personal experience will bear out the fact that knowledge, convincing knowledge, does not infallibly drive the will to act. It should but it doesn't. The truth is that it is often overlooked, that the heart has reasons of which the mind knows nothing. This is a paradox, of course, since these reasons are based on knowledge of some kind, or at least intuitions, growths in the heart that are not uprooted by cold logical knowledge. There are more reasons in heaven and on earth than are dreamt of in our philosophy; and Kempis says, "I would rather feel compunction than define it." These things, the modern educators say, should be utilized; mere instruction, explanation and illustration alone are insufficient for this purpose. Hence, they say that new devices are necessary to supplant the old, in order to intensify and knead in, as it were, the impressions conveyed, and these then take up their place as reasons in the heart. They will be more likely to work a deeper interest and greater devotion to religious truths. All the best elements in the older system are retained, simple instruction, copious illustration, the Bible liturgy, hymns, etc., but they are adapted to meet conditions as they are today.

The two phases of school life are provided for in this method, the elementary and the high school. The elementary school is divided roughly into two periods, the first, which includes the first four grades; the second, which embraces the last four. This demarcation is not rigid but this is what it amounts to. The grammar grade period takes care of incipient adolescence.

The elementary school texts are based on the Baltimore catechism. There is a book of religion and a supplementary reader, or both are combined. In the primary grades the question and answer forms are reduced to a minimum or eliminated entirely. The religious ideas that are to be taught are simple and explained according to the grade level of the child. The Fatherhood of God, the Divinity and Redemption of Christ, a general idea of the Church and the last four things, the Sacraments that they will use most, and necessary obligations and duties. These are all set forth in a vo-

cabulary suited to the child's development. The readers reinforce these lessons through Bible stories and other narratives accommodated to the understanding and appreciation of the pupil. In the higher grades more formal catechism is introduced and maturer reading that appeals to the more developed minds of the students. Most of the features of the old system are retained, but the distinctive characteristic of the newer method is in the devices employed to make the pupil think for himself and to stimulate assimilation and the practical application of the lessons to his personal life. The completion test, true and false test, matching exercises, problem questions and suggestive activities are all not merely tests,—which, of course they are,—but they illustrate the truth from various angles and emphasize the relation of one idea to the other. At the same time they stimulate him to think and through this activity imposed on the pupil, impress more deeply the truth to be imparted. They suggest new thoughts and relationships, and the pupil has the consciousness that he is learning things for himself. These devices are simple aids in religious education. They contribute to reinforce the work of the teacher and take away the passivity that is always an obstacle to learning. The acquisition of that knowledge is due partly to his own effort, and experience has shown that knowledge thus gained is more appreciated by the pupil and is more apt to remain. The aim of the teachers, viz., realization or motivation, is more likely to follow when the pupil is active in this way.

The high school method is frankly inductive and social in its approach. It aims to show the Church in its relation to the many problems that the world has to face today. As an organization it can offer the best solution for all questions, social, political and individual, and thus is built up an admiration and love of the Church that will promote loyalty to its laws. Dogma underlies the whole structure of the lessons and in appropriate places, the doctrines to be believed are explained and discussed, together with the duties and obligations incumbent on Catholics. The Church is true portrayed as a necessary factor in the world and its doctrines the only ones that will lead to happiness, social and individual. Our Lord's life and character are the core of the

whole system and a personal love for Him is engendered. Here again suitable reading is recommended and problems suggested that will make real and personal the Catholic religion which all are bound to embrace and practice.

This is but a brief summary of the newer method and, as all summaries, it is inadequate. It will, however, serve to show the trend among religious teachers and present a picture of the procedure followed. Its noteworthy excellence lies in the intenser motivation of the pupil, or better, a keener realization of the truths of Faith and thus tends to promote Catholic practice and devotion to the ideals of the Church. The overemphasis on knowledge is modified; knowledge still retains its important place, but, through the devices employed, it is warmed and vivified into action. Nor is the part that the teacher plays relegated to a minor role. She is the moving spirit, the director of all the teachings, but the pupil is given greater activity and has a greater share in the learning process than heretofore, which, in itself, removes a certain lassitude and passivity that oftentimes accompanies class work. The exercises have not the character of mere examinations; they demand too much of the pupil to be that; but they do stimulate the learning, the assimilation, and the realization of the truths to be learned. It is obvious, then, that this method is only an improvement, an intensification of the older methods that have served their turn.

A further contribution of this improved method, is the help that it gives the teacher. The manuals give well planned lessons for each with very suggestive procedures to make the lessons effective. Nothing is left to haphazard, but every device that recent psychology has made known is employed to drive home the catechetical methods. This in the hands of a resourceful teacher will suggest other profitable ways of presenting lessons, as well as those outlines.

Perhaps a word may be in place here about the revisions of the Baltimore Catechism. Most of these are mere simplifications of the older book with graded lessons and vocabulary. Some append brief explanations at the end of the lesson, but the onus of explaining and correlating the lessons is placed on the teacher.

No human method, of course, is ever perfect and this latest improvement in catechetical methods is no exception. There are certain aspects of the method to which attention should be called if the method is to be successful. The older method had the advantage of clearcut questions, and the arrangement, logical and deductive, tended to promote habits of orderly thinking. The newer method, with its attractive way of presenting necessary information, is rather diffused and, among the young and untrained minds, this is apt to produce some confusion. They may overlook the principal points in the lesson. This is a possibility, but only a possibility, because of the young child's love of detail. The teacher's part is to safeguard against this weakness, and a competent teacher is always able to do this in her remedial instruction. The fact that this danger may be so easily obviated, is not a serious disadvantage to the newer method.

There may, however, be a tendency to overlook the consecrated terms in which doctrine is expressed—the form of sound words as St. Paul called them. In the desire for simplification and clearness, teachers are apt to sympathize with modern psychologists and educators in removing from the child's mind, those burdensome words whose ideas the children cannot unsheath. Again, must this be said, that this is a vocabulary, special to Catholics, and the graduate of a Catholic grammar school should at least be able to tell its meaning to an inquirer, to describe the ideas that the words contain. It is not expected that primary children should be able to master such difficult words as incarnation or transubstantiation, or even infallibility, but these can be introduced in succeeding grades, to focus, as it were, ideas that are already in the minds of the children. Naturally, the question of memory rises at this point, since it is the faculty that must carry the burden. There has been a disposition to ignore this phase of mental activity, because of a contempt of what is called "rote" memory. It can, of course, be abused, but when one realizes the importance of memory, even of the "rote" kind, in everyday life, it is difficult to see why so little attention has been given to its development. If the doctrinal ideas have been perfectly explained and grasped by the pupils, they may easily be linked up with terms that ex-

press them scientifically, and this will not offer a great load for the youthful memory to carry.

The use of the high school method needs some comment. This first phase of secondary education is a preparation for college in the Catholic system and, whether or not the pupils continue in the advanced school, the courses are formed with an eye on the final step of under-graduate education. Religious education in the high school must take cognizance of this fact. In the newer method proposed, the concrete problems that the Church has to face, are placed before the pupils as has been explained. This undoubtedly will induce an appreciation, love and loyalty to the Church much deeper than a mere logical presentation. But in the universities, these pupils will meet with denials of the very fundamentals upon which the beliefs rest. The credibility of the senses and the question of certitude will be denied by the ones that are teaching them. Principles, that were once regarded as axioms—like the laws of identity and contradiction, will be flouted and unless pupils are able to have some deep attachment to these, there is grave danger that much that went before will be undermined. It is possible to give them a working appreciation of the value of these truths in high school. It is not necessary to make them theologians nor philosophers but they should be given a common sense basis for these things; in other words, to appeal to the reasons of the heart, as well as of the head. High school is the place to plant these seeds, and they should be more insisted on than the modern method is inclined to do.

The general appraisal of these methods may be summed up by saying that the newer methods excell in motivation and stimulation and that they have incorporated the best in instruction and illustration that were so characteristic of their immediate predecessors.

WHY THE UNINTELLIGIBLE LANGUAGE OF OUR CATECHISM?

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The purpose of this paper is to demonstrate that the standard English catechisms now in use are unintelligible to the children who are required to use them as textbooks in our schools and churches, for the reason that they are overloaded and shot through with erudite technical terminology, and are weighted down with words of learned length and sonorous sound which are calculated to daze and bewilder rather than illumine the child's mind.

It was my privilege to touch upon this subject in a former paper published in this JOURNAL, and to present as a contributing reason for the present unhappy inadequacy of our basic catechisms to meet the progressive needs of our day, that Catholic scholarship and Catholic influence during the formative period of English literature, were unable to keep pace with the growth and expansion of the English language. The result was, being unable to find or create a Catholic literature expressive of Catholic thought and doctrine, the catechists of that period were forced to adhere strictly to scholastic terminology, which at the time was more or less intelligible to the masses. This same terminology, there being no other substitute in its place, was handed down through the years even unto the present generation.

My present purpose is a further development of the above.

At the time when the technical terms to which I refer were introduced into the English text of our catechisms, the Latin language was the common medium of communication between the more educated classes of all the countries of Europe. It was quite natural, therefore, that Latin terms,

philosophical and theological, should find their way together with many other Latin words into the common English speech. It is admitted that throughout the middle ages, extending even into the seventeenth century, many, if not most, textbooks were written in the Latin language. In the life of St. John Baptist de la Salle (1651-1719), the founder of modern pedagogy, we read that it was due to his influence that the transition of the use of textbooks in Latin to their use in the vernacular was made. The saint labored in northern Europe, but there can be no doubt that his influence, in this matter of change, was felt throughout the civilized world. St. Peter Canisius wrote his catechism first in Latin, about the middle of the sixteenth century. We are justified in assuming that he wrote in Latin for the reason that his work, written in the Latin language, would serve a greater need. One reason advanced to explain the paucity of translations of the Bible into the vernacular in the pre-Reformation period is the fact that both clergy and laity preferred the Latin text to any other. Even the King James version, published in 1611, was very unpopular for many years after its appearance.

It is well known that religious truths were systematized and molded into scholastic form by the schoolmen of the middle ages. The philosophy of Aristotle, with its many subtle terms, taken as a basis, was developed into the system known as scholasticism. By this system Catholic doctrine was expressed with accuracy, and was well understood by those who were versed in the terminology of the schoolmen. In this scholastic mold Catholic truth has been handed down to succeeding generations, and is today embalmed in Catholic textbooks of philosophy and theology. Scholastic terminology is the mold, and every student of philosophy and theology becomes familiar with scholastic speech.

So closely has scholastic terminology become interwoven with Catholic teaching, and Catholic doctrine has been promulgated to such an extent through the medium of scholastic terminology, that it has become difficult to convey a knowledge of Catholic truth, especially in the English tongue, otherwise than through the medium of terms bequeathed to us from the middle ages.

Since, then, Latin had been the language common to European civilization, and text books were written in this language, and Latin was studied by all who made any pretence towards acquiring an education during this period of the development of the English language, and since at that time there was no equivalent of the Latin technical term in the growing English tongue, it is not surprising that Latin scholastic terms were, with little or no change, incorporated into the English language and became the warp and woof of books dealing with religious instruction. From a somewhat exhaustive search through the pages of the *New English (Oxford) Dictionary* it appears that for the most part this took place during the middle English period (1350-1580), which terminates, roughly speaking, with the middle of Elizabeth's reign. During "this period, the speech of England was an ill assorted mixture of discordant ingredients, became an organic combination, animated by a new life, and endowed with vigor and growth."¹

During this formative Middle English Period, it would seem that technical scholastic terms were intelligible to men possessing some degree of learning as they were more or less familiar with the Latin tongue. Because the Latin language was used so extensively it may reasonably be assumed that even the uneducated and children could more readily grasp the meaning of terms which are now the *bête noire* of most teachers and all children.

It does not appear that during the Middle English Period that there was a textbook on religion for children. The textbooks of the period were for teachers only, and apparently were mostly written in Latin. Religion was taught by way of oral instruction.

Since the advent of the modern period of English Literature, which had its beginning from the middle of the reign of Queen Elizabeth (1580), the English language has undergone many more changes than even a superficial knowledge of the writings of Southwell, Spenser, Sackville, Shakespeare and other writers of the period reveals. A cursory search through the pages of the *New English (Oxford) Dictionary*

¹ *Jenkin's Handbook of British and American Literature*, p. 56, 16th Edition. New York: Jno. Murphy Co.

shows that many words once in use are now obsolete, the meaning of many other words has changed, and many new words have been added. It is noteworthy that since the first volume of this huge dictionary appeared in the year 1884, so many new words have come into use as to necessitate a supplementary volume. The English usage, like the style of women's dress, is constantly changing, to such an extent indeed, that one doctrinaire on philology remarks: "The day an English dictionary is published, it is out of date."

It is the contention of the writer of this paper, that, in the field of catechetics, Catholic scholars generally have not lent their efforts to develop the English language in such wise that it will express Catholic teaching intelligibly to children of the present age. It would seem that Catholics have been content to continue to use, both in textbooks and in the class room, the scholastic terminology of the middle ages, despite the fact that these children now live in a different age, speak a different language, and see things in a different light. The apparent indifference regarding this matter possibly had its origin in the first part of the present English period. Due to persecution, to which Catholics were subjected during this period, they had no opportunity to develop a scholarship which would qualify them to become factors in molding English literature. As a result of this inability we have, if not an anti-Catholic, at least an un-Catholic English literature.

Be this as it may, Catholic scholarship labors under no such handicap any longer. At present there is nothing to prevent Catholic scholars from carefully studying the English language, and mastering its idiom, developing it, so to speak, that it may express Catholic teaching intelligibly. It would seem that if Catholics were truly interested in the expansion of God's kingdom on earth, they could build up a terminology and a language expressive of Catholic faith and Catholic doctrine which even the little ones of the kingdom can grasp without too great a mental effort and which even other sheep, outside of the One Fold, can read and understand.

Perhaps a brief sketch of the history of our English cate-

chism will make my position clearer. The oldest catechism in English, according to W. G. Twiney, was written by Lawrence Vaux of Manchester, England, in 1567. Later the *Douai Catechism* was composed by Henry Turberville in 1649. In time, Vaux's *Catechism* underwent a number of modifications. Vaux's *Modified Catechism* and the *Douai Catechism* were used by Dr. Challoner, according to his biographer, Edwin H. Burton, as a basis for a catechism which he published in 1772 under the title of an *Abridgment of Christian Doctrine*. From Dr. Challoner's *Abridgment of Christian Doctrine*, in the course of time, developed the well known *Penny Catechism* of England. Father John Carroll (later Bishop Carroll), after his ordination and return to Maryland in 1774, introduced Dr. Challoner's catechism in the United States. Dr. Shea writes: "Carroll soon after being made Prefect and subsequently Bishop of Baltimore, adopted the catechism used in England."² This catechism underwent some changes and became known as the *Carroll Catechism*, and became the popular catechism of the English colonists. As far back as 1788, Butler's *Catechism* was introduced from Ireland, and in time found rather extensive use. In 1826 Bishop David's *Catechism* was compiled and approved by Bishop Flaget of Bardstown, Kentucky. It would appear that the "yellow back" catechism is a descendant of Bishop David's *Catechism*. In 1862 Deharbe's *Catechism* was translated into English from the German and gradually found favor in many districts throughout the United States. In 1884 the Third Council of Baltimore appointed a committee composed of one archbishop and six bishops to select a catechism and if need be to compile one anew, and when subsequently submitted to the body of archbishops of the United States and approved by them, it was to become the official catechism text for this country. The provisions of the Third Plenary Council were never carried out since the catechism in question was never submitted to the body of archbishops nor approved by them. It is true that it was approved in 1885 by Archbishop Gibbons, presumably in his private capacity as Archbishop of

² Shea's *History of the Catholic Church in the United States*. Vol. III, page 95. New York: John G. Shea, 1890.

Baltimore. As the provisions of the Council were never carried out, the contemplated official *Baltimore Catechism* never came into existence. The so called *Baltimore Catechism Enjoined by the Third Plenary Council* seems to be a compilation of catechisms heretofore used and bears a strong similarity to *Butler's Catechism*. The many current catechisms at present being used in the United States seem to be descendants of either the Baltimore, which in turn is traceable to the *Penny Catechism* of England, or descendants of the Deharbe, which is traceable to the Catechism of St. Peter Canisius of Germany.

All these texts have this much in common that they teem with technical terms taken bodily from scholastic terminology. Perhaps at one time these terms were intelligible to English speaking people, but I contend that these texts are not intelligible to children of the present age. Undoubtedly scholastic terminology is here to stay, and it serves a very useful purpose for advanced students, but serves no purpose for children in the elementary grades, for the reason that it serves no purpose as a medium of communication of thought to children. I maintain that a new terminology, so to speak, must be developed, or at least a manner of English expression must be worked out which accurately and intelligibly expresses Catholic doctrine for children and the uneducated.

OBJECTIVE TESTS BASED ON "THE BALTIMORE CATECHISM, NUMBER TWO"

LESSON I, THE END OF MAN

Editor's Note: At the request of a number of our readers the JOURNAL is beginning the monthly publication of objective tests based on the content of the *Baltimore Catechism, Number Two*. This material should serve two purposes. Those teachers who, either through choice or necessity, use the catechism as a basic text will find the tests of value in giving pupils assimilative content of a more varied character than they are accustomed to use. Teachers, who are using a more psychological approach in their presentation of Christian Doctrine, will find the following content helpful in diagnosis and in testing. No test of the completion form has been included in this material. Teachers can easily prepare a test of this type by using the answers in the Catechism and omitting key words for pupils to insert.

In the spaces (.....) after the words in Column I write the letters of the group of words in Column II which will complete the sentences.

COLUMN I

1. We must worship God. (.....)
2. God speaks to us (.....)
3. We must take more care of our soul (.....)
4. Man is a creature composed of body and soul, (.....)
5. God has given man (.....)
6. When the *Catechism* says man has understanding it means (.....)
7. God is the Creator of (.....)
8. Free will is the power (.....)
9. We must take more care of our soul than of our body because (.....)
10. The word *everlasting* means (.....)

COLUMN II

- A. understanding and free will.
- B. we shall save our souls.
- C. in losing our soul we lose God and everlasting happiness.
- D. to choose the right or wrong.
- E. by believing in Him, hoping in Him, and loving Him with all our heart.
- F. than of our body.
- G. the chief truths which the Church teaches.
- H. we pay Him the honor due to Him alone.
- I. out of nothing.
- J. by doing His Holy Will.

- | | |
|--|---|
| 11. If we worship God with faith, hope and charity (.....) | K. "never comes to an end." |
| 12. In the "Apostles' Creed" we shall find (.....) | L. that he has the power of knowing right from wrong. |
| 13. A creature is made by God (.....) | M. heaven and earth and of all things. |
| 14. We serve God (.....) | N. through the Catholic Church. |
| 15. When we worship God (.....) | O. and made to the image and likeness of God. |

II

Each word or set of words in Column II matches a word or group of words in Column I. In the space (.....) after each word in Column I, print the key letter of the word or group of words in Column II which matches it.

COLUMN I

COLUMN II

- | | |
|--|---|
| 1. He made the world (.....) | A. Man |
| 2. A list of the principal truths of faith stated in a few words (.....) | B. Free will |
| 3. A creature composed of body and soul and made to the image and likeness of God (.....) | C. Everlasting |
| 4. It is a spirit that will never die and has understanding and free will (.....) | D. Man's soul |
| 5. The twelve men chosen by Christ to carry on His work (.....) | E. Why we should take more care of our soul than of our body. |
| 6. The power to choose the right or wrong (.....) | F. How we shall know the things which we are to believe |
| 7. A living being which cannot be seen or touched (.....) | G. Greed |
| 8. To know Him, to love Him, and to serve Him in this world and to be happy with Him forever in the next world (.....) | H. A Spirit |

- | | | |
|---|---------|--------------------------------|
| 9. More important than his body | (.....) | I. How the soul is like to God |
| 10. To pay God the honor due to Him alone | (.....) | J. Creator |
| 11. In losing our soul we lose God and everlasting happiness | (.....) | K. The apostles |
| 12. We must worship God by faith, hope and charity, that is, we must believe in Him, hope in Him, and love Him with all our heart | (.....) | L. Why God made me |
| 13. From the Catholic Church, through which God speaks to us | (.....) | M. Worship |
| 14. The One who made all things out of nothing | (.....) | N. What we must do to be saved |
| 15. The word that means "never comes to an end" | (.....) | O. God |

Number the following phrases in the order in which they are given in the "Apostles' Creed."

- 1. I believe in God, the Father Almighty, Creator of heaven and earth;
- 2. suffered under Pontius Pilate
- 3. the third day He arose again from the dead.
- 4. from thence He shall come to judge the living and the dead.
- 5. the communion of saints,
- 6. and in Jesus Christ, His only Son, Our Lord;
- 7. was crucified, died and was buried.
- 8. who was conceived by the Holy Ghost,
- 9. He descended into hell;
- 10. the forgiveness of sins,
- 11. I believe in the Holy Ghost,
- 12. the resurrection of the body, and the life everlasting. Amen
- 13. born of the Virgin Mary,
- 14. He ascended into heaven and sitteth at the right hand of God, the Father Almighty;
- 15. the Holy Catholic Church,

IV

Answer YES or NO.

1. Is the Blessed Virgin the mother of Our Lord, Jesus Christ?

2. Does the Catholic Church tell us what we are to believe? _____
3. Should we take more care of our body than our soul? _____
4. Is man able to know what is right from what is wrong? _____
5. Does the prayer "Our Father" give all the truths which the Church teaches? _____
6. Will Christ, the Son of God, judge the living and the dead? _____
7. Is it enough for man to believe in God and then do as he pleases? _____
8. Were there fifteen apostles? _____
9. Can man make anything out of nothing? _____
10. Can you see your own soul or the souls of others? _____
11. Did God make all things? _____
12. Did God make you just to be happy in this world? _____
13. Should man live only to be happy in this world? _____
14. Does God expect you to serve Him in this world? _____
15. Does God force man to serve Him in this world? _____
16. Will the man who does not serve God in this world be happy in the next world? _____
17. Have you a free will? _____
18. Does man's soul live forever? _____
19. Does God speak to us through the Catholic Church? _____
20. If you believe in God, hope in Him, and love Him with all your heart, will you be worshiping Him by faith, hope and charity? _____

V

After each true statement write TRUE. Write FALSE after each statement which is not true.

1. Adam made the world. _____
2. The chief truths which the Catholic Church teaches may be found in the "Confiteor." _____
3. We must take more care of our soul than of our body. _____
4. Man's soul never dies. _____
5. A spirit cannot be seen or touched. _____
6. Man is made to the image and likeness of God. _____
7. Man is more like God, in his body than in his soul. _____
8. God is the Creator of heaven and earth and all things. _____
9. Only the angels have the power to choose between doing what is right and what is wrong. _____
10. Man's soul gives life to his body. _____
11. The only thing necessary to save our souls is to recite the "Apostles' Creed" each day. _____

12. God does not expect man to serve Him in this world. _____
13. St. Peter is mentioned in the "Apostles' Creed." _____
14. Jesus Christ, the only Son of God, never died. _____
15. God made man so he knows what is right from what is wrong. _____
16. God made man to be happy with Him forever. _____
17. Man serves God when He does His Holy Will. _____
18. The Catholic Church teaches that man does not have a free will. _____
19. God speaks to us through the Catholic Church. _____
20. The soul of man will never die. _____

KEY

I

- | | | |
|------|-------|-------|
| 1. E | 6. L | 11. B |
| 2. N | 7. M | 12. G |
| 3. F | 8. D | 13. I |
| 4. O | 9. C | 14. J |
| 5. A | 10. K | 15. H |

II

- | | | |
|------|-------|-------|
| 1. O | 6. B | 11. E |
| 2. G | 7. H | 12. N |
| 3. A | 8. L | 13. F |
| 4. I | 9. D | 14. J |
| 5. K | 10. M | 15. C |

III

- | | | |
|-------|--------|--------|
| 1. 1 | 6. 2 | 11. 11 |
| 2. 5 | 7. 6 | 12. 15 |
| 3. 8 | 8. 3 | 13. 4 |
| 4. 10 | 9. 7 | 14. 9 |
| 5. 13 | 10. 14 | 15. 12 |

IV

- | | | | |
|--------|--------|---------|---------|
| 1. Yes | 6. Yes | 11. Yes | 16. No |
| 2. Yes | 7. No | 12. No | 17. Yes |
| 3. No | 8. No | 13. No | 18. Yes |
| 4. Yes | 9. No | 14. Yes | 19. Yes |
| 5. No | 10. No | 15. No | 20. Yes |

V

- | | | | |
|----------|----------|-----------|-----------|
| 1. False | 6. True | 11. False | 16. True |
| 2. False | 7. False | 12. False | 17. True |
| 3. True | 8. True | 13. False | 18. False |
| 4. True | 9. False | 14. False | 19. True |
| 5. True | 10. True | 15. True | 20. True |

High School Religion

SHOULD SOCIAL CONTACT BETWEEN BOYS AND GIRLS OF HIGH SCHOOL AGE BE FOSTERED OR DISCOURAGED BY THE SCHOOL?

REVEREND EDMUND J. GOEBEL

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During the past few years we have witnessed sweeping changes in the scope and scale of American education. Recent modifying conditions in society have not only affected public education, but have cut many wide striking inroads into the field of Catholic education as well. This is particularly true in the problem of school life in our secondary schools. In fact, as things stand today, our Catholic high school heads and teachers are stalled at the cross-roads of choice. They wonder whether they should cast aside the old traditions of "non-social contact" or whether they should yield to popular whims and encourage social activity.

Now we do not say that our Catholic high schools have neglected social training. On the contrary, we definitely know that they have always given the best and the finest in social education. But we must admit that we have failed sadly in fostering social contact between our Catholic boys and girls. In fact, up to a short time ago, we were scarcely beyond the practices prevalent at the time our fathers and mothers were lads and lassies in school. In those days, however, conditions did not require interest in that phase of school life. But today, on almost every side, we see the

need of sensible encouragement. The ever increasing amount of mixed marriages, the many types of promiscuous gatherings, the liberal parent-attitude toward party life and the like, are only so many sentinel lights to warn Catholic educators of their guidance duty.

Indifference to this problem cannot be countenanced. The truth is, youth will get together. If we do not provide means for their meeting, they are bound to arrange their own affairs. Naturally then much of this will be secretive, and it seems to me that we should be more concerned about them and their welfare than to allow it to go on without venturing some remedy.

Last year we discussed at length the problem of "Training Boys and Girls For Future Social Life." The outcome was most gratifying. Of course, like every spiritual encounter, there were many flares seen on the horizon and considerable smoke left in the air, but not without some good. In reality that discussion lead to the advisability of reopening the question under the inimitable title, "Should Social Contact Between Boys and Girls of High School Age Be Fostered or Discouraged By The School."

From what has been said it is evident that my sentiment leans toward social contact. Of course I say this rather conservatively. Yet I personally feel that many of us have been too slow to yield to the changing conditions in American life. We have allowed the element of chance too much leeway. We have not taken seriously the demands of youth. We have been too self-complacent and satisfied with what was good in the past. We have forgotten, all too frequently, our duties as leaders in training for future social life. I do not say that we have necessarily developed a "joy-killing instinct" but, honestly, haven't we frowned too much, at times, on the caprices of youth?

After all our boys and girls are not entirely wrong. It is natural for them to want social contact and they must know that the Church does not forbid friendships and contacts that are good and proper. To my mind it is useless for us to denounce the effects of evil associates and mixed marriages if we ourselves are not doing something constructively

to correct the situation. It seems, too, that this is the sentiment of the Church for, in "The Encyclical on the Christian Education of Youth," we are told in unmistakeable terms that "It is no less necessary to direct and watch the education of the adolescent, 'soft as wax to be moulded into vice,' in whatever other environment he may happen to be, removing occasions of evil and providing occasions for good in his recreations and social intercourse; for 'evil communications corrupt good manners.'"¹

Another thing, our boys and girls are not as bad as they are pictured. Their frequent Communion, their willingness to assist in Church affairs, are clear indications of a much better condition than we often realize. Then, too, it is an added encouragement to know that they are, for the most part, eager to marry Catholics. But are we affording them this opportunity? With all this manifested excellent spirit, is there still something lacking in religious training that causes them to forget the importance of associating with Catholics and marrying Catholics? I would like to deny this and say that the spirit of the age is the great determining factor. True, much of this whole problem rests with the parish, but, be that as it may, we cannot deny that a large responsibility reverts back to the school. Indeed, the objection may be offered that it takes too much time, yet, where is the school that cannot spare some time for that all important work. Upon it depends, in many cases, happiness in this life and likewise in eternity. Surely then the thought of final reward is worth a temporal effort.

Of course it would be folly to propose a social curriculum to supplant the necessary A. B. C's. It would be easier to become topheavy in this regard than in anything else. What we need, therefore, is more foresight than post-mortems, and more common sense than fantastic theories.

I hope that I am not going to be classed as a radical or as a dyed-in-the-wool "social-ist." There are too many good things in the via media for consideration in this specific problem. The fact remains that whether we blind ourselves

¹ *The Encyclical on the Christian Education of Youth*, p. 34.

or open our eyes wide the encouragement of correct social attitudes and Christian social contacts is always of greatest importance.

As Catholic educators, with a common aim, it is proper that we look to the social welfare of our boys and girls. We owe it to our youth. Give them a chance to get together. Help them to form friendships with Catholics. Remember that many of the best Catholic marriages are the result of school-day friendships, and by offering opportunities for social contact we can help solve many a youth problem. In the final analysis, is not that specifically one of the religious aims of the Youth Movement now so emphasized by the Church. In the *Chancery Bulletin* of the Archdiocese of Milwaukee, His Excellency Archbishop Stritch says in a warning note: "The world-movements against Religion are today largely youth-movements. They exhibit an enthusiasm, courage, zeal and ingenuity which teaches us the power for Truth that resides in our Catholic Youth. In our schools very much has been done to fix the foundations for effective Catholic Lay Action, but we must build on these foundations if we are to enlist in the Cause of Christ the full force of Catholic Youth."²

In promoting social activity the school should not invite occasions for criticism. I have in mind particularly the time element. With all the responsibilities we assume it does not seem wise to promote night affairs. Let the parents and the parish take that burden. Our supervision ends with the day much as we would like to keep a watchful eye over our charges from sunrise to sunrise. I do not believe that we should gamble the reputation of the school with the odds of parent supervision. In this era of excessive spare-time the adult members in the home must set the right example.

Consequently, it logically follows that the burden of supervision in these school socials should rest in the hands of parent chaperons. Since the school is a complement to the home certainly parents should have a rightful place in the social supervision of their children.

Of no less importance is the financing of these school

² *Chancery Bulletin of the Archdiocese of Milwaukee*, No. 8, 1933.

functions. Personally I do not believe in the sale of tickets for school affairs of any kind. In too many cases this practice has become a type of 'racketeering'. It seems much more advisable to supplement the practice by issuing a semester ticket on the payment of an established activity fee. We have solved the problem that way and have thereby eliminated the evils of student ticket sales, with the result that the school has been democratized and every student is able to participate in school functions irrespective of family standing or condition.

One more important point must not be omitted. Whether these socials be school-affairs or inter-school-affairs they should be closed functions. Our Catholic high schools are not suited for public socials nor should they be gathering places for the plebescite. The more closely we guard the title of "private school" the more surely shall we preserve the splendid traditions of Catholic education and the more thoroughly shall our schools remain Catholic.

Also, the teacher must be efficient in the methods of Christ. Christ taught virtue from life-situations; He went from the concrete to the abstract. He utilized the background of His bearers in order to exemplify and to lead up to supernatural truths. He demonstrated the rare quality of personal concern for each individual. He had the gift of sympathy. He was courageous in the face of failure and suffering. The Catholic teacher must possess these qualities, as far as is humanly possible.¹

¹ E. A. Pace. "How Christ Taught Religion," *Catholic University Bulletin*, XIV (1908), 735-743; reprinted in: *Catholic Educational Review*, XXIV (Oct., 1926), 449-456, and quoted by Reverend William Russell in *The Function of the New Testament in the Formation of the Catholic High School Teacher*, p. 256.

A DISCUSSION OF THE PAPER: "SHOULD SOCIAL
CONTACT BETWEEN BOYS AND GIRLS OF
HIGH SCHOOL AGE BE FOSTERED OR
DISCOURAGED BY THE SCHOOL?"

REVEREND LEO C. GAINOR, O.P.

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EDITOR'S NOTE: When the JOURNAL OF RELIGIOUS INSTRUCTION learned of the open discussion of Father Goebel's paper, we asked Father Gainor, who participated in the discussion, to prepare this paper for us.

Father Goebel's studies on Catholic high school social life, presented before the Secondary School Department of the National Catholic Educational Association at the convention last year and again this year, have been very stimulating and thought-provoking. I think these presentations makes us all realize the growing importance of social relations among high school students and the necessity for providing safe and wholesome recreation between our high school boys and girls.

Just where the responsibility lies for fostering or encouraging such formal gatherings is a debatable question. Is it a proper function of the high school faculty, priests, brothers or sisters, to assume the role of social promoters or social chaperons? Is this our responsibility or does it belong elsewhere?

This is one of those questions which has to be answered: "It all depends."

The high school student belongs, of course, to the parents, and the responsibility for the social life of the boy or girl should rest squarely upon the shoulders of the mother and the father. But we know from experience that when the high school student is turned over to us for education we are

supposed to develop the child not only in letters but in character and in social life.

The degree to which this social development rests upon the teachers, again, depends upon the particular circumstances. If the high school is a parish school for both boys and girls, then the social life of its students is directly controlled or should be by the pastor. The high school teachers should take their direction from him without usurping authority or responsibility. Speaking more generally, if the Ordinary of the Diocese has promulgated certain regulations or policies relative to dances or social gatherings, the teachers are or should be governed accordingly.

In the absence of these two factors, conditions alter social activities tremendously. Where there are central high schools of boys and girls in the same building, we have one situation. Where there are separate high schools for boys and girls, as is the case in large cities, we have an entirely different situation. Each situation, therefore, must be considered in the light of the existing conditions and the regulations and responsibilities determined accordingly.

I think that we should keep these factors in mind when we attempt to formulate a policy regarding high school social life. What would be practical in one set of circumstances might not be operative in another. But we should realize as educators that it is a perfectly normal response for Catholic high school boys and girls to desire social contacts.

The high school student today is a product of the environment, practices, and beliefs of our own generation. We are responsible for these children. We should, therefore, develop a sympathetic understanding towards them and their social desires. Nothing will be gained by a prohibitive policy or by a "nagging" attitude. If perfectly normal social contacts under proper supervision are not provided for these young people, then, they will seek their recreation elsewhere.

Our clear duty, as I see it, in the new order is to make the young people realize that while our social customs change, while the style of dress and the manner of dancing change, there are some things which do not change. Honor, character, truthfulness, respect, and integrity are above

these changes, since they are based on God's eternal law. To these essential things must we cling and not waste our energies on non-essentials.

Let us not be more Catholic than the Catholic Church itself. Our Church teaches moderation and temperance in all things, food, drink, recreation. We should follow Holy Mother Church. She does not condemn smoking, drinking, dancing, etc., but she does insist upon moderation in all these things. We must teach this moderation to our youth.

In a practical way we must make our social affairs the laboratory in which we develop character. We have our class room lessons in science followed by experiment and demonstration in the laboratory. So, too, our school lessons in propriety, manners and social conduct must be followed by practice, by demonstration, by actual social contact under supervised conditions—the laboratory of social development.

This does not mean an excessive number of social affairs. It means moderation, but school affairs so attractive that the boys and girls will prefer them above all others. It means devising interesting social events so as to bring our children together under as nearly ideal conditions as we can present rather than driving them to public functions over which we can exercise no control.

We must teach them that the hour they get home from a dance is not nearly so important as what they did and where they were. We must teach them that the Church does not prohibit drinking, but she does insist upon respect for self and for womanhood, upon chivalry and manhood, upon virtue and honor.

If we educators can accept the changes in the social order and at the same time cling to the Truth, if parents can adapt themselves to the new conditions and at the same time so pattern their own lives that they will be an inspiration to the younger generation, then we may hope that this heritage of Truth will be passed on to the coming generations.

PARALLEL STUDIES
A COURSE IN RELIGION FOR THE FIRST YEAR
HIGH SCHOOL

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The approach to the subject matter of the religion course in the first year of high school is of paramount importance. The freshman enters high school with the youthful expectation of finding a new world. He does find "a new world," in one sense of the phrase. There are new companions in the high school gathered from many schools of the diocese; there are new methods, new teachers, all in new buildings, or, at least, in new sections of the old building; there are also new subjects, and among them, religion, "ever ancient ever new". It is true, this same freshman, granting that he comes from a parochial school, has had a course in religion extending over eight years. He has been taught the catechism, the Bible. He has assisted at Mass, confessed and received Holy Communion regularly, and in many cases has imbibed something of the spirit of religion. It would be expecting too much of the young aspirant to the realms of knowledge, if aspirant he be, to suppose that he realizes how much of the treasured wealth of doctrine and moral is still unknown to him. He *thinks* he knows the catechism; in fact he boasts of knowing the catechism. To present to him, at this critical moment of anticipation, a book of religion which promises to be nothing more than a repetition of previous repetitions is to forfeit a golden opportunity.

The course in religion for the freshman must have in it that which the expectant mind demands. To present a course in religion uninteresting, because unstimulating and unchallenging, is an unpardonable fault. It is unpardonable,

because of the riches of the content, because of the possibilities of presenting these riches in an appealing and striking manner.

The teaching of religion can scarcely be considered successful if it end in a knowledge of doctrine. The aim of the teaching of religion is beyond knowledge; it is appreciation, love, living.

The teacher in the first year of high school must not fail to lead the boy or girl to realize that the life of the Church as lived in her liturgy is merely an expression of her faith. She should emphasize the fact that in the life of the individual, belief and living can not be separated; and that living the life of the Church is preparing the soul to catch glimpses of things divine.

The "Credo" of the Church is the basis of her "Oro". Her "Oro" and her "Credo" are of one spirit. The Church prays according to her belief and believes as she prays. It seems plausible then as a means of stimulating interest and inspiring appreciation, which should end in love of heavenly doctrines, to study in parallel the Creed, the Sacraments and the Liturgy.

The following pages present a sample of the plan as developed this year with a group of freshmen in mind. Not a small fraction of the time allotted to the religion period is given to lessons in appreciation. These lessons in appreciation consist in expositions made by the teacher, analyses and paraphrases made by the students and presented to the class, floor talks, discussions, oral and written reports on chapters from the life of Christ and other assigned reading.

The aim of the teacher in her lectures is to elaborate the ideas of the pupils gained by their reading, to strengthen their faith and increase their love, and to raise them gradually to the level where they might experience, even in a small degree, something of the intimate mystical union of the soul with Christ, to bring them to realize what it is to be a member of the Mystical Body of Christ, to produce in them "the ecstasy, the peace, the surging tumultuous insatiable hunger for the infinite Good."

Every "parallel study" requires the reading of some chapters from a life of Christ, chapters from the Gospel, extracts from articles on the Liturgy, from *Orate Fratres* or assigned passages from the *Liturgical Year* by Guéranger. Moreover, the hymns, sequences and other liturgical compositions are studied in the translation. In these studies the pupils analyse the liturgical compositions, memorize them *in toto* or *in parte*, and, when the author is definitely known, as is the case with the Eucharistic hymns, his life is studied. *The Catholic Encyclopedia* is an excellent help in these studies and *Liturgical Prayer* by Abbot Cabrol has an interesting chapter for the teacher who wishes to take the time to present to the class something of the origin of the hymns used in the Liturgy.

The purpose of this plan is to assign as much reading as the individual can do, in order to place in his hands worth while books, to cultivate the habit of spiritual reading, and to lead some and help others in the important duty of sound thinking, earnest reflection, forceful expression of the truths of religion. Discussions are held regularly so that the pupil is encouraged to seek explanations of his difficulties and to strengthen his convictions. Interest in the most important of life's duties is thus stimulated, and it is hoped that with the mind and time occupied with great works, inferior books and pernicious thought will be crowded out of the pupil's life. Good books are external graces which the teacher should try by all means to have placed in the pupil's hands, at the same time teaching how they can be used and how worthy they are of the time spent in their company.

Since it is an aim in these parallel studies to lift the veil and show something of the grandeur, something of the power and beauty contained in the Liturgy, each study is made in the cycle to which it pertains. For example, previous to Advent and continuing through this holy season, the study based upon the second and third articles of the Creed is pursued. "I believe in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary." The doctrines of the two articles are reviewed from a standard text, the prophecies concerning the Messiah are

recalled, the Infancy of the Savior is studied. The Circumcision, the prefigurement of Baptism, to which Jesus submitted as a formal sign of His membership in the Jewish religion, suggests the study of that other outward sign whereby man is made a member of the Catholic Church and is sanctified in Christ to life everlasting. The Liturgy of the Christmas Cycle is then introduced, and the identity of the life of Christ and the life of the Church in her Liturgy is emphasized. The instructions, the discussions, the readings of religion hour during Advent aim to inspire desire for the Savior and gladness in His coming. The key thought of the religion period during this part of the Christmas Cycle is contained in the hymn:

"Thy Savior cometh, Emmanuel,
Rejoice, be glad, O Israel."

This preparation for the anniversary of the birthday of Our Lord is intended as an aid to the full experience of interior joy on the feast of Christmas. The mind thus influenced by the exposition of doctrine and the heart touched by the manifold beauty of the rites of the feast all conduce to the spiritual advancement of the pupils. *The Bible*, the *Life of Christ*, the pupil's *Missal* and the *Liturgical Year* by Guéranger are the chief sources for this study.

The parallel study made during the Christmas Cycle ends with the weeks following Epiphany. The second parallel study begins with Septuagesima Sunday. I present here some pages from the teacher's notebook.

THE CREED

4 Art. "Suffered under Pontius Pilate was crucified, died and was buried.

Cassilly, Rev. Francis, S.J.
Religion, Doctrine and Practice for Catholic High Schools. pp. 383-389.

Laux, Rev. John M.
A Course in Religion for High Schools, Part II, pp. 109-115.

THE SACRAMENTS

O God, Who in this wonderful sacrament has left us a memorial of Thy Passion, grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood, that we may ever perceive within us the fruit of Thy redemption. Who livest etc. Collect—Corpus Christi

THE LITURGY

Same the bread that Christ in leaving to the twelve, each one receiving,

Gave, no one doubt can raise,

Let thy praise be loud and swelling:

Be it joyous, bright and welling,

From a full exulting heart.

Sequence —Corpus Christi.

The Life of Christ

Fillion, The Very Rev.
L.C.S.S.

The Life of Christ

Vol. 3, Part IV. chap-
ters III and IV.

Assignments:

1. Preliminaries of the
Passion. Preparations
for the Paschal Supper.
pp. 353-374.

2. The Last Supper.
Jesus Indicates the
Traitor. pp. 374-394.

3. Institution of the Eu-
charist. pp. 394-409.

Goodier, The Most Rev.

Alban, S.J.

*The Passion and Death
of Our Lord Jesus
Christ.*

Chap. I. pp. 17-21. Chap.

II. pp. 22-52. Chap. III.

pp. 52-78. Chap. IV. pp.

79-118. Chap. V. pp.
118-146.

Meschler, The Rev. M.,
S.J.

*The Life of Our Lord
Jesus Christ*, Vol. II.

1. Preparation of the
Paschal Lamb. pp. 315-
327.

2. Christ Washes His
Disciples' Feet. pp. 327-
339.

3. The Farewell Dis-
course. pp. 339-352.

Cassilly, Rev. Francis, Gueranger, Abbott,
S.J. O.S.B.

*Religion, Doctrine and Practice for Catholic
High Schools.* pp. 195-
223. 264-274. *The Liturgical Year,*
Time after Pentecost,
Vol. I. pp. 179-413.

Laux, Rev. John, M.A. O.S.B.

*A Course in Religion
for High Schools.* pp.
30-77. 103-108. *Living with the Church,*
pp. 118-122.

Beauduin, Dom Lambert, O.S.B.

Liturgy, the Life of the Church.

Busch, William

The Mass Drama

Kramp, Rev. Joseph, S.J.
*The Liturgical Sacrifice
of the New Law.*

The Missal

The Bible

This parallel study was pursued during seven weeks. While the whole Passion of the Savior was read, the concentration of time and effort was placed on the climax of God's love in the Passion, the Institution of the Blessed Eucharist, the Holy Sacrifice of the Mass, and Holy Orders. The Liturgy which radiates from the focal light of the Holy Eucharist engages much of the time, while the mysterious world of the supernatural reality gradually unfolds itself to the earnest mind. The Liturgy of Holy Thursday, the history and Liturgy of the Feast of Corpus Christi, the Holy Mass,

its excellence, its power and its structure are the subjects assigned for written composition. The Eucharistic hymns are analyzed and paraphrased, and the synopses and appreciations of these presented in papers. A collection of the most excellent papers was made and enclosed within an appropriately decorated cover. The culmination of this parallel study was the "Eucharistic Hour," a program of sacred papers which was presented to the rest of the school and Community. Through the cooperative spirit of the music teacher, the class on this occasion rendered in very effective Gregorian Chant the "Sacris Solemnis," the "Verbum Supernum," "Adoro Te," "Lauda Sion," "Pange Lingua."

During this whole study, the *Missal* was constantly in the hands of the pupils. They were made familiar with its content, many of the compositions were memorized. As a result of this familiarity with the thought and form of the *Missal*, they used it during Mass with greater ease and joy and exchanged the practice of "praying during Mass" for the better practice of "praying the Mass." The Ordinary of the Mass received special attention. *The Liturgical Sacrifice of the New Law* by Father Kramp and *The Mass Drama* by Father Busch are enlightening and stimulating helps on this subject.

Such parallel studies call for a repetition or review of the fundamental truths of religion, which is necessary, and at the same time give opportunity for expansion, extensive reading, and intensive study. The indifference or apathy to the religion class is burned up by the fire of the teacher, and the pupils, lead on by her attitude and influenced by her prayers, come to realize that they have in their faith a treasure which all the wealth of the world can not buy. They come to touch the supernatural even now when the mental fashion is anti-supernatural.

Parallel with the review of doctrine, are studied its splendour and magnificence as exemplified in the Feasts of the Church Year, which they will review year after year and of which the Holy Father, Pope Pius XI, says in the Encyclical Letter on the Feast of the Kingship of Christ:

"The feasts of the church year are more suitable for instructing people in the faith and for bringing the fullness of interior joy to their souls than the solemn expositions of the Church's teaching office. For these expositions are generally appreciated but by a few of the learned; the feasts, however, teach and quicken all the people. The spoken word sounds but once; the feasts speak to us every year and at all times. Dissertations have a salutary influence on the mind; but the feast days influence the heart as well as the mind and thus grip the whole man."

College Religion

CATHOLIC ACTION IN THE CLASS ROOM

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What a wonderful opportunity the lay instructor in the Catholic college has to participate in the "hierarchy of the apostolate," true Catholic Action, by taking the social philosophy of the Church with him into his classroom and definitely relating the subject matter of his discussion to it wherever possible. As a lay member of the fold he must know and fulfill his individual duties in the apostolate. As an instructor he has special opportunities to know and to teach. Correlative with such opportunities there are obligations. We are judged here and hereafter with respect to the use we make of our talents. Knowledge, as well as wealth and authority, we hold as a stewardship. There are definite reasons why the lay teacher must participate in Catholic Action.

Catholic education "of the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social," of man, "fallen but redeemed," for actual participation in life for good, must possess a unity whether imparted by cleric or lay instructors. It must be of that quantity and possess that quality which alone measures true human progress. It must be truly liberal, revolving around the spiritual and social philosophy of the Church by which all phases of life are colored and tested. It can and

must be made to produce graduates who can and do know, live, defend, teach, explain and seek diligently to have applied the principles of their faith in the several fields of human relationship in which they must participate as intelligent Catholics and citizens. Such a purpose for Catholic education presents a goal at once a challenge to the ability, the initiative and the Catholicity of both the student and the teacher.

Today we must take the offensive in defense of both the spiritual and social teaching of the Church. While our doctrines were more directly attacked we could maintain a defensive position and explain the errors of the opposition. But we now face a different sort of enemy. Instead of attacking directly and openly, its godless, materialistic poison seeps slowly in to contaminate, undermine and dissolve the very foundations of social order. The Catholic teacher must do his part by taking the initiative in the introduction of the social teaching of the Church into his classes in order that, building on such a firm foundation, he and his students may be actual participants for good in an orderly and truly progressive human society. In his professional capacity the lay teacher can no more undertake to protect the social philosophy of the Church by defending it than he can in his private life. Prejudice has changed to irreligion. The teacher, among others, must take the initiative. Those who would fish must go to the fishing grounds, equipped with the proper nets and lines and poles. The teacher has a favored position and he will be held accountable for the size and quality of his catch. He must take the offensive, but he must be prepared.

The Church has a social as well as a spiritual mission. Her social philosophy is available for lay and cleric in simple, concise form in the papal encyclicals on the state, the family, education and labor. Its practical applications have been interpreted in popular fashion in the writings of cleric and lay authors in periodicals, pamphlets and texts. Since knowledge must precede action the lay instructor must make special effort to become thoroughly acquainted with the whole body of the social teaching of the Church and

specifically with that part of it which relates definitely to his special field of instruction if he is to participate in Catholic Action. After sound knowledge, his next step is to live these Catholic principles in his own private life both within and without his profession. As an intelligent member of the Church he is in duty bound to participate not only in its spiritual but also in its social activities and teachings. Although as an individual member of a parish he may fulfill the strictly spiritual requirements of his religion, he is not living as an intelligent Catholic until he knows, lives, teaches and becomes actively engaged in the actual realization of the social teachings of the Church in practice.

In his professional capacity, as an intelligent teacher, he must bring both the spiritual and the social philosophy of the Church with him to his classroom, by his example and word, and base the subject matter of his class work upon them wherever and whenever possible. It is not enough for him just to admit their existence or to admit the existence of connections between them and his particular subject. In this day, when an offensive is required, he must definitely take the trouble, if it is any trouble, to seek in these teachings the foundations upon which the classroom discussion is based and by which it is actually to be applied. Any less than this and he is derelict in duty as a teacher, for he has violated the right of the student to know.

The words of Pope Pius XI, in the encyclical, *The Christian Education of Youth*, "The mere fact that a school gives some religious instruction . . . does not . . . make it a fit place for Catholic students," it would seem may be applied to Catholic as well as to non-Catholic schools. To be a fit place for Catholic students "it is necessary that all of the teaching and the whole organization of the school and its teachers, syllabus and text books in every branch, be regulated by the Christian spirit It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. . . . Perfect schools are the result not so much of good methods as of good teachers. . . . Ability and skill are more important than methods.

..... 'The harvest indeed is great but the laborers are few.'"

A lay instructor may hesitate to bring the social teachings of the Church into his classroom. He may not feel competent to use them, he may be accused of preaching, he may fear that students in their resentment to the introduction of religion into other than religion classes will take the "opportunity to "ride" him, or he may be doubtful of his authority or his tenure. These reasons may all be grouped under fear and ignorance and again boiled down into ignorance, for the fear is unfounded if the truth is known.

If a lay teacher in a Catholic school hesitates to use the social teachings of the Church in his classes because he lacks confidence in himself it must be that he does not know them well enough. The fault is his own. The demands and the importance of his profession would permit him less than any other of the laity to be ignorant of them and their uses. If the lay instructor cannot trust himself with such subjects in his class, wherever they apply, because he feels that he lacks the proper technique to use them, then how can he claim the pedagogic ability necessary to impart the subject matter of his own specialized field? They are the bases upon which his own subject matter is founded, or they supply the directions for the proper application of his own subject in actual life. The lay instructor must be able to prove that he knows whereof he talks before he can hope to win the confidence of his class. The obligation to teach and to teach the truth rests upon the teacher.

It may be that the lay teacher does not know that the social teachings of the Church exist, or, knowing that they exist, he may not know or care that they apply to his field. There would seem to be little excuse for the teacher. He must already know that the curriculum in the Catholic school is built around the spiritual and social teachings of the Church. He cannot expect the instructor in apologetics to apply its principles in his field for him or in all of the other subjects of the curriculum.

If a layman may fear that he is preaching when he bases the subject of his class on the philosophy of the Church, he

has a partially legitimate fear. As a lay person he cannot preach. This is not his field. But a good lay teacher does not have to preach. He does not have to so overdo the thing that the points he makes float as platitudes in the atmosphere of his class. All he has to do, and all he needs to do, is, sanely and carefully to correlate his subject matter with the central subject of the whole curriculum—philosophy and religion. The experiences of lay instructors show that instead of resenting the so-called preaching of a layman in class, the real student welcomes and appreciates the efforts of the teacher to coordinate his subject with the rest of the curriculum. It gives weight and solid direction to his efforts in that class and relates them to his other classes. He shows his appreciation by his many and varied questions on the Catholic plan for social order, its contents, the reasoning behind it and its actual operation. Many students, particularly those who are somewhat doubtful of their knowledge of their religion, often will ask the lay instructor for information and explanations where they would hesitate to ask the clerical instructor, possibly for fear of displaying their ignorance. A student who knows how the spiritual and social teachings of the Church fit into the more practical aspects of his vocational training will never cease to be grateful to those who have shown him the way. No lay person is asked to display a placard showing his religious affiliation, but neither is he permitted to hide it under a bushel, particularly in his professional capacity which demands that the truth be known and taught.

The hesitancy to teach the social philosophy of the Church, due to uncertainty of authorization or tenure of position, should cause little concern to the lay instructor. As a member of the laity he is invited by the Holy Father to participate in Catholic Action. Catholic Action must be authorized and coordinated. The layman who is teaching truth, who is following the established curriculum of the college, under the guidance of the administrative authorities of the college, which is under the leadership of the hierarchy, possesses the authority to teach and has his efforts coordinated with those of the Universal Church. Where such unification is lacking

the administrative authorities will see that the tenure of office is terminated. On the other hand, certainly there are no persons in administrative positions in Catholic colleges who will seriously and justly object to a lay teacher, who is prepared and has the teaching ability, to apply the appropriate amount of the social philosophy of the Church to his subject whenever the occasion arises. There are too few Catholic lay teachers who have the training and ability to render this service.

Although the motives of the lay instructor who bases his own subject squarely on the social philosophy of the Church may be discredited, such criticism should serve only to stimulate him to greater effort. This philosophy contains the basic principles for the direction of the temporal affairs of man, correlative with his eternal welfare. It is of such importance that it bears repetition in many classes. From the courses in which the first doctrines of religion and philosophy are taught these basic principles must be carried by the teachers into all other classes that they too may be "permeated with Christian piety."

Research Investigations

RELIGION AND SOCIAL ACTION

TO WHAT EXTENT WILL RELIGION MOTIVATE THE SOCIAL CONDUCT OF OUR CATHOLIC HIGH SCHOOL GRADUATES?

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In the Spring of 1933 the writer presented the description of a situation involving Catholic social action to 453 boys and girls about to be graduated from four Catholic high schools. Two of the high schools were conducted by priests, members of two different religious orders, and two of the schools were conducted by sisters, members of two different orders of women.

The following was the situation presented to the students:

1. X_____ Department Store, which carries good merchandise, undersells all other shops on the South Side. Bill Hastings, however, did not want his team to buy their baseball suits at X_____'s because, he said, they did not give their clerks a decent wage. What are three reasons, one or all of which might have caused Bill to take the stand he did?

1. _____
2. _____
3. _____

In Table I, the reader will observe that out of a total of 453 boys and girls, 367 replied with three reasons, 65 students gave two reasons, while 18 students answered with only one reason and three students turned in blank papers.

TABLE I
NUMBER OF REASONS GIVEN BY THE STUDENTS

Reasons	Fourth Year Classes				Total 453
	School A 142 boys	School B 78 boys	School C 172 girls	School D 61 girls	
Three	127	64	123	53	367
Two	12	12	35	6	65
One	2	2	12	2	18
None	1	....	2	....	3
Total reasons given.....	142	78	172	61	453

In the classification of reasons it was discovered that 35 reasons were irrelevant to the question asked and had to be discarded.

Table II gives those reasons that were classified as "jus-

TABLE II
REASONS PERTAINING TO JUSTICE TO EMPLOYEES

Reasons	Fourth Year Classes				Total 453
	School A 142 boys	School B 78 boys	School C 172 girls	School D 61 girls	
He wanted to trade at a store that is fair (just) to its employees.....	52	49	89	42	232
To force X _____ to raise wages.....	20	5	33	11	69
He did not believe in unfair competition	14	16	19	19	68
It was unfair to the employees of other stores	17	1	18	1	37
He believed in just wages.....	8	2	19	6	35
The clerks at X _____'s suffered because of low wages.....	19	1	8	0	28
The store could afford to pay better wages	12	....	16	....	28
The employer is morally bound to pay a living wage.....	5	....	16	....	21
He wanted others to know the store was unfair.....	4	1	3	....	8
The store did not hire Catholics.....	3	....	4	....	7
X's was run by dishonest men.....	1	1	4	1	7
It is a teaching of the Church that laborers should get a just wage.....	....	1	2	2	5
Employees should share in the profits of a business.....	1	2	....	1	4
"Defrauding laborers of their wages" is a sin that cries to heaven for vengeance .....	....	....	....	1	1
"All men are created equal and have an equal chance of living".....	....	....	....	1	1
The store violated business ethics.....	....	1	....	....	1
He was taught to be just in all things....	1	....	....	....	1
Total reasons given.....	157	80	231	85	553

tice to employees." The reader will observe that 553 reasons have been tabulated under this heading. A detailed study of

the table will give some understanding of how pupils expressed these various ideas related to justice. Further study of the table will show how the pupils of each school reacted. While no attempt was made to see if each pupil gave a reason pertaining to "justice to employees" the general picture in Table II shows that there is the possibility that each student contributing reasons gave one pertaining to justice. As the reader studies Tables III-VI inclusive he will observe that twice as many reasons are included under the headings of "justice to employees" than under any of the other headings.

TABLE III
REASONS PERTAINING TO MEMBERS OF HIS FAMILY,
HIS RELATIVES OR FRIENDS

Reasons	Fourth Year Classes				Total 453
	School A 142 boys	School B 78 boys	School C 172 girls	School D 61 girls	
He may have had a relative or friend who worked there at one time.....	39	14	51	10	114
He had a friend who worked in another store.....	3	2	6	3	14
Bill's father owned a department store (or managed one) and he wanted to buy the suits there.....	9	2	....	....	11
Bill had a relative who owned a store....	3	1	....	2	6
His father and brother were union men	6	....	....	....	6
His own parents were wage earners.....	1	....	....	2	3
He has a friend who is in want because of unjust wages.....	....	....	3	....	3
He had heard the store discussed at home .....	....	....	....	2	2
His family manufactured suits.....	1	....	....	....	1
Total reasons given.....	62	19	60	19	160

A total of 160 reasons are included in those classified under the heading "reasons pertaining to members of his family, his relatives, or friends" and presented in Table III. One can see two possible interpretations of the first reason given in Table III. Students either supposed Bill Hastings became familiar with the unjust management of X's department store because he had had a relative or friend who worked there or they implied he might have had more personal reasons, as the result of what he had learned from one who had formerly worked in the store.

TABLE IV
REASONS PERTAINING TO THE WAY HE MIGHT HAVE BEEN
TREATED BY THAT STORE

Reasons	Fourth Year Classes				Total 453
	School A 142 boys	School B 78 boys	School C 172 girls	School D 61 girls	
He had received poor service at X_____'s	22	21	5	4	52
He had a personal grudge against the store	10	6	13	6	35
At one time he worked at that store.....	12	2	9	7	30
He had had an argument with the manager	3	....	2	....	5
He had tried, without success, to get a job there.....	....	3	1	....	4
He had an enemy working in that store	1	....	....	....	1
An injustice had been done to him by the store.....	1	....	....	....	1
He had been caught stealing at X_____'s	1	....	....	....	1
Total reasons given.....	50	32	30	17	129

The data given in Table IV show 129 reasons in all, each of which seem to be the result of a personal experience that students believed Bill might have had at X_____'s.

In Table V, 258 reasons are included under the heading "preference for another store." As the reader studies this table he will observe why these reasons have been grouped together.

A study of all the reasons given by students in analyzing the situation in which Bill Hastings was described will show that it was rather difficult to classify the answers given by students. Table VI gives those reasons that did not seem to belong under the classifications used in Tables II-V.

In planning work sheets for the classification of the data procured from the situation used in this investigation a page was prepared entitled "Reasons that Mention or Imply Religion as a Factor in Determining Bill's Conduct." However, as far as their written expression showed, Religion did not enter into the consideration of the boys and girls who analyzed this situation. Only four reasons were given that are even distantly related to religious responsibility. Each of these reasons was mentioned but once. They are: (1) Active Catholics can do a great deal to shape world policies; (2),

He was a sodalist; (3) Religion may have entered into his decision; (4) "All creatures are created for the honor and glory of God."

TABLE V
REASONS PERTAINING TO PREFERENCE FOR ANOTHER STORE

Reasons	Fourth Year Classes				Total 453
	School A 142 boys	School B 78 boys	School C 172 girls	School D 61 girls	
They could buy better goods at another store	24	28	20	7	79
He wanted to patronize a store that paid union wages.....	18	14	12	4	48
He wanted to patronize a store in his own locality	5	1	11	1	18
He did not want to buy from a chain store	4	3	5	3	15
X_____s charged too much.....	3	4	5	1	13
The merchandise at X_____s might have been stolen goods.....	3	6	2	1	12
He could get a commission elsewhere.....	7	1	....	1	9
He believed in helping those whose business was not so good.....	2	2	2	2	8
He did not like the owner of X_____s	4	....	4	....	8
He wished to uphold a store with good standards	4	1	2	1	8
He preferred to help a small dealer rather than a large store.....	4	2	....	1	7
Other stores stood back of their goods..	2	....	4	....	6
The owner was not of the same religion as he was.....	2	....	2	1	5
He thought the other stores should have a chance.....	....	....	....	4	4
The goods at X_____s were "prison-made" .....	....	....	3	....	3
They could get a better price elsewhere..	....	....	2	....	2
Patronizing X_____s might promote unemployment.....	1	1	....	....	2
X_____s was not interested in their business	2	....	....	....	2
He could not get credit at X_____s.....	....	....	1	....	1
A member of the team was employed in another store.....	1	....	....	....	1
The boys on the team were prejudiced against X's.....	1	....	....	....	1
The manager of X's was of another political party.....	....	....	....	1	1
He knew of a dealer who needed help....	....	....	1	....	1
He liked the suits at another place better	1	....	....	....	1
He was told to go to another store.....	1	....	....	....	1
X's would not give a discount.....	1	....	....	....	1
He was accustomed to buy elsewhere....	1	....	....	....	1
Total reasons given.....	91	63	76	28	258

An examination of the data presented in Tables II-VI shows that an interesting, if not typical, cross section of the boys and girls who were graduated from Catholic high schools in June, 1933 forgot or never knew how to see an economic situation as a religious situation or religious opportunity. Yet Pope Leo XIII in his encyclical on Christian Democracy wrote:

It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion.

TABLE VI
MISCELLANEOUS REASONS

Reasons	Fourth Year Classes				Total 453
	School A 142 boys	School B 78 boys	School C 172 girls	School D 61 girls	
Low wages lower the standard of living.....	12	15	6	4	37
He would be encouraging or giving support to wrong doing.....	2	....	11	8	21
He wanted to teach the boys a lesson....	3	1	6	1	11
He stood for prosperity.....	2	1	5	....	8
Low wages prolong the depression.....	6	....	1	....	7
He would treat others as he would have them treat him.....	....	....	5	....	5
He was going to be a clerk himself some day.....	2	....	1	1	4
Low wages have evil results.....	2	....	1	....	3
Low wages encourage dishonesty.....	1	....	....	2	3
To force the employees at X____'s to join the union.....	2	....	....	....	2
He was studying Economics.....	1	....	....	1	2
He studied this matter at school.....	1	....	1	....	2
Maybe X____'s was in a bad condition .....	....	....	1	....	1
He wasn't a cheap skate.....	....	....	1	....	1
He must have been rich.....	1	....	....	....	1
Other stores might have a tendency to do likewise.....	1	....	....	....	1
Perhaps he was a Jew, looking for all he could get.....	....	....	1	....	1
Active Catholics can do a great deal to shape world policies.....	....	....	....	1	1
To show publicly his disapproval of low wages.....	....	....	1	....	1
He was a sodalist.....	....	1	....	....	1
Religion may have entered into his decision .....	....	....	....	1	1
Total reasons given.....	36	18	41	19	114

Religious education must recognize that modern economic life presents many problems with religious implications. This recognition is essential in considering any complete program for religious development. Truthfulness and honesty, important traits for successful business, are virtues best inculcated when religious reasons motivate the behavior of the individual. The Church has ever denounced greed and unjust practices as violations of religious living, while the encyclicals on labor of both Pope Leo XIII and Pius XI state the teachings of the Church on industrial questions. It is not in the technical matters of industry that the teachings of Religion enter but in all those matters that bear on moral conduct. However, in the present study only one student, out of the 453 who contributed replies, gave the religious principle upon which social justice is based: "All creatures are created for the honor and glory of God."

If religious implications in problems of industry had received adequate attention in the Religion classes of those contributing reasons to this study, or in courses in history, economics, civics or social problems, one would expect to see a more representative mention or exemplification of principles such as: (1) Men are created for God's honor and glory; (2) Society must be organized for the benefit of all the persons composing it; (3) Man has obligations to his fellowmen; (4) Man was created by God to live in families; (5) The doctrine of the mystical body of Christ; (6) Obligations of justice and charity. While teachers may be pleased, and rightly so, with the frequency of mention that Bill Hastings' conduct was actuated by justice to employees and to other merchants, nevertheless the question might be raised: Was this attitude of justice motivated by religious principles? Did Bill act as a religious youth? If conditions were such that he was strongly tempted to forget about justice, would a religious motive give him increased strength in meeting such situations? Or is the wording of the situation such that the answer, "justice to employees," was suggested to students?

Catholic schools exist first and foremost for the development of religious men and women. It is utterly impossible to

expect this development to take place if the school expects Catholic action from its students as a result of transfer of training and indirect teaching. Objectives must be attacked directly. Specific problems, situations and applications in the fields of civics, industry, family life and leisure must be studied in terms of religious obligation and religious opportunity. If these problems are studied in the program of the so-called secular subjects without the proper association with Religion, then that Catholic school is doing no more than non-Catholic education. Catholic education has the opportunity. Catholic education has the obligation. Catholic secondary education must tackle the question of social action as religious action. Where will our high school boys and girls get this training later if the school fails to give it? How many of our Catholic schools are giving this type of education? How many of them during the past year have interpreted the encyclicals on labor for their students in terms of everyday economic life? The topics treated in these encyclicals are not beyond the understanding of the high school student. In addition, there is another question that is important. Those teachers who have not an adequate understanding of the encyclicals in terms of modern economic life are not qualified to guide the study of students. They can never give to others what they have not first themselves. There are some teachers who have a tendency to conceal their own lack of background by pronouncing economic problems, when viewed as religious problems, as too difficult for the understanding of the high school boy and girl. Catholic life and American civilization are in crying need of a laity that understands and appreciates the problems of social justice as questions of religious obligation. What is Catholic education doing about this? Social justice as religious obligations is not too difficult for the secondary school. In fact, the upper grades of the elementary school should recognize it as an important objective.

Theology for the Teacher

GOD, THE CAUSE OF ALL THINGS

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AUTHOR'S NOTE: The JOURNAL during this year, and, God willing, during succeeding years will present in the section, "Theology for the Teacher," a series of articles that more or less follow the *Baltimore Catechism, No. 2*. While no attempt is made to treat each lesson exhaustively or in the exact order of the Catechism, yet it is hoped that the many teachers of this text will be helped in their work by a detailed exposition of the more important points of doctrine set forth in the different lessons. We will open this series with what we consider the dominant feature of the First Lesson.

The writer asks the simple question: Who made the world? and answers: God made the world. He further defines God as the Creator of heaven and earth and of all things. Then he passes on to consider the creation of man, a being composed of body and soul, made to the image and likeness of God. This likeness is chiefly in the soul, which is a spirit, immortal, having understanding and free will. Next he gives the reasons why God made man, he notes the importance of the care of the soul over the body, inasmuch as it is meant for everlasting happiness in the possession of God. After this he indicates how we shall come to that blessed state by the perfect Christian life of faith, hope and charity. Then the Church is designated as the visible organization set up by God on earth that we may know what we are to believe by faith. The lesson closes with the summary of truths to be believed, put forth in that venerable collection, styled the Apostles' Creed.

Anyone familiar with the teaching of Scholastic Philoso-

phy, that full flowering of Aristotelian philosophy, will on reading this chapter hark back to the findings of human reason on the doctrine of causality. He will note that the compiler of the Catechism wished to set forth in its light the fundamental truths that concern the relations of the creature with his Creator even in the natural order, but to which must be added in the present dispensation of grace, his relations in the supernatural order with the essential duties there implied.

Let us offer a more detailed explanation of this doctrine of causality which underlies this first lesson. What do we mean when we speak of causes, when we say that one thing is caused by another, or is because of another? When the notion is carefully analyzed, we mean that one thing, formerly not existing, comes into existence dependently upon something else already in existence. We derive this notion from seeing things uniformly succeeding each other, we never actually perceive the act of causing, yet we are certain it takes place. In our earlier years we may often confuse the occasion or the condition with the cause. Thus we say that the closing of the switch causes the electric light to come on, but as a matter of fact the closing of the switch is merely the completing of a circuit over which the current passes through the bulb and ignites the filaments. Even the circuit of wires is no more than a condition. And so in other instances we loosely speak of causes when we mean occasions, but gradually we learn to distinguish them.

In the development of this very elementary notion of causality, the scholastics perfected the analysis of Aristotle to set forth the different kinds of causes. They pointed out that the most common acceptance of the term is that of the efficient cause, that which does or effects something; yet this is not the only cause but by its very nature implies several other kinds of causality. In creatures, for example, there is always supposed some material upon which this efficient cause acts, for the most skilful artisan cannot produce anything without material. They also noted the many instances in which the principal efficient cause is greatly helped by instruments or tools. Thus the genius of Michelangelo would be helpless to shape the marble without a chisel. They

observed further that in every instance of efficient causality, it is something new that is introduced into the material, something not actually there before but only the capacity for it, and this new thing is that which makes the thing exactly what it is. From the analogy of sculpture, they styled it the *form*. And it is truly a cause, the formal cause. Again before this form was produced in the effect, it must have existed previously as an idea, a pattern or model according to which the efficient cause produced it, for no one gives what he has not, and this is the exemplary cause. Lastly, they observed how every being works for an end or purpose. Hence there exists a final cause or purpose in every action. Every being seeks its good or perfection, and none is satisfied short of the perfect good, filling every need and desire. Hence in each and every action, the being, the efficient cause seeks the good, either as the perfect good or as means thereto. So necessary is this law of action that without the presence of the perfect good in the intention of the agent, he will never go into action at all. And hence while the final cause is the last in the order of attainment or execution, it is the first in the order of intention, impelling the efficient cause to action.

Such are the truths, axiomatic in philosophy, that underly the exposition of doctrine contained in this first lesson of the Catechism. They are fundamental, a part of the heritage of human reason, we act upon their conviction though all cannot formulate them in the terms of the handbook of philosophy. And so even with children we begin with them, for they serve as the easiest approach to the knowledge of the existence of the Deity by the light of human reason. There are many ways by which the mind of man may go up from the visible things of this world to God their Author, but the simplest way is that of causality. For all understand that nothing exists without a sufficient reason, that everything that is made must be made by someone, and that at the end of the series of things caused or effected, which therefore cannot explain their own existence, there must stand One, Who causes all things yet is Himself uncaused, self-existent. One grows in the understanding of the series of causes, actually effecting things but with material furnished them, and in the last explanation, no matter how much of

evolution or development is supposed, they in turn must have been caused by this First Cause of all things, before Whom there is no ulterior reason nor more remote causative principle. So the answer of the adult is the same as the answer of the child to the question: Who made the world? i.e., the visible universe in general, but also whatever falls within the scope of man's immediate perception. God made the world. All things go back to this first efficient cause; they come into existence dependently upon His existence, either immediately or mediately.

Thus we are introduced to the notion of creation. In every instance of causality in creatures, we ask out of what material did the agent effect these things and with what aids. This is implied here and the answer is that God the first cause needs no material. He creates. That is, He calls beings into existence, not only from a previous state of non-existence but also from no previously existing material or subject matter. There is no room then for any disposition of such subject matter, no alteration of it to introduce the form of the new being, neither is there any question of an instrument or tool through which His virtue or power passes into the effect. This seems evident from the analysis of the very concept of creation.

To bring down this notion of the Divine causality to more intimate, personal relation with ourselves, we next contemplate man, the masterpiece of the material creation. He is a composite, having a body like the material, visible universe, but an invisible soul which is the effect of a direct, immediate act of creation on the part of God. While the parents act as the instruments of God in preparing the body which that soul shall inhabit, the spiritual soul will be produced immediately by the great Artificer, from no previously existing subject matter. In it principally shall be set forth the divine Idea, which is the exemplar or pattern in the divine mind of this particular work. This soul manifests outwardly some faint reflection of the infinite perfection of the divine nature. It is, moreover, the formal cause of man; it makes him what he is, a rational creature, of understanding and free will, set apart from and above the brute creation, with which he has a community of nature in his body only.

This soul is a spirit, that is, immaterial in its nature and actions, and thus more perfectly mirrors God than all the perfections of the material order. For in our souls we bear some faint resemblance to that very inner life of the Godhead, which is the knowing and loving of Himself in the eternal, unchanging processions of the Son from the Father, and the Holy Spirit from the Father and the Son, the mystery of the most Holy Trinity.

But there remains yet another aspect of causality. Why did God make us? The answer must be that God made us and all things for Himself. Every being acts for a purpose, for an end, seeking the good. And God as the Perfect Being, the exemplar and model of all creatures in their actions, cannot be thought to act blindly or from necessity. He made us then for Himself. He could not do otherwise. He must act for the perfect good, the last End, which is no other than Himself. If there were a more perfect being, a more consummate good than God, then God would not be God. Yet we must not think that He was compelled to produce anything outside Himself, for He was eternally and perfectly happy in His own inner life, in the possessive contemplation of His own perfection and the loving of His infinite goodness. Always then will it be a mystery, a truth not perfectly understood, why God created at all. But we can grasp in part this mystery—for the good naturally tends to diffuse itself, to share its perfection with others. And so God in His infinite goodness willed all freely to share His perfections, His happiness with others. But since there was none outside Himself with whom He might share His overflowing bounty, He called forth beings from nothing and conferred on them a participation of His perfection and happiness.

There is then no other reason or because of our existence, save God, and there is no other purpose of our life. We were made to know God, and all else that we may know is only an imperfect reflection of His divine perfections. We must love Him, since by nature we must love the good and He is the perfect good, to which all lesser goods merely sharing in His goodness, must be referred. He alone is loveable in Himself above all things, desirable for His own sake; all else has worth only in reference to Him. Only thus living

on earth do we develop and grow according to our nature; for only thus do we realise ever more perfectly that likeness we bear in our souls, and even in our bodies, to this Divine Model who fashioned us. For we strive after a union with Him, a union of mind and heart, which is our manner of possessing Him and finding the happiness that comes solely from the possession of all good. Mainly in the soul, the spirit that cannot die, does our life consist, and we are turned away from material things that the body craves, for they, like a garment, grow old and perish. Here are the things of value, determined by the end, the final cause, God Himself, the Perfect Good, to Whom we attain not as we grasp and handle visible material things, but by faith and hope and love. Faith is set over against knowledge; hope reminds us that while we are in the body we have not as yet attained perfectly; but the crown of all is charity, that striving after the good, which is in doing God's Will, seeking the things that perfect us according to His divine plan and direction; delighting in serving Him, for by it we grow to an ever more perfect union with Him, which is all man's perfection and happiness here on earth, a foretaste of the better things to come.

Lastly, we might have been left to learn these things only by much reasoning and always with the accompanying possibility of error, of mistaking our destiny, failing of our life's purpose. But we are taught of God. Yet He suits His divine revelation to our composite nature, and while helping us within our souls by an interior light, He has given us a visible representative of Himself upon earth, His Catholic Church. She is the great teacher of men, teaching without possibility of error all that we must know to attain to God. She guides and instructs in the power and wisdom of God, nay more she furnishes many means to help us live according to this knowledge which we accept by faith. Thus are we led along the way of life, the Christian Life, that we may know God, that we may love Him, that we may serve Him as we are bound to do from our entire and utter dependence upon Him. Finally so living we attain to the everlasting possession of Him, in which is found the happy consummation of all things. For He is not only our First Cause, but also our Last End, the Perfect Good.

New Books in Review

Teacher's Manual to Accompany a Course in Religion for Catholic High Schools and Academies. By Rev. John Laux. New York: Benziger Bros., 1934. Pp. 64. Price: Gratis.

In these sixty-four pages Father Laux offers guidance to the teacher in using *Part IV, God, Christianity and the Church*, of his high school course in Religion. For each of the three sections in Part IV, the author gives content for the teacher to use in explaining the text, assignment suggestions, and references for teacher and student.

Our Cornerstone of Faith. By Sister Mary Borromeo. Washington, D.C.: The Immaculata Seminary, 1934. Pp. 45. Price 25c.

Teachers of all grades will be interested in this pamphlet. In addition, it may be used as a text by high school and college students. *Our Cornerstone of Faith* is presented under the following headings: Our Cornerstone of Faith; England in Penal Times; The Projector of the Maryland Colony; The Maryland Grant; The English Catholic Exile Movement; The Founder of Maryland; Departure of the Maryland Colonists; Early Successes and Hardships; The Brent Family in Maryland; The Cromwellian Regime; Fendall's Rebellion; Controversy with the Penns; Education in Maryland; Marylanders at School in Europe; Maryland a Royal Province; Queen Anne's Reign a Period of Quiet; Early Maryland Churches; Towns Grew Slowly in Mary-

land; The Carrolls in Maryland; The Last of the Baltimores. The pamphlet contains in popular form the main facts of Maryland's Catholic history. The *Workbook on the Catholic History of Maryland*¹ is based on this interesting approach to the story of religious toleration in this country.

The Rosary. A Social Remedy. By Rev. Thomas Schwertner, O.P. Milwaukee: The Bruce Publishing Company, 1934. Pp. vii+140. Price \$1.50.

Teachers, priests and the Catholic laity in general will find genuine interest in the last publication of the late Father Schwertner. The author shows how meditation on each of the mysteries of the Rosary offers specific help in combating the social evils of our day.

The Breakdown of Money. An Historical Explanation. By Christopher Hollis. New York: Sheed & Ward, Inc., 1934. Pp. xxiii+232. Price \$1.50.

This is a stimulating volume about the depression. It is a text for the layman based on Catholic philosophy. The author is an historian, truly appreciative of the fact that history as it is taught in the schools suffers from complete neglect of monetary facts. We recommend this text to teachers, that they themselves may get an understanding of monetary matters, so necessary in a balanced attitude toward modern life and in the interpretation of civilization to their pupils.

¹ *Work Book on the Catholic History of Maryland.* Commemorating The Centenary of Religious Liberty. Compiled and Published by The Sisters of Providence, The Immaculata Seminary, Washington, D. C.

The Mystical Doctrine of St. John of the Cross. An Abridgement Made by C. H. With An Introduction by Rev. R. H. J. Steuart, S.J. New York: Sheed & Ward, Inc., 1934. Pp. xi+213. Price \$1.50.

Father Steuart, in his introduction, explains that the grace of contemplation may be desired and hoped for by all Catholics. In addition, he points out that many benefits may be derived from contact with ideas as lofty and ennobling as those presented in this volume, even by those who will not go far in the way of contemplation. However, he suggests it as an ideal to all those not grossly insensitive to what is fine or noble, with God meaning something quite different and more to them in consequence. *The Mystical Doctrine of St. John of the Cross* is not easy reading, but the present abridgement is so well presented with headings and sub-headings that the reader has the advantage of mechanical helps that simplify the reading of the text.

This is Christian Marriage. An Exposition of the New Code of Canon Law on Marriage for the Laity. By Rev. Adrian Lynch, C.P. Union City, New Jersey: The Sign Press, 1933. Pp. vii+250. Price \$1.50 net; \$1.60 postpaid.

In question and answer form Father Lynch treats of the following and other topics in a text written for the layman: What is the origin of marriage? Must parents have children? Why is birth control wrong? Is there any lawful alternative to birth control? May sterile people marry? What is meant by the Pauline Privilege? May Catholics marry divorced Protestants, Freemasons, etc.? Does the Church ever allow divorce? What is annulment? Are the rich favored over the poor in annulments? How explain the Marlborough-Vanderbilt and the Marconi-O'Brien cases?

Can an invalid marriage be validated and how? Teachers of Religion will find this text a most helpful reference, the only book in English with which we are familiar that treats of the above named topics for men and women of the world.

Restoration. By Ross J. S. Hoffman. New York: Sheed & Ward, 1934. Pp. x+205. Price \$1.50.

Mr. Hoffman is a professor in the Faculty of History at New York University. In this story of his conversion he shows how the needs and dangers of a human spirit are met and squarely faced in Catholicism. It is his desire to show how a religious skeptic may examine the Catholic Church and know her for what she really is. Professor Hoffman has written from his own thought and experience. As he states in the preface, the book is not filled with deep learning and argument because it was neither great learning or forceful argument that led him to know the Church for what she is. Mr. Hoffman's apologia is pleasant reading and should find a large group of interested readers.

The Eternal Galilean. By Fulton J. Sheen. Huntington, Indiana: Our Sunday Visitor, 1934. Pp. 147. Price 50c; \$16.00 per hundred.

This pamphlet contains the fifteen radio addresses delivered by the Reverend Fulton J. Sheen in the Catholic Hour from December twenty-fourth to April first, 1934, and sponsored by the National Council of Catholic Men, with the cooperation of the National Broadcasting Company and its associated stations. The names of the addresses delivered are as follows: The Infinity of Littleness; Shepherds and Wise Men; The Artisan of Nazareth; The War with Tempt-

ation; The Way, The Truth, and The Life; The Light of the World; The King of Hearts; God's Bridge Builder; Divine Intimacies; The Depths of Simplicity; Gamblers on Calvary; The Crosses of Love and Hate; The Cross and the Crucifix; Hope for Sinners; The Eternal Galilean.

Thoughts on The Holy Eucharist. By Rev. J. E. Moffatt, S. J. Milwaukee: The Bruce Publishing Co., 1934. Pp. 94. Price 50c.

The author explains to the reader just what meditation is, where and when to meditate and presents six steps to help one to know how to proceed in meditation.

The purpose of this small volume, the third in the series of "Minute Meditations," is, like that of its predecessors, "to encourage souls to develop the habit of prayerful thinking whereby they will come to see life in its true purpose, to view all things in the light of the great eternal realities and to live accordingly."

I Pray. By Sister M. Alphonsus, O.S.U. A New and Complete Prayer Book Especially Prepared for the Young. New York: Benziger Brothers, 1934. Pp. viii+152. Price 20c to \$1.50.

This small prayerbook contains all those prayers and devotions that are part of the child's life. The Mass and the Stations are illustrated in colored form. The book has twenty-five black and white pictures.

Sister Alphonsus is also the author of *I Go to Mass* and *I Go to Confession*.

The Mysteries of the Rosary and Other Poems. By Rev. John J. Rauscher, S.M. New York: Benziger Brothers, 1934. Pp. 111. Price \$1.50.

This is a volume of religious poems. Those teachers who have given religious poetry a definite place in the process of religious development will be interested in it.

The Philosophy of Joseph McCabe. By Rev. Fr. Marcellus P. Manzo, O.M.Cap. New York City: Roman Catholic Printing Company, 308 East 29th Street, 1933. Pp. ix+38. Price \$1.00.

This dissertation was prepared as a partial fulfillment in the requirements for the degree of Master of Arts at Fordham University. It is an apologetico-philosophical refutation, written to expose an atheistical doctrine and philosophy.

PAMPHLETS

Illustrated Catechism for Little Children. By Rev. Alphonse Sausen. New York: Harrison Brothers, 1934. Pp. 52. Price .06c.

The fifteen lessons in this catechism are intended "to convey the elements of our Holy Faith to little children who have been deemed sufficiently advanced in age and wisdom to be admitted to the Sacraments of Penance, Confirmation and Holy Communion." There is a short intelligence test at the beginning of the text to assist the teacher in discovering whether the child has reached the canonical age of discretion. The author has prepared an eight page *Teacher's Guide* to the *Illustrated Catechism*, explaining his purpose and plan as well as making special notes about each lesson of the booklet.

The Motion Pictures Betray America. By Daniel A. Lord, S.J. St. Louis, Mo.: The Queen's Work, 1934. Pp. 50. Price 5c.

The author of this pamphlet has had years of experience in studying the motion picture situation in this country and is, therefore, worthy of attention.

I'm Keeping Company Now. By Rev. Fulgence Meyer, O.F.M. New York: The Paulist Press, 1934. Pp. 32. Price 5c.

Father Meyer is an authority in the field in which he is writing. Among the topics to which his expert attention is given in this pamphlet are: Hypocrisy and Duplicity; The

Danger of Adultery; How about Mixed Marriages; When and How Long are you Keeping Company; The Dangerous Teen Age; In What Manner are you to Keep Company; A Wise Caution for the Girl; God's Love Must Be Cultivated; The Psychology of Courtship; One Standard of Morality; Woman's Native Instinct for Modesty; When "Gentleman Friend" Is a Misnomer; The Automobile a Vehicle of Spiritual Destruction; The Deadly Moral Effects of Alcoholic Beverages; What About Kisses in Courtship; When Marriages Are Delayed.

Company Keeping: When Is It a Sin? By Mary E. McGill. Huntington, Indiana, 1934. Pp. 27. Price 10c; \$3.00 per 100.

This pamphlet is written for girls and their mothers. Its subtitle explains its content.

The Holy Ghost, God of Love. By Father Dooley, S.V.D. New York: The Paulist Press, 1933. Pp. 32. Price 5c each; \$3.50 the 100; \$30.00 the 1,000 (Carriage extra).

This issue of the "Children's Pamphlets," is devoted to God, the Holy Ghost.

The Divine Romance of Marriage. By Rev. Ignatius W. Cox, S.J. New York: The Paulist Press, 1934. Pp. 23. Price 5c.

The author first presented the content of this pamphlet as an address to the National Federation of Catholic Alumni in New York City—just at the time that the American Birth Control League was launching a new and forceful drive. The pamphlet is a synthesis of Catholic sex morality from the stand point of reason and of religion.

A Letter to One About to Leave the Church. By Daniel A. Lord, S.J. St. Louis, Mo.: The Queen's Work, 1934. Pp. 34. Price 10c; 50 copies, \$4.00; 100 copies, \$7.00.

In Father Lord's inimitable style he addresses this pamphlet to a student in a fashionable non-Catholic college.

Joy in Suffering. By Father Noser, S.V.D. Techny, Illinois: Mission Press, 1933. Pp. 47. Price 10c.

This is an outline of the teaching of the Little Flower on joy in suffering. The readings and prayers are arranged in the form of a novena.

Speaking with God. By Father Thilges, S.V.D. Techny, Illinois: Mission Press, 1933. Pp. 36. Price 10c.

A brief dissertation on prayer, presented in a popular manner. The author explains the purpose and need of prayer, kinds and uses, as well as a simple procedure for meditation.

Radio Talks. By Rev. John J. Walde. St. Louis, Mo.: The Queen's Work, 1934. Pp. 44. Price 10c.

Three stories are presented in this pamphlet: Lourdes, Theresa Neumann and the Little Flower.

Madness of Magdalen. By Edward Lodge Curran, Brooklyn, N. Y.: International Catholic Truth Society, 1934. Pp. 15. Price 5c; \$4.00 per 100; \$2.25 per 50.

Father Curran's brief story of Magdalen will offer comfort and courage to all those who read it.

The Key to Freedom. From Anglicanism to Rome. By Ida Mary Smalley. New York: The Paulist Press, 1933. Pp. 24. Price 5c.

This is a story of the author's conversion and appeared originally in *The Sign*.

Manual of the Eucharistic Crusade. Compiled by Gregory G. Rybrook, O. Praem. West De Pere, Wisconsin: National Bureau of the Eucharistic Crusade, St. Norbert Abbey, 1934. Pp. iv+71. Price 20c.

This handbook contains the full text of the constitution and ceremonial of the Eucharistic Crusade and an expedition of the fundamental principles and spirit of the Eucharistic Life.

Tony. By Thomas B. Chetwood, S.J. St. Louis, Missouri: The Queen's Work, 1933. Pp. 30. Price 10c.

In story form, this pamphlet is one of a series planned to set forth imaginatively the influence of Christ's human

presence amongst us. The story is religious fiction, but in its handling and setting it deals with familiar flesh-and-blood personages and situations.

The Queen of Seven Swords. By Reverend Doctor Fulton J. Sheen. Huntington, Indiana: Our Sunday Visitor, 1934. Pp. 29. Price 15c; \$3.00 per 100.

Father Sheen delivered this address on Good Friday, March 30, 1934 in the Catholic Hour, sponsored by the National Council of Catholic Men.

BOOKS RECEIVED

Bacon, Samuel Frederick. *An Evaluation of the Philosophy and Pedagogy of Ethical Culture*. A Dissertation. Washington, D. C.: The Catholic University of America, 1933. Pp. viii+182.

Cassilly, Rev. Francis B., S.J. *Religion: Doctrine and Practice*. Tenth and Revised Edition. For Use in Catholic High Schools. Chicago: Loyola University Press, 1934. Pp. xix+535. Price \$1.60 list; \$1.20 net.

Confrey, Burton. *Social Studies*. A Textbook in Social Science for Catholic High Schools. New York: Benziger Bros., 1934. Pp. 800. Price \$1.68 list; to schools, net \$1.26.

Ellard, Rev. Gerald, S.J. *Christian Life and Worship*. For Home and Library Use. Milwaukee: The Bruce Publishing Company, 1934. Pp. xxvi+358. Price \$2.50.

Guide to the Franciscan Monastery, Washington, D. C. Washington, D. C.: Commissariat of the Holy Land, Mount Saint Sepulchre, 1934. Pp. 159. Price 30c postpaid.

Hoffman, Ross, J.S. *Restoration*. New York: Sheed & Ward, Inc., 1934. Pp. x-205. Price \$1.50.

Hollis, Christopher. *The Breakdown of Money*. New York: Sheed & Ward, Inc., 1934. Pp. xxiii+232. Price \$1.50.

Lewis, David. Revised by Dom Benedict Zimmerman, O.D.C. *The Mystical Doctrine of St. John of the Cross*. New York: Sheed & Ward, Inc., 1934. Pp. xxxiii+213. Price \$1.50.

Moffatt, Rev. J. E., S.J. *Thoughts on The Holy Eucharist*. Milwaukee: The Bruce Publishing Company, 1934. Pp. 94. Price 50c.

Pope, Father Hugh, O.P., *The Layman's New Testament*. Edited with Introduction and Notes by Father Hugh Pope, O.P. New York: Sheed & Ward, 1927. Pp. xi+916. Price \$1.50.

Rauscher, Rev. John J., S.M. *The Mysteries of the Rosary and Other Poems*. New York: Benziger Brothers, 1934. Pp. 75. Price \$1.50.

Russell, Rev. William Henry. *The Function of the New Testament in the Formation of the Catholic High School Teacher*. A Dissertation. Washington, D.C.: The Catholic University of America, 1934. Pp. v+294.

Sheen, Fulton J. *The Eternal Galilean*. Huntington, Indiana: Our Sunday Visitor Press and Washington, D. C.: National Council of Catholic Men, Sponsor of the Catholic Hour, 1312 Massachusetts Avenue, 1934. Pp. 147. Price 50c; \$16.00 per 100.

Sheen, Rev. Doctor Fulton J. *The Queen of Seven Swords*. Huntington, Indiana: Our Sunday Visitor Press and Washington, D. C.: National Council of Catholic Men, Sponsor of the Catholic Hour, 1312 Massachusetts Avenue, N.W., 1934. Pp. 29. Price 15c; \$3.00 per 100.

PAMPHLETS

Borromeo, Sister Mary. *Our Cornerstone of Faith*. Washington, D. C.: The Immaculata Seminary, 1934. Pp. 45. Price 25c.

Curran, Edward Lodge. *Summer Religion*. Brooklyn, N. Y.: International Catholic Truth Society, 1934. Pp. 16. Price 10c; \$4.00 per 100; \$2.25 per 50, postage extra.

Laux, Rev. John J. *Teacher's Manual to accompany A Course In Religion for Catholic High Schools and Academies*. Part IV; God, Christianity and the Church. New York: Benziger Brothers, 1934. Sent gratis.

Lord, Daniel A., S.J. *A Letter to One About to Leave the Church*. St. Louis, Mo.: The Queen's Work, 1934. Pp. 34. Price 10c; 50 copies \$4.00; 100 copies \$7.00.

Lord, Daniel A., S.J. *The Motion Pictures Betray America*. St. Louis, Mo.: The Queen's Work, 1934. Pp. 50. Price 5c.

McGill, Mary E. *Company Keeping: When Is It a Sin?* Huntington, Indiana: Our Sunday Visitor Press, 1934. Pp. 27. Price 10c postpaid; \$3.00 per 100, plus transportation charges.

O'Brien, Rev. John A. *Catholic Marriage: How Achieve It?* Huntington, Indiana: Our Sunday Visitor Press, 1934. Pp. 31. Price 10c postpaid; 5 copies for 25c.

O'Brien, Rev. John A. *Courtship and Marriage*. Huntington, Indiana: Our Sunday Visitor Press, 1934. Pp. 31. Price 10c postpaid; 5 copies 25c.

O'Brien, Rev. John A. *Marriage: Catholic or Mixed?* Huntington, Indiana: Our Sunday Visitor Press, 1934. Pp. 31. Price 10c postpaid; 5 copies 25c.

O'Brien, Rev. John A. *Marriage: Why Indissoluble?* Huntington, Indiana: Our Sunday Visitor Press, 1934. Pp. 28. Price 10c postpaid; 5 copies 25c.

Studeney, Augustine, O.S.B. *Catholic Chivalry*. Brooklyn, N. Y.: International Catholic Truth Society, 1934. Pp. 32. Price 10c; \$4.00 per 100; \$2.25 per 50.

Editorial Notes and Comments

LOOKING TOWARD A CHRISTIAN SOCIETY

Education must be telic. Catholic education, in particular, recognizes this function of the school. For instance, it views society not as it is, but as it should be in the light of Christian principles. In consideration of this fact we believe that high school and college instructors will find in the last work of the Rev. Thomas Schwertner, O.P., *The Rosary, A Social Remedy*,¹ helpful supplementary material to use in their programs for Christian social action. During this month of the Rosary, when we are guiding the youth in our schools to look upon this prayer to the Mother of Christ as a method of meditation, we can give students a motivation for social action that should prove of guiding force, not only during the present school years but during the time of adult responsibility particularly. The prayerful consideration of the life of the Blessed Virgin, in its lessons of charity and justice, lessons that should govern all social and economic life, will enhance the supernatural attitude we would wish students to acquire toward the social questions of our day. It is not necessary to say that Christian social action will emerge from Catholic life only when the youth now in our schools see the natural in terms of the supernatural, with justice and charity of religious obligation.

¹ Reverend Thomas Schwertner, O.P. *The Rosary, A Social Remedy*. Milwaukee: The Bruce Publishing Company, 1934. Pp. 140.

"THE FUNCTION OF THE NEW TESTAMENT IN
THE FORMATION OF THE CATHOLIC HIGH
SCHOOL TEACHER"²

The specific problem of this recently published investigation of the Reverend William H. Russell of Dubuque and the Catholic University was to determine what personal reading of the New Testament should contribute toward the formation of necessary qualities in the teacher. The study is both historical and experimental. First of all, there is an examination of the views of those who, throughout Christian history, were "for the most part educators and who, having mastered Scripture, wrote on the qualities that Bible reading tends to bring out in the individual who applies himself to Scripture." The second part of the investigation dealt "with a questionnaire study made among present day Catholic high school teachers," together with an experiment, conducted by Father Russell at the Catholic University, to determine the effect of an intensive study of the New Testament on high school teachers. Both parts of the investigation were made in the light of the fundamental purpose of Catholic education. They point definitely to a method of New Testament reading and to the contribution this reading may make to the unification of the teaching process in Christ. We believe that Father Russell's dissertation might well be a handbook for all teachers, not only for those of the secondary school period, but also for the elementary teacher and the college instructor. In fact, the meditative quality that should characterize man's perusal of the New Testament might well accompany our study of this dissertation, that the values that were looked for in the past, and

² Reverend William Russell, *The Function of the New Testament in the Formation of the Catholic High School Teacher*. Washington, D.C.: The Catholic University of America, 1934. Pp. V+294. This volume will be issued this fall by the Dolphin Press, Philadelphia, with the title, *The Bible and Character*.

today in the present, may characterize our use of the New Testament.

Teachers, without exception, should study Father Russell's text in the light of their personal use of the New Testament. In addition, the findings of the investigation might well direct the New Testament study of our novitiates and teacher-training institutions.

CREDIT FOR COLLEGE COURSES IN RELIGION

We would urge deans of instruction in Catholic colleges to study the data presented in this present issue of the JOURNAL on the status of courses in Religion in a sampling of eighty-five non-Catholic colleges in the United States. In June, 1933, the JOURNAL summarized its findings relative to the status of Religion courses in Catholic colleges. Next month we will present the same data in detail. We believe it will be of interest to those who desire to make a comparable study of Catholic and non-Catholic institutions, relative to this question of recognizing credits for courses in Religion toward the minimum units required for the bachelor's degree. In submitting these two reports to readers of the JOURNAL, we do so conscious of their inadequacy in many ways but, at the same time, hoping that our rough presentation of data, pertinent to a very important problem in religious instruction, will cause others to investigate these questions in greater detail and to consider the problems of their respective schools in the light of the findings and interpretations of these two investigations.

FOR OUR SMALL CHILDREN

As we survey the work that is being done in this country in the teaching of Religion to the small child, we are not infrequently shocked at the small amount of material available. By material we mean enriched content, adapted to the mental development of the child and the situations in which he is living. As we read the Gospels and observe the methods of Christ, we find psychological teaching procedures illustrated and the wise use of life-situations, all immediately practical to the learner. We have a small amount of material along this line for the upper grades of the elementary school and the high school, but what have we for the small child? Where is that body of life-situations that the primary teacher may take into the classroom and use either directly or in modeling her own material after it? We know of no such content, but we hope during the present school year to discover teachers, there must be many of them, who have followed this most simple of teaching procedures in presenting to the small child that doctrine which the Church says should be given to him. We believe material of this type is necessary to help the small child see the relationship between doctrine and his immediate life, particularly if we wish him to acquire a knowledge of God, as Creator and Law-giver and man's dependence on Him, basic principles in the development of religious character.

ADEQUATE ASSIMILATIVE CONTENT

It is generally recognized that when the child reaches the fourth grade he has, what we commonly speak of as "the primary reading adaptation." In other words, he is able to read material of a certain degree of difficulty without

being conscious of the reading process as such. Now there is no more valuable study tool than the ability to read. In examining available Religion material for the elementary school, we are inclined to think that sufficient stress is not placed upon this recognition. We do not agree with those educators who would give the child his explanations of religious doctrine solely through the oral presentation of teacher. We do not believe that such a procedure offers adequate assimilation experience. While there is no better orientation for the child than the teacher's presentation of a topic before the period of assimilation, it should not take the place of the content that should be in the hands of the pupil for his individual study. "The Spiritual Way Series," "The Highway to Heaven Series," Father Newman's Catechisms, and Montessori's *The Mass Explained to Boys and Girls* are text materials that respect this learning need of the pupil. It is an old psychological law that "the more senses employed, the most lasting the impression." Further, experiments in the field of learning show that the majority of people understand more clearly and remember more permanently the material which they have read rather than which they have heard. No one expects the elementary school child to learn his geography, history or civics from the teacher's explanation alone, followed merely by material of a test character. In planning programs of Religion for the elementary child, it is, therefore, advisable to give consideration to the provision for assimilation, that the child may not be deprived of a learning experience that is given to him in every other content course in the curriculum.

TEACHING THE PRACTICE OF MENTAL PRAYER

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The subject of the practice of mental prayer was discussed extensively by the delegates at the Students' Spiritual Leadership Convention, held this summer at the Palmer House in Chicago. It proved a matter of even greater interest to the faculty members of the numerous schools represented at the convention. Perhaps the most impressive experience for all present was the exemplification of mental prayer, when under the guidance of the chairman the entire student delegation devoted fifteen minutes each day to this thoughtful converse with God. The subjects of meditation were, of course, bearing upon the purpose of the convention: The Responsibility of the Delegates to Christ, to Mary, and to the Church; The Love of Christ for My Soul; The Love of Christ Drives Me On. During this quarter of an hour of mental prayer you might have cast a glance over the hall of bowed heads and you would not have seen another upturned face. The silence was so profound that you thought yourself almost alone in that crowded hall with only the quiet voice that suggested from the platform the thoughts for prayer. This incident proves sufficiently that our youth is eager to learn how to commune with Almighty God in mental prayer.

Traditionally we teach our children vocal prayers. The splendid work done by priests and sisters throughout the religious training given in the vast system of our parochial schools cannot be over-estimated. The patience practiced day upon day in the drudgery of the routine, necessarily connected with this labor of love, must arouse the admiration of any thoughtful observer. The extension of this work

in the numerous vacation schools to the less fortunate children who cannot attend Catholic grade schools proves the zeal of our bishops and priests and sisters and catechists, many of whom are high school and college students or devoted young people to whom the love of Christ means deep and active concern for His cause in the salvation of souls.

Vocal prayer is a necessity. Our Lord Himself taught us the noblest of vocal prayers, the Our Father. The Church has enriched the treasury of vocal prayers in her age-honored liturgy. The saints have added to this treasure-throve their favorite formulas of adoration and praise and thanks to God. It would be un-Catholic to set aside in favor of meditative prayer the rich and valuable inheritance of vocal prayer.

Yet mental prayer, in its varied form, is a necessity for the training to leadership. Leadership in the spiritual world rests upon the deepening of spirituality. This deepening of spirituality has its foundation in the knowledge and understanding of the supernatural, which can be acquired only by appreciative valuation of things spiritual. This valuation must not remain merely intellectual; it must become vital; it must refer to the whole man. Therefore, it must grip the will. It is true that most vocal prayer, unless it be mere lip-prayer, is accompanied in a greater or less degree by thought on spiritual values. This is not enough. By set purpose the soul must reflect on supernatural truths and spiritual values with the aim of moving the will to greater co-operation with God's graces. Deep supernatural conviction and firm determination to realize these convictions make for leadership.

In this light must be viewed the 34th rule of the Sodality which encourages "those exercises of piety which are most necessary for fervor of life," among which it enumerates the practice of mental prayer, "let them devote at least a quarter of an hour to mental prayer." In our day of Catholic Action this urgency becomes even more pressing because of the occasion, given by multiplied and diversified activity along the programs of social action contained in

the encyclicals of Pius XI, to lose oneself in utter external action. Personal sanctity must remain the solid foundation on which Catholic Action is built—and thoughtful prayer is the school of personal sanctity.

Can mental prayer be brought into the life-program of our high school and college students? The answer is found in the sodality rule on mental prayer. Fervent sodalists of the past have practiced daily meditation. The Convention movement gives the further answer that this practice can be continued at the present. The following study rests upon the experiences of a director of two groups of study clubs, one of high school boys and girls, the other of college students. Previously as spiritual director of students he had trained individuals in the use of mental prayer and had made of them leaders in Catholic Action.

It must be premised that the groups were of a rather select caliber, since the purpose of the clubs was to promote student spiritual leadership. The selection was made by personal inclination on part of the student to join the group. Most of the participants were officers in their school sodalities. The number of members, though not limited by design, restricted itself to thirty-two in the high school section and eighteen in the college section. These carried the movement back to their various schools where a wider influence was reached through the enthusiastic co-operation of school directors, to the extent that in several of the schools the entire student body was made acquainted with the gradual steps of development in the practice of mental prayer.

The results varied. In general it may be said that the leaders at the several schools took up the practice of mental prayer by themselves, either as a part of their daily spiritual program or for use in their visits to the Blessed Sacrament, while attending Mass, in their rosary or the stations. At several schools there were regular periods of "silent prayer" at the Holy Hour, held either weekly or once a month, and at the spiritual meeting of the Sodality. Upon inquiry of individuals the answers revealed that quite a number con-

tinued the practice during vacation months and that the daily practice extended from three to fifteen minutes.

To bring the matter of mental prayer before the groups, no lengthy explanations were given nor set rules laid down. The desire was expressed to aid the student in saying his prayers with greater fruit and to lead him to "talk" with God. It was found most helpful to cultivate above all a devotion to the Angel Guardian, the God-given companion and counselor of the soul. This devotion led naturally to communing with him in companionship fashion about all the doings in the life of a student—his spiritual progress, his studies and recreations, his home and companions, his longings and ambitions, his failures and handicaps. He was led to see in the Angel Guardian one who was designated by God to be his bosom-friend and heavenly guide, intensely interested in all his personal affairs, even the most intimate heart affairs.

At times we may undervalue the influence of such a cultivated devotion on the spiritual development of the soul. As the young are in the companionship age, varying this desire in external manifestation from the "gang-age" to the "mating-age," the Guardian Angel devotion makes a ready appeal to high school boys and girls as well as to college men and women. And one of the noticeable fruits is a sense for mental prayer since it implies a frequent conversation with the angelic companion.

This formed the first stepping stone in the school of mental prayer. In fact, the familiar Guardian Angel invocation, "Angel of God, my guardian dear, etc.," became the first lesson of reflection in prayer. The groups were shown the wealth of thought hidden beneath these simple words. One of God's ministers, one of those great spirits of surpassing powers of intellect and will, one who has lived throughout the ages of creation, who has never turned from God for a single second of his existence, who is intimate with God and enjoys the beatific vision,—such a one is designated by God to be my constant companion and unfailing advisor throughout life. The formula of a vocal prayer was thus used as a guide of thoughts on God's loving care and fatherly solicitude for our temporal and eternal welfare.

For the study hour a member of the club prepared a paper on the analysis of thought contained in this prayer. A discussion provoked further thought on the subject. Occasions for using this prayer were considered. The appropriateness of this prayer as a prayer of petition in times of temptation, as a prayer for help in examinations, as a prayer of protection before going to a party or when setting out for the day's occupation, was further talked over in the circle of students. The prayer was then recited slowly, with a pause after each phrase, and recommended for daily use.

This first lesson was followed in subsequent study hours by a similar analysis of the Sign of the Cross, the Glory be to the Father, the Our Father, the Hail Mary, the Apostles' Creed, the Acts of Faith, Hope and Charity, the Act of Contrition, and many ejaculations, as "My Jesus, Mercy," "O Sacred Heart of Jesus," etc. The purpose was to familiarize the student with the beauty of the meaning of the ordinary prayers of the Christian life. Exchange of experiences were frequent, and not unusual was it to learn how individuals had gained members of their families to say these prayers in a slow and thoughtful manner.

The method is none other than one of the modes of praying suggested by St. Ignatius in his book of *Spiritual Exercises*. "At each breath or respiration prayer be made mentally, saying one word of the Lord's Prayer or of any other prayer that is being recited, so that only one word be said between each breath; and in the length of time between each breath let attention be especially paid to the significance of the word, or to the person to whom the prayer is directed, or to one's own lowness, or to the distance between that person's great dignity and such great lowness of ours."

A further step in this development of the practice of mental prayer was to teach the groups the "Second Method of Prayer," given by St. Ignatius thus: "The person should say the word 'Pater' and dwell on the consideration of the word so long as he finds meanings, comparisons, relish, and consolation in thoughts about this word; and let him act in the same way in regard to each word of the Lord's Prayer or of any other prayer whatsoever which he wishes to use

for this method." "If the person considering the Lord's Prayer find in one or two of the words good matter for thought and spiritual relish and consolation, he should not be anxious to pass on." "The prayer being finished, let him turn to the person to whom the prayer was directed and in a few words ask for the virtues or graces which he feels himself most to need."

The students were, therefore, taught to take any one of the ordinary prayers suggested above or any of their favorite ejaculations and to delay on each phrase or clause as long as the mind suggested a thought or comparison or the emotions of the heart were stirred.

It may be interesting to cite, as example, the thoughts suggested by a high school student in connection with the study of the Sign of the Cross. "The Sign of the Cross is a sign of faith in the Blessed Trinity and in the Mystery of the Redemption. It is a sign of love and devotedness to the Triune God and in particular to the Savior. It is a sign of hope in the graces flowing from the Passion and Death of Christ. It is a sign of gratitude for the grace of salvation. It is a sign of power against the attacks of the evil one, who was conquered through Christ's Death on the Cross. Thus with the words "In the name of" it forms a most beautiful morning prayer, replete with expressions of sincere faith, strong hope, ardent love, deep gratitude, and humble reliance on God."

Space does not permit further illustrations from the developments of the "Glory be to the Father, etc." as a hymn of universal praise, or the "Our Father" or the "Hail Mary" as prayers without equal in abundance of thought and emotions. Reference be made to this only: Students gave testimony that they loved this mode of prayer and could spend from ten to fifteen minutes before the Blessed Sacrament in reflection on some such prayer.

It was the task of the moderator of the study clubs to show how a prayer was to be studied, how comparisons were to be sought in spiritual readings, how thoughts were to be gathered from pictures and paintings, in the beauty scenes of nature, and particularly from the parables of the

Savior. This led naturally to a further step in the development of the practice of mental prayer—reflections on the life of Our Lord. Incidents from the Gospel Story were chosen for closer study. The passage was read aloud to the group. A paper prepared on the gospel scene was read and discussed. Applications to the student's life were sought and developed. Experiences were exchanged. Attention was drawn to like manifestations in other parts of the gospels, as, for instance, Christ's kindness to the sick and the sinner, His frequency of prayer, His demand for unswerving faith, etc. After a series of studies of this kind students took to reading the gospels according to the second method of prayer explained above, allowing the details of the story to unfold before their eyes in prayerful meditation.

One particular advantage that arose from this prayerful reading of the gospels was the interest developed in spiritual reading in order to learn more about the life of the Divine Master. Not only the *Public Life of Our Lord* by Archbishop Goodier, that charming commentary on the gospels, but *The Life of Our Lord* by Father Maurice Meschler, S.J., and the *Life of Christ* by Canon Fouard began to circulate among the groups and were read at the schools.

A year's experience in this study and practice of mental prayer revealed a growth of thoughtfulness concerning spiritual things and an eagerness for conversations relating to experiences and readings in reference to the supernatural. Many a student discussion followed in the wake of the study hour on the campus or in the boarding home or at social gatherings. As a young man remarked: "Father, at our parties I prefer to dance with a sodalist; you can have a delightful evening in exchanging experiences instead of picking flaws in another's character or making 'small talk!'"

For the more thoughtful of the students, especially the college men, the road was opened to meditation proper, that is the form of prayer in which the powers of the soul, memory, will, and intellect, are applied to one of the eternal truths for spiritual fruit. This method, not followed in common, appealed to a few individuals only. Nor was any

effort made to foster its development except with such as showed signs of religious or priestly vocation, where direction was given privately.

A letter just recently received from one of the sodalist group touches upon a most practical hint in connection with the development of the practice of mental prayer. "I wrote a short poem, for the spring issue of the school magazine, on the Scourging—just a thought. I find that that little effort has helped me to concentrate whenever I come to that mystery in saying the Rosary. Perhaps if I try something similar for each mystery it will be easier to say the Rosary." St. Francis Xavier, himself a man of prayer, did not despise this method. In a letter to Father Gaspar Baetz, S.J., he has the following: "When you meditate on all these things, I earnestly advise you to write down, as a help to your memory, those heavenly lights which our merciful God so often gives to the soul that draws near to Him, and with which He will enlighten yours when you strive to know His will, in meditation, for they are more deeply impressed on the mind by the very act and occupation of writing them down." "Put your meditation in the point of your lead pencil" was the graphic expression of one of the Sodality Directors of the Students' Leadership National Convention.

Much could be added on the reflections on the lives of saints, on the use of helpful books, on the cultivation of spiritual reading among our student groups. This cursory account of the efforts made by two study groups is here given with the hope that it may prove an encouragement to other student directors to continue in their promotion of mental prayer. It may likewise be an incentive to an exchange of experiences among those who are anxious to prepare our boys and girls for outstanding Catholic leadership in Catholic Action.

A DANGEROUS TENDENCY IN EDUCATION

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Far from doubting the essential elements of education, it has been observed that certain men, who claim full understanding of educational methods, tend towards extremes. Education implies the harmonious development of the whole man; the intellectual life as well as the moral life, the spiritual side as well as the physical part of man. Excess in one or the other will maim or stunt the healthy growth, the all-around development of the individual man or woman.

Through the centuries, exaggerations and extremes have ever been stumbling-blocks as they have set at naught the efforts of true education. The Renaissance in the fifteenth century, for example, was truly a marvellous revival of classical culture. Yet it was a drawback in as far as it was an exaggerated glorification of the mere human, of the sheer material, and hence of a pagan standard of civilization. One of the hidden motive powers of the protestant revolution in the sixteenth century was, no doubt, that impetuous tendency to exaggerate: excessive disdain of authority, presumptive reliance on the merits of Christ, exaltation of private judgment.

The tendency of going to the extreme has given us the one-sided philosophy of our modern times. What was wrong with Descartes, the father of modern philosophy? Overstress of the intellectual in man with little or no account for and reliance on the other source of knowledge, the senses. Descartes was an exaggerated intellectualist who made of man, an angel.

What is wrong with Locke, the progenitor of modern English thought? He held that man could not rise above

sense-knowledge. For him, purely intellectual ideas could not exist and in fact did not have any place in his philosophy. For him, there was no idea of substance, of cause, of necessity, etc., because these realities are objects of the intellect alone.

We look askance at men like LaMettrie, Holbach, Diderot, etc., and why? Because they went to the other extreme of Descartes and made man, a mere brute. So that LaMettrie could say: "... Our mind need not blush because it was born in the mire. . . ." ¹ And Diderot: "... There are no individuals, none at all. There is one single, great individual: the whole (material) world) . . ." ² This method of thinking has since then found its way into the civilized world and has been the cause of so much greediness and selfish hording of material wealth among the nations; it has led people to adore the "Golden Calf" with its consequent disregard of religion and religious instruction.

This is only a glimpse of what extremes can do and have actually done. Yet not only are we to deplore the excesses in the field of philosophy but also the dangerous tendency of some educators who cultivate principles that verge towards extremes. We find men in the field of education, who pretend that all education is intellectual and, therefore, find no time for the cultivation of the heart and will by means of religious instruction adapted to the age of the pupil. There is also the voluntaristically inclined educator, who makes of education a mere training of emotions and feelings for, says he, all education, or at least seventy-five percent of it, depends on the cultivation of the human will.

Laying stress on the superiority of the will and on the importance of the emotions and feelings, such educators are very often prone to inculcate that even Faith is mostly made up of feelings. Thus they tread on dangerous ground; since that and like principles have led to modernistic errors, condemned by the Church. "... Modernistic faith. . . , says A. Vermeersch, "is a matter of sentiment, a flinging of one-

¹ Hoeffding, *History of Modern Philosophy*, p. 475. New York: MacMillan & Co.

self towards the unknowable, and cannot be scientifically justified by reason. . . ."³

It is true that in the realm of ideas, the intellect stands out in bold relief above the will and above any physical excellence of man. It is also true that in practical life, the will rules as queen and assumes greater importance than the mind. We all agree that physical soundness of body, developed by physical training, is of great value in the education of youth, as it, influencing the health of the body, reassures the working ability of the mind. "Mens sana in corpore sano." Yet no reason can be shown why one should urge the development of one faculty or of one part of the human individual with the quasi-exclusion of the other.

Extremes in education have done great harm to the state and to religion. Working exclusively for the betterment and growth of the mind, as found to-day in our non-sectarian centers of learning, they have produced, indeed, brilliant men but also shady characters. Stressing the education of the will with a corresponding negligence of the intellectual faculty, may give us an individual as good as gold and pious as a saint; and yet, a flabby, helpless creature. The man with a perfectly developed body may give us a very Hercules of physical strength, a powerful pugilist, and yet a perfect dolt.

To avoid, therefore, the Scylla and Charybdis of extremes in modern education we must go back to the golden mean. It will not help our youth one iota if Mr. X couches his extreme educational principles in a religious garb, when he says: "Education and training for sanctity require the moulding of the heart and not, in the first place, the illumination of the mind by instruction. . . ." Mr. X, moreover, makes unrequired assumptions and futile distinctions when he says: "Now it is evident to all that charity or sanctity has very little relation to knowledge. . . ." Here is a perfect example of a tendency towards extremes.

Let Mr. X consider that knowledge is one of the requirements for a valid, human act. Now, if according to Mr. X

³ Op. cit., p. 479.

⁴ *The Catholic Encyclopedia*, Vol. X, p. 419.

"charity or sanctity has very little relation to knowledge," it is to be doubted whether charity or sanctity would have any personal merit or any meaning at all. Saints are not made up of blind will alone. They are normal creatures who have had the use of reason and free will. Both faculties have led them to intimate union with the Creator: the intellect has led, the will has loved Him who is eternal truth, eternal beauty. Perhaps, Mr. X has failed to distinguish between "degree" and "quality" in knowledge. Herein lies the seemingly extreme stand he takes against "instruction" and "knowledge."

To conclude, let us stress the point that education embraces the harmonious cultivation of the intellect and of the will, together with a healthy development of the body. Excessive solicitude for the one and little or no attention to the other spells failure in education. Reverend James J. Powers, former Chancellor of the Diocese of Trenton, once said: "The first thing . . . we look for (in education) is a certain balance of parts—everything in its proper weights and measure. . . . There must not be glaring deficiencies, at least as far as training can prevent them. . . .—A fair equipment of knowledge, a fair intelligence, a fair judgment, a fair amount of moral strength and stamina, of energy and enterprise, of refinement and culture in due proportion . . . a golden mean at least in every part. . . ." ⁴ No doubt, it is this golden mean in education, which has given us the truly great men of the past. And this harmonious development and cultivation of the whole man will also give us the great men and the well ordered society of the future.

⁴ Reverend James J. Powers. *What Do Our Universities Teach?* Trenton, N. J.: Trent Press, p. 60.

RETREAT NOTES

REVEREND JOSEPH MCSORLEY, C.S.P.

Paulist Fathers

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It seems worthy of comment that there has been little discussion as to the best method of giving retreats. In almost every other field of activity occasional conferences afford experienced workers an opportunity to exchange views and the beginner a chance to receive suggestions. We have conferences of doctors, surgeons, dentists, frenologists, policemen, journalists, scientists, radio broadcasters, educators, missionaries. I am not aware that there has been any meeting for the discussion of retreats.

Yet retreats have come to be a more and more significant feature of our modern spiritual life. They are no longer the exclusive privilege of priests and religious and a favored few,—students, or alumni, or sodalities. Happily or not, they have, for many people, come to supplement and even to replace the parish mission. Professional groups, business men, miscellaneous gatherings, all make retreats. In Britain notably, largely under an impetus given by Father Plater, S.J., retreats for workmen have developed into a sort of "movement."

Of necessity, with this enlargement of the field, has come a widening of experience. Here and there certain features have proved to be unexpectedly important; new devices have originated or developed. It becomes a matter of general interest then to know how commonly this or that element has been employed and to what extent it has commended itself. I am thinking now of such things as strict silence, hymn-singing, questionnaires, open forum, personal interviews, note-taking, examination papers, choice of topics, number and length of conferences, types of meditation used

in retreat, training in the practice of meditation, the stressing of doctrinal information, the appeal to feelings, the urging or deciding of religious vocations, the recommending of books and bibliographies, the appeal for Catholic Action, the recitation of Stations and Rosary in public or private.

It would seem that a statement of opinions on some of these points by experienced retreat-masters might help to develop greater efficiency in an important department. If we cannot look forward to a conference which will discuss them in the near future, perhaps we may hope for an open letter or two, for an occasional article, or even a book. The retreat movement has come to the point where it needs at least the beginning of a literature.

Sometimes I have adverted to the possibility of obtaining valuable information on the best way of giving retreats, by correspondence with a large number of Catholic institutions in which retreats are an annual event. If a questionnaire were carefully prepared, widely distributed, and if the answers were classified and studied, we should have I believe, an abundance of material worthy of the consideration of retreat-masters. And they would gather from this consideration a somewhat richer knowledge than they could reasonably hope to acquire by individual observation.

An attempt of this sort would be a kind of companion enterprise to that very vigorous and illuminating activity, of The Religious Survey of Notre Dame. We can hardly afford in these stirring, changeful days and amid these restless, critical minds—to overlook the need of visiting the field and inspecting the work, from time to time, in order to see if there is call for improvement in method, if there are any new devices which at least sometimes and somewhere may profitably be employed. One thinks in connection with this, of contemporary developments in the way of teaching the Catechism, of the use now being made of pictures, maps, slides, reels, rhymes, etc., things which were unknown to—and no doubt less needed by—an older generation.

"Atmosphere" is an element to which the Master of Retreat Masters, St. Ignatius, certainly paid very particular attention. Father Elliott was strong for the singing of

hymns at the beginning and end of a conference, and other experienced priests endorse his view quite heartily. The degree of silence, required and observed, may for a fairly large number determine the atmosphere of a retreat. It may be, however, that a retreat-master either fails to advert to those details, or is unable to secure the conditions which he recognizes as desirable, or has another opinion of what is most expedient. A contrary usage, or inability to rehearse or some other local circumstances may interfere with the singing of hymns, for example. And so with the various other features to which allusion has been made above. But all in all, we should probably be able to gather some useful suggestions if the matter were brought up for discussion. Possibly the subject could be included among the agenda of the Catholic Educational Conference. Or perhaps some of the readers¹ of the JOURNAL OF RELIGIOUS INSTRUCTION will have something to say about it.

¹ EDITOR'S NOTE: The JOURNAL will be pleased to open its department of communication to teachers and retreat masters who would like to take part in a discussion of the questions raised by Father McSorley.

THE SIN IN THE CINEMA

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Editor's Note: This paper was presented by Father Dunney, Former Superintendent of Catholic schools in the Diocese of Albany, New York at the Catholic Summer Center.

The oldest language in the world is the language of signs. But the oldest instructor of the millions is the pictured story. The pictured story holds a high place in the enlightenment of man. A high place, an early place and enduring. As far back as we can go in the history of cultures we see evidences of this effort to capture reality, to depict what has come to pass, to show what is objectively present. Take but a few instances; the bas-reliefs on Babylonian walls, recording wartime victories; Assyrian intaglios, incised engravings on gems that tell the story of a king or a battle or a reign; the inscriptions carved by chroniclers on the monuments of Egypt. By such means men of old sought to pass on their knowledge, employing every artistic resource known to their day.

Along the later ages you find the same thing. How vividly the first Christians gave expression of their Faith on every possible occasion. The art of the Catacombs may indeed be crude but nothing could be more inspiring, nothing more sincere than the cross, the Ichthus, the Good Shepherd, the Fish and Loaves with their accompanying inscriptions, done by poor slaves newly converted to Christianity. And as the Church waxed strong in wisdom and age before God and men, her children ever had recourse to the pictured story in one form or another. All must be familiar with the exquisite tapestries, the illuminated manuscripts, the stained-glass windows with which mediaeval teachers delighted the eye and turned hearts heavenwards.

The boast of modern pedagogues is that they have in-

vented project and picture-methods of education. But they haven't. For the selfsame methods were in use during ages long past, and missionaries employed them in every land. Four hundred years ago St. Peter Claver devised many of the so-called modern methods to teach the poor African slaves landed in South America. Yes, beyond doubt, the pictured story is ageless; and no one of us can doubt its value for mind, heart and soul!

Take it in your own day! Which one of you can recall the stereoscope? Those glorified goggles mounted on a hickory stick with a slide like a trombone. What wondrous sights you saw through them: Constantinople, Imperial Rome, Fair Venice and dear dirty Naples! Then there was the stereoptican slide with the invariable endless travelogue. Next came the nickelodians and the one-reeler; then the miracle of the motion-picture followed by that miracle of miracles, the movietone. Was there ever in any lifetime such mechanical progress, such amazing developments in the art of the pictured story? Never before in the history of man.

But alas! the pictured story has come upon evil days and fallen into evil ways. Not a mere step down to lower levels of slapstick comedy and vulgar episode, but the deliberate descent into the vile and the vicious, the sensual and the sacrilegious. And so the motion picture, once a thing of beauty and a joy to all, has become a menace in every community! The magical machine with so many mind-lights and heart lights, which might have exerted so wholesome an influence in the formation of the young and wielded real power in determining fine future characteristics in the Nation, has instead stultified itself and betrayed every sense of decency in the American public. It has done this by giving to the millions the very things they ought not to want! And its sponsors up till very recent date have been straddling the golden bough, thumbing their nose at conscientious objectors the while they continue flaunting their indecencies, glorifying the criminal, scoffing at the sanctity of marriage and the home. Who can doubt the disservice they have rendered to truth and virtue; the untold moral

and evil harm they have caused. That, briefly, is what we mean by the sin of the cinema.

Now we want to point out how the motion-picture far from proving a potent means of education—and by education we mean the development of the faculties of the soul in the right direction—has become a baleful instrument, darkening the understanding, weakening the will, and intensifying the inclination to evil. Let us, accordingly, observe the film in its effects on the imagination, on the emotions, and on reason and will.

The imagination, as everybody knows, is that faculty which reproduces the impressions caused by external objects, combines and modifies them, and recalls them to mind. Its action, of course, originates from the senses with which it is closely connected. The things you see, hear, and feel are its very life, for by means of them this faculty manufactures impressions that stick and stay. It is indeed a wonderful power when rightly employed—as witness the prophets, artists, builders, inventors down the ages. But the imagination, remember, can also prove very dangerous for it is a volatile and many colored faculty, which often prevents us from taking things at their face-value. How, you may ask, does this come to pass? The answer is, that the ideas which are readily associated in the imagination, may just as readily be associated falsely; indeed, the faculty has a most cunning way of twisting and distorting things so that unless those same ideas are closely checked up and connected with truth they play the very mischief in mind, heart and soul.

How frequently you hear it said, nine-tenths of the things you worry about never happen. Right! And ninety-nine percent of the things you imagine are simply not so. Right again. Need one wonder why the great teachers of all time are forever warning men against the dangers of this faculty? Four great Saints, Augustine, Thomas of Aquin, Teresa of Avila, Ignatius Loyola, profound psychologists all of them, dwell constantly on this point. Their works endure through the centuries because their words are freighted with wisdom as valuable and practical today and tomorrow as yesterday. St. Teresa calls the imagination, "the fool in the house." A

fool it certainly can be. And how often it makes fools of us! Nay, it will continue to befool us until we learn to trace its false association of ideas, nail its subtle lies and quell its wild fancies! Yes, the Saints were right, eternally right, for they knew better than we shall ever know how difficult it is to exercise the devils of morbid fancy that grin suddenly in folk's brains. And they know further how the imagination uncontrolled could become the enemy of man, the father of terrors, the tyrant that drives souls into the slough of despond.

Now it is just here that the moving-picture does so much damage. The background it furnishes for the senses, the content of ideas it supplies for the imagination are of the cheap, vicious sort. The forces of sin are thus let loose, the very forces which the soul is held to avoid or struggle against. Look at a few of these forces, those ideas and their background: co-educational cocktail parties and their accompanying stupidities; convential impieties in so-called society, applauding vice and deriding virtue; glaring barbarities in the conduct of old and young alike; bedroom scenes bordering on downright animality; episodes of gangsters making crime appealing, thrilling; scene after scene which inspire fright and horror, instilling fear—and fear, remember, has been the cause of the world's greatest crime.

If and when vice and crime are picturized so vividly, it takes only half an eye to see the danger in the impressions with all their devastating implications. There is no gain-saying it, the mischief caused in the mind of movie-attending children and adolescents is incalculable. The false ideas and impure images may lie latent a while, but all the time they are imbuing the imagination and unless cast out will rule that faculty inexorably. And when they are reinforced week in and week out by the turn of a switch and the flash of a picture they do more and more damage to the undefended soul. For they become cherished by degrees, and as time goes on they are secretly accepted; still worse they are often openly, brazenly, acknowledged.

So you have the movie-made imagination and myriads of people with an utterly wrong view of life. Their mind's eyes have taken in everything offered on the screen,—all

the nauseous stuff that is paraded before them. They imagine, accordingly, that this is life, that is life. They have been subtly befooled, often bedevilled, until believing it is life; they are actually enamored of the very things that filthify the soul, strew it with lies, and make it the slave of sin, sloth and selfishness. They will tell you that such and such is life: they want to see, feel, know such life. What they are actually bent on experiencing is not life—but death.

Next, let us observe the effects of the motion picture on the emotions. Emotions are strong excitements of feeling tending to manifest themselves by their effects on the body. They come and go, day after day; but the importance of their ebb and flow in the soul's life is secondary, for the reason that they are never reliable indicators of one's spiritual state, merely indicators of one's temperament or present physical condition. Just the same, no one of us may ever afford to neglect the emotions or set light store by them. Some of those excitements are worth having for their own sake; others are dubious; others again are evil because they can and do become blind, destructive forces rending the very soul of a man.

Peril is imminent whenever the emotions, breaking their leash, are let run away from reason. We simply have got to check and regulate them, else they will master us. And notice this, for it is very important in the science of self-knowledge and self-discipline. As surely as we are able to regulate action by our will, just as surely can we regulate our emotions which, while not under the direct control of the will, yet will pick up and go on with the action. Thus to feel brave, act as if you were brave. To feel charitable, act as if you were charitable. To feel kindly towards an enemy, smile, make courteous inquiries, force yourself to say nice things. Act as if from some better feeling and you will be surprised to see the old bad feeling fold up its tent, like an Arab, and steal away. And remember that it is the action and not the emotion that counts. Our acts, be it ever kept in mind, are the things that make us or mar us—conduct is three-fourths of life.

Now the thrill-seeking, emotion-ridden denizens of Hollywood take the exactly opposite view. They fail to see life straight and whole because they are the victims of a distorted impressionism. They see only environment; they try to explain everything by inner emotions; as a result moods, feelings and passions become their stock-in-trade. One might expect them to behold in their productions just what one does behold, a confused welter of impressions and results "full of sound and fury, signifying nothing." But one has a right to look to them for some understanding of moral principles plus the traditions of Christian civilization. Yet that is just what you do not find in them with all their works and pomps. They know little of logic, less of psychology and nothing at all of character-formation. They rarely pause to distinguish between the moral and immoral values of various emotions; indeed they care not a straw so long as the scene is put over. As a matter of fact, the vast majority of the characters they portray, the emotions they exhibit, are objectionable, the evil outnumbering the good four to one.

And what characters! The neurotic woman who is sex-crazy, the progressive polygamist "done dirty" by life, the gold-digger led on by lust of the chase, the fool who never feels purified until he or she has committed adultery, the thug whose crimes are condoned in the last scene where he reforms in the arms of some gunman's moll. Such are the stock-types familiar to movie-goers.

What is the result of all this? The constant repetition of such low character types, the playing up of their emotions, vulgar as they are and vicious in their appeal, creates a poisoned miasma in the mind of the observer. People cannot look long and often upon such scenes without experiencing profound mental and physiological effects of the emotional order, every exciting object or situation acting as a stimulus to organic stirrings, often alas the stirrings of the reptile part of them. These effects are all the more deadly when the movie-goer never pauses in the excitement to distrust an emotion or check an impulse. Indeed, multitudes of movie-goers are as crazy about swimming in emotion as the actors themselves. They want to be swept into

the flood, they want the sea to break over them, even though it be full of ugly, crawling filthy things. They don't care, they've had their thrill!

Do you wonder, then, that we have on the American scene today thousands and thousands who are masters neither of their thoughts nor their feelings? Make sure of it, more than a few of those thousands are movie-made, or movie-unmade, as you will. These dwell in a mental fog, they have long since run through the emotions and they are victims of what Schleiermacher calls "tuberculosis of the soul." If you come across suchlike in daily life you cannot help noticing how their feelings, never properly kept in bounds, are forever slopping over into that sickly sentimentality and animal self-satisfaction which medical specialists are wont to associate with neurotics and near-morons.

Lastly, let us consider the moving-picture in its effects upon the strongholds of the soul—reason and will. Reason and will are our highest faculties. Both are mighty powers, capable of great good or great evil according as they are pressed into the service of truth or untruth, virtue or vice. By the reason we can see, as with the mind's eye, those objects or perfections towards which we can strive. With the will we do the striving as we realize the end in view and concentrate our attention on it, always however under the direction of our intelligence.

Notice, further, that the will is dominant. "The will," says Francis Thompson, "is the lynch-pin of the faculties"—round it cluster intellect, imagination, sensation. It is the will that swings the other faculties, for the will is an imperial power that can transfuse, coordinate and govern the whole thus effecting the synthesis of self. And yet the will is dependent upon knowledge, so dependent that the strongest will cannot act aright if the mind, the reason cannot decide. Yet the will does not love what is good unless the intellect teach how great it is. But once let the mind be fed with knowledge, the fruit of experience and reflection upon experience, then the will can be determined to action, for it longs to realize and make actual what should be realized and made actual.

Our big job in life, accordingly, is to care for, improve and exercise those two great faculties. The reason so that it may know truth, the will so that it may follow in the right way, bringing the machinery of habit and inclination into agreement with the dictates of reason. If reason is enlightened, truth grows in the mind, right action results in the will. But if the reason be benighted the will can prove but an impotent wayward thing. Nowhere are these psychological facts made more vivid than in the Sacred Scriptures. "The way of a fool (that is, his will) is right in his own eyes; but he that is wise hearkeneth to counsel (to counsel of reason)"¹ "The heart of a fool (that is, his will) is as the wheel of a cart, and his thoughts are like a rolling axle-tree." "A wobbly wheel and a flat tire" is the way we would put it nowadays. You can't get far in your machine with a flat tire, you can't go at all with a broken axle.

Here, then, finally is where Hollywood's lords and ladies of the world do the most devastating work. Their pictures furnish the mind with false images and associations, with fixed ideas and illusions, and the way of the will is made open to vast evils, the number of whose victims cannot be counted. For these pictures are diffused over the senses, they predominate over the imagination, they rot the very emotions leaving them exhausted. And when the mind is thus infected with ignorance and error, the will in consequence is weakened and distracted, too restless in fact and misguided to go on along the path of virtue.

The resultant type is a type that is wilful yet will-less. You must know the type I mean. They are too busy making up their face ever to make up their mind. There is no sequence in their thoughts, even their moods; no control in their behaviour. They never seem to know how to use their will, they don't even will to will—so wayward have they become, poor creatures of habit and inclination.

To have helped fashion such spineless, soulless creatures from the scum of the earth is the most wickedly moving of all movie-productions, the worst sin by far of all the sins in the cinema.

¹ Prov., XII:15.

Religion In the Elementary School

THE SO-CALLED BALTIMORE CATECHISM

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Apparently, the more or less general impression obtains that the present *Baltimore Catechism* was compiled by the bishops and archbishops assembled in the Third Plenary Council of Baltimore, and that its use was enjoined by the same Council as the official text in the United States. In truth, on the title page of this Catechism is printed these words: "Prepared and enjoined by order of the Third Plenary Council of Baltimore". I contend that both of the above impressions are false, and that the present so-called *Baltimore Catechism* was neither compiled by those assembled in the Third Plenary Council of Baltimore, nor was its use ever enjoined as obligatory. Strictly speaking, the catechism, which this Baltimore Council had taken measures to prepare, never came into existence. To establish the truth of the above statements is the purpose of this paper.

What the Third Plenary Council did do was: (1) to appoint a commission to prepare a Catechism. According to the *Acta et Decreta Concilii Plenarii Baltimorensis Tertii* (pages xxv & xliv), this commission was composed of one archbishop and six bishops—Most Rev. Joseph A. Alemany, O.P., D.D., Archbishop of San Francisco; Rt. Rev. Louis DeGoesbriand, D.D., Bishop of Burlington; Rt. Rev. Stephen V. Ryan, D.D., C.M., Bishop of Buffalo; Rt. Rev.

Joseph Dwenger, C.P.P.S., Bishop of Fort Wayne; Rt. Rev. John L. Spalding, D.D., Bishop of Peoria; Rt. Rev. John Joseph Kain, D.D., Bishop of Wheeling and Most Rev. Francis Janssens, D.D., Bishop of Natches. (2) Secondly, the Council "decreed" that the work or duty of this commission would be "(a) to select a catechism and, if need be, to revise it or compile one anew according as it shall deem necessary or opportune; (b) to submit its work (i.e., the catechism) thus revised or compiled to the body of Archbishops (of the United States) who shall again examine "recognoscent," which term implies, *inter alia*, to look over, review, authenticate, and hence render authoritative, and evidently also in this connection the term implies: to approve the catechism, and take measure that it shall be properly printed. This catechism shall be printed as soon as possible, and all having the care of souls, as also teachers, both religious and lay, will be obliged to use it." (*Acta et Decreta 111 Coun. Balt., Cap. 11, No. 219*).

This commission, or someone employed by the commission, compiled at least the basic text of the present so-called *Baltimore Catechism*. Incidentally there are several amusing stories told in connection with its compilation. One is that the work of compiling the Catechism was turned over by the commission of Bishops to a priest who was a noted theologian and a good Latin scholar, but was not well versed in the English language. Despite this handicap, however, of not being a master of English expression, he accomplished his task of compiling the Catechism within ten days. Just who were the compilers of the so-called *Baltimore Catechism* seems to be shrouded in mystery. According to one tradition, Bishop John L. Spalding took a prominent part in its compilation. At any rate the Catechism is copyrighted under his name. The reverse side of the title page bears the printed words "Copyright, 1885, by J. L. Spalding." If all the conditions prescribed by the Third Baltimore Council had been carried out, quite as a matter of course, the text compiled under the direction of the above named commission, *might* have become the official catechism which the Council had in mind when it appointed the commission of Bishops. But the

conditions prescribed were never carried out. It is true that a catechism text was prepared, which might or might not have been subsequently approved by the body of Archbishops of the United States. However, from the best available information, it appears that this proposed catechism text in question was neither submitted to the Archbishops of the United States, nor was it ever "examined" or approved by them as a decree of the Council expressly prescribed. Instead of being approved by the Archbishops, it seems that the catechism was approved by Archbishop Gibbons only. Furthermore, if the catechism had been approved by all the Archbishops of the United States, as was required by the decree of the Council, it is reasonable to suppose that such an approval would have been printed in connection with the text. Yet none such appeared. Since the conditions prescribed by the Baltimore Council were never carried out, the *real* and *genuine* Baltimore Catechism never came into existence. If our present *Baltimore Catechism* had been duly "examined" (*recognoscere*) by the body of Archbishops of the United States, and received the stamp of their approval, it *would* have then become, and then only, the authorized *Baltimore Catechism* and the official text to be used throughout the United States, but the fact is that no such approval was ever given.

If the above is correct, and it seems to be, it follows that the so-called *Baltimore Catechism*, with which we are now familiar, was neither *prepared* nor *enjoined* by the Third Plenary Council. I grant that the catechism *began* to be prepared, but I contend the work was never completed, since it was not "examined," which term from its context evidently also implies approval by the body of Archbishops of the United States, as the decree prescribed. In no sense would this catechism have been completed until the Archbishops had done their part in its regard. By way of parenthesis I might add I rather think the Archbishops would not have placed the stamp of their approval upon this text in question until they had corrected at least two heresies: (1) Baltimore No. 2, No. 47, states that we "inherit original sin from our first parents"—i.e., from Adam and Eve. Yet it is

a matter of faith that original sin comes to us from *Adam alone*, not from Adam and Eve. (2) Baltimore No. 1, No. 174, states that "a state of grace is freedom from mortal sin," which words import that sanctifying grace in the soul is merely a negation of mortal sin therein. Yet it is defined as an article of faith that sanctifying grace is a supernatural quality inherent in the soul—something positive, not something merely negative.

Further it is not true that the so-called *Baltimore Catechism* now in use was "enjoined by order of," or "ordered by" the Third Plenary Council of Baltimore, as is printed at the beginning of this text. Why? Because the command or the compulsory use by the Council was not given to this so-called *Baltimore Catechism* now in use, but to *that catechism only*, which was to have been prepared by the commission and which was to be "examined," or approved *recognoscere* by the body of Archbishops of the United States. This *real genuine* catechism which the Baltimore Council ordered to be used has never yet come into existence.

It is worthy of note that, apparently, the use of the so-called Baltimore text was never regarded by the bishops generally of the United States as having been compulsory, because they have continued to use many different kinds of elementary textbooks in religion. If they had considered the use of this text in question as obligatory, doubtless as obedient churchmen, they, one and all, would have forthwith by diocesan decree enforced the use of this particular text, to the exclusion of all others.

In the *Fortnightly Review* of November, 1933, page 253, appeared the following paragraph: "The question whether the Third Plenary Council of Baltimore took the matter of a textbook in religion out of the hands of the individual bishops was recently discussed in the *Homiletic and Pastoral Review*, and the following little known facts were brought out (Vol. XXIII, No. 11): 'It is not true that the Council authorized Cardinal Gibbons to publish the so-called *Baltimore Catechism*. The Catechism itself says no more than 'The Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compiled and examined, is

hereby approved. James Gibbons, Archbishop of Baltimore, Apostolic Delegate." The very title of the catechism is misleading, since it calls itself "A Catechism of Christian Doctrine, prepared and enjoined by order of the Third Plenary Council of Baltimore." The Archbishops as a body did not approve the catechism, and hence we do not have a catechism of the Third Plenary Council of Baltimore at all, and so long as we have no catechism approved by the Plenary Council and enjoined to be used in the Catholic schools of the United States, every bishop has equal rights with every other bishop to determine what textbook of religion should be used in the schools of his diocese.' "

From the above, I deduce the following conclusions: The real genuine Catechism ordered by the Third Council of Baltimore has never come into existence. The so-called *Baltimore Catechism* now in use, strictly speaking, is a misnomer. It was not prepared by the bishops and archbishops assembled at the Third Baltimore Plenary Council. Nor was this catechism the one that was to be prepared by order of the same Council. At most, its preparation *began* under the direction of the commission of bishops appointed, but the work of being "prepared" was never completed, since it was never "examined" or authenticated by the body of Archbishops of the United States. This so-called *Baltimore Catechism* *might* have become the *real* Baltimore Catechism, but it never did. In fine, it was never "enjoined" by order of the Council.

OBJECTIVE TESTS BASED ON "THE BALTIMORE CATECHISM, NUMBER TWO"

LESSON II, ON GOD AND HIS PERFECTIONS

EDITOR'S NOTE: At the request of a number of its readers the JOURNAL commenced, with the September, 1934 issue, the publication of objective tests based on the content of the *Baltimore Catechism, Number Two*. This material should serve two purposes. Those teachers who, either through choice or necessity, use the catechism as a basic text will find the tests of value in giving pupils assimilative content of a more varied character than they are accustomed to use. Teachers, who are using a more psychological approach in their presentation of Christian Doctrine, will find the following content helpful in diagnosis and in testing.

I

Answer YES or NO.

1. Can a boy have thoughts that God will not know? _____
2. Is God every where? _____
3. Does God see what you do when you think you are alone? _____
4. Can we hide any thing from God? _____
5. Is your patron saint as perfect as God? _____
6. Does the word *merciful* mean kind and forgiving? _____
7. Is God a spirit? _____
8. Can you see a spirit? _____
9. Will God always be? _____
10. Did God have a beginning? _____
11. Does God see all things? _____
12. Is anything impossible to God? _____
13. Is God present in this room? _____
14. Is God present only in the church? _____
15. Is God present on the playground? _____
16. Is it true that God is present when boys or girls are committing sins? _____
17. Can you ever hide anything from God? _____
18. Is it true that God is not forgiving when man commits sin? _____
19. Is God kind at all times? _____
20. Will there ever be a time when God will not be? _____

II

On the line before each word or group of words in Column I, write the letter of the group of words in Column II which describe the word or words.

COLUMN I

COLUMN II

- | | |
|---|--|
| _____ 1. spirit | A. those which are known to myself only. |
| _____ 2. soul | B. beyond measure. |
| _____ 3. God | C. a living being which cannot be seen or touched. |
| _____ 4. impossible | D. kind and forgiving. |
| _____ 5. infinitely | E. the spirit in man giving him life. |
| _____ 6. merciful | F. a creature composed of body and soul and made to the image and likeness of God. |
| _____ 7. perfect | G. a spirit infinitely perfect. |
| _____ 8. perfections | H. so good that nothing can be better. |
| _____ 9. my secret thoughts and actions | I. cannot be done. |
| _____ 10. man | J. good qualities. |

III

On the lines before the numbers in Column I, write the letter before the word or set of words in Column II which completes the sentences begun in Column I.

COLUMN I

COLUMN II

- | | |
|--|--------------------------------------|
| _____ 1. God is a spirit | A. and He always was. |
| _____ 2. God had | B. and He always will be. |
| _____ 3. God is | C. because He is infinitely perfect. |
| _____ 4. God always was | D. and watches over us. |
| _____ 5. God always will be | E. infinitely perfect. |
| _____ 6. We do not see God | F. or impossible to God. |
| _____ 7. God sees us | G. because He is a pure spirit. |
| _____ 8. God knows | H. no beginning. |
| _____ 9. Nothing is hard | I. everywhere. |
| _____ 10. God is all just, all holy and all merciful | J. all things. |

IV

Insert the correct word.

1. God had _____ beginning.
2. God is _____.
3. We do not _____ God, because He is a pure spirit and cannot be _____ with bodily eyes.

4. God knows _____ things, even our most _____ thoughts, words and actions.
5. God can do _____ things, and nothing is hard or _____ to Him.
6. God is all _____, all holy, all _____, because He is infinitely _____.
7. The word _____ means kind and forgiving.
8. A _____ is a living being which cannot be seen or touched.
9. God _____ and watches over us.
10. The word _____ means cannot be done.

V

Answer TRUE or FALSE.

1. We cannot hide anything from God. _____
2. God does not watch over the poor. _____
3. We cannot believe that God will forgive all sins. _____
4. God always was and always will be. _____
5. God does not watch over us in time of storms. _____
6. There are some actions that we can hide from God. _____
7. God is present at all times and in all places. _____
8. God knows our most secret thoughts. _____
9. Nothing is too hard for God to do. _____
10. God is not just when He permits the sick to suffer. _____

KEY

I

- | | | | |
|--------|--------|---------|---------|
| 1. No | 6. Yes | 11. Yes | 16. Yes |
| 2. Yes | 7. Yes | 12. No | 17. No |
| 3. Yes | 8. No | 13. Yes | 18. No |
| 4. No | 9. Yes | 14. No | 19. Yes |
| 5. No | 10. No | 15. Yes | 20. No |

II

- | | | | | |
|------|------|------|------|-------|
| 1. C | 3. G | 5. B | 7. H | 9. A |
| 2. E | 4. I | 6. D | 8. J | 10. F |

III

- | | | | | |
|------|------|------|------|-------|
| 1. E | 3. I | 5. A | 7. D | 9. F |
| 2. H | 4. B | 6. G | 8. J | 10. C |

IV

- | | | | |
|---------------|------------|-------------|----------------|
| 1. no | 4. all | 6. just | 8. spirit |
| 2. everywhere | secret | merciful | 9. sees |
| 3. see | 5. all | perfect | 10. impossible |
| seen | impossible | 7. merciful | |

V

- | | | | | |
|----------|----------|----------|---------|-----------|
| 1. True | 3. False | 5. False | 7. True | 9. True |
| 2. False | 4. True | 6. False | 8. True | 10. False |

High School Religion

HIGH SCHOOL RELIGION AND THE QUESTION OF EVOLUTION

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Of necessity the high school course in religion must include some consideration, however brief, of the question of evolution. In every grade the teacher is called upon many times during the year to answer inquiries on this subject. From one source or another the student has acquired some more or less confused ideas on the matter, and while his questions indicate interest and a desire of learning more about the subject, they also reveal a lack of understanding of the problem and a misapprehension of its relation to the teachings of faith. Generally speaking, no student of high school age is capable of understanding the scientific problem of evolution, much less of weighing the arguments pro and con. If the treatment of the subject could be delayed until the student is able to approach the question with some degree of understanding, delay would be the better course. But there are strong reasons against such a procedure. The question is there and should be met.

References to evolution are found in the texts used in the study of biology, even in the first year of high school. Moreover, the reading of newspapers has made the student familiar with the term "evolution", although he is decidedly vague about its meaning. He picks up the erroneous impression that here is a real conflict of faith and science. That impression must not be allowed to go uncorrected.

Again, many of the students will leave high school before reaching the advanced classes where the difficulty might best be taken up. After leaving school they are sure to meet misstatements of the teachings of the Church, and they certainly will not consult their text-books for information. They will in all probability trust to half-remembered answers heard in the religion class. They must not be allowed to leave school with the impression that their difficulties have not been met and that their objections have not been answered. At times the preservation of the student's faith may depend upon the ability of the teacher to meet and answer his questions. Hence the teacher of religion owes it to himself and to his class to inquire into the subject and to formulate for himself the best method of dealing with the matter when it comes up for discussion.

Evolution is a scientific and philosophical question of no small breadth and depth. Even for an elementary understanding of the question it is absolutely necessary to know the meaning of the terms used in the discussion. The problem is complicated for the teacher of religion by the fact that indiscriminate newspaper reading leaves the student with a mistaken notion of scientific terms and a mass of undigested information, much of which is scientifically incorrect. A great part of the teacher's efforts must be directed towards giving the student some idea of what it is all about. Scientific terms are not easy to understand, and without special study are often confusing. The terms used in a discussion of evolution presuppose a knowledge of a large number of scientific facts and some acquaintance with the sciences of biology, geology and paleontology. They must be clarified by definition and explanation. While it is true that not even a high school senior is qualified to undertake a discussion of the scientific arguments, still the students of the senior class should have reached sufficient intellectual maturity to see the fundamental error of the materialistic interpretation.

The first step in approaching the problem should be to make the student realize the fact that he lacks the background necessary for an adequate discussion of the question he has raised. He should be led to see how little he knows

about the subject. This in itself is a great educational advance for him. Youth is naturally impatient and is not inclined to suspend judgment in matters where knowledge is limited. The young student must be taught to pause and inquire whether a statement he reads is true or not. He must not expect definite and precise answers to all his questions. If he asks the exact number of Catholics in the world or the age of the earth, he must learn that these questions can be answered only approximately. It is the purpose of education to develop an impartial attitude and to habituate the student to wait until the facts are known before forming a conclusion. So in answering questions about evolution, the teacher will point out the danger of jumping to conclusions and the necessity of examining the case with reasonable care before forming any judgment. An examination of the facts in the matter under discussion will make the student realize that his knowledge is extremely limited and that he has much to learn.

Fundamental in all scientific questions is the distinction between theory and fact. Confusion of fact and theory is the source of much popular misunderstanding of what science does and does not teach. Neglect of this important distinction is responsible for the impression that there is a conflict between religion and science. It is, therefore, most important to make the student realize the tentative nature of a scientific theory. The teacher should thoroughly master and adequately present this phase of the matter. To clarify the distinction numerous examples can be found in sciences studied in high school.

There is no doubt about a scientific fact. It is capable of experimental or observational verification. Such for example are the facts that both plants and animals are living things and that they differ from one another. On the other hand, a theory is merely an attempt to explain a fact or a law of science. It is an effort to give some idea of how and why a fact or law is as it is. For example, it is a fact that the various chemical elements have certain resemblances and differences. In order to explain this fact the theory has been proposed that these resemblances and differences are due to the number of protons and electrons in the element.

It is most important to remember in dealing with all scientific questions that a theory may or may not be true. It cannot be scientifically proved true or false. If proved false, it has no value; if it could be proved true, it would cease to be a theory and would become a fact. The history of science records many instances of theories held by scientists of great repute that have since been abandoned. Other theories have been very useful in the advancement of knowledge and have been modified or confirmed by later discoveries.

The question of evolution concerns a theory. The theory is an attempt to explain the fact that there exist in the world different kinds of living things, various types of plants and animals which resemble one another more or less closely, or differ from one another very widely. Two separate and entirely distinct questions are involved in the attempt to explain this fact. The first is how they came to be living, and the second is how they came to be different. How are we to explain the fact that they are alive and have certain characteristics that make them decidedly of a different nature from the lifeless things about them? And how are we to explain the obvious fact that while they all have certain general resemblances, they also differ from one another. The two questions should not be confused.

To the student, "evolution" is a very vague and indefinite term. He uses the word as a label for a very nebulous concept, and usually gives it a materialistic connotation. He is under the false impression that somehow or the other evolution is the antithesis of creation. The teacher should make clear that evolution means merely development. A process of evolution or development, far from excluding creation, presupposes creation first before any development can take place, for a thing cannot develop until it exists.

It is important for the student to grasp that every theory in its attempt to explain facts takes something for granted. Every theory begins with an assumption which must be conceded before any explanation can be offered. The wave theory of light assumes the existence of a medium which is suitable for the transmission of this wave energy. The

existence of this medium, the ether, cannot be proved, but must be taken for granted, for the explanation to have any value. That every theory is based on one or more assumptions is a point frequently overlooked. The theory of evolution too has its assumptions; it takes several things for granted. One of them is that living things existed and possessed the ability to change. It does not and cannot explain the origin of life. It does not and cannot deny the necessity of creation. When the student grasps this fact, and realizes that evolution or development does not explain the far more fundamental fact of the beginning of life, much of his difficulty with the problem disappears.

From positive scientific evidence it can be deduced that there was a time when this earth of ours could not support life, there was a time when the earth itself did not exist. Both astronomy and geology confirm the conclusion that in past time the temperature of the earth and the nature of its surface excluded the possibility of life on this globe. Life then had a beginning. Moreover, if there is one thing that is basic in modern scientific procedure in surgery and bacteriology, it is the principle enunciated by the great Pasteur after his famous experiments. His deduction, as a result of his long years of research, that every living thing comes from a living thing, has been accepted as the only reasonable and scientific position. That principle has been utilized by medical science in seeking the cause of germ diseases, in aseptic surgery and immunization. Mere development of life just somehow, is decidedly unacceptable to the practical scientific men of today. Life did not just appear; it did not cause itself; it did not evolve from non-living matter without a cause. It was created, and God is the Creator.

It is most important for the high school student to see the necessity for a beginning, and when he does grasp it he has begun to understand the question. Too often the student is satisfied with a name when he is seeking an explanation. He must be led to see that giving a process a name is no explanation at all. Evolution is a comfortably vague word that is supposed to explain many things, but, in reality, explains nothing at all. It is much better in the discussion of the question for the teacher to use the word *development* instead

of *evolution*. The idea of growth and development is familiar to the student. He can realize that there must be something to develop, and is less likely to confuse development with beginning. Thus he will be saved from the all too common error of hiding ignorance under Greek and Latin names.

Another false impression common among high school students is that there is a clear-cut division between the teaching of the Church on one side and evolution on the other. They think of evolution as opposed to creation, and they think of evolution as a unified expression of scientific study. They are very much surprised to learn that there is no such clear-cut division as they had supposed, and very little uniformity or agreement among the proponents of evolution. There are many theories of evolution and various ideas of how the development took place. They agree only on one point;—that there has been some kind of development among living things, but beyond that they differ widely. They do not agree on the extent or the method of development. No attempt is made to decide whether there was one starting point in this development, one living thing from which all others descended, or several starting points from which the well-differentiated classes of plants and animals are derived. Biologists study the factors influencing living things at the present time in an effort to learn what part these factors may have played in the past. On many points the theories are decidedly vague, as they must be in the present state of our knowledge.

In the history of the question, diverse theories have held the field at various times. Lamarck proposed his theory at the beginning of the nineteenth century. In the middle of that century, Darwin put forth the theory of natural selection. At the beginning of the present century, DeVries suggested the mutation theory. About two years ago Professor Osborn, for many years President of the New York Museum of Natural History and an authority on the subject, declared that all previous theories had been found to be in error because of new information that had been discovered since. He proposed still another theory. So the question is not of one kind of evolution but of many kinds.

A theory of evolution can be entirely in accord with

Catholic doctrine. As stated above, the existence of life is assumed. There can be no doubt about the creation of the universe and of life. God has revealed to us the fact of creation, but He has not made known the method. It is quite possible that the various kinds of animals such as dogs, wolves, coyotes, lions, tigers, etc., have developed from a primitive type. The remains of animals now extinct indicate this in some cases. It is a question for scientific study; there may very well have been development within limits, but it is very hard to set the limits or to describe the method of development. So far, science knows no definite answer to the problem. But the theory can be entirely consistent with Catholic faith.

As regards man, we have the definite revelation of God concerning man's special place in nature and his special creation. Scientifically, man is more than animal, not merely higher in degree, but different in kind. The possession of reason and intelligence mark him off as an exception among all living things. His nature is different from that of the brute, no matter how strong the bodily resemblance may be.

The Catholic high school teacher of religion can then show how it is possible to form a theory of the development of living things (evolution) that is altogether in harmony with the truths of faith and takes full account of the scientific facts of comparative anatomy and paleontology. God is the author of nature and of revelation, He does not contradict Himself. There is and can be no conflict between religious belief and scientific fact. It is useless to quarrel with scientific facts; the Church never disputes them, never condemns them. If there is any appearance of conflict, it is due to theories put forth by certain individuals. The disagreement is between individual opinion and the teachings of the Church, never between Catholic doctrine and proven scientific fact. Individual opinion is subject to error and change; it must not be mistaken for the well founded information about nature's workings that we call science.

The various theories of development, like other scientific theories, may contain some points useful for the advancement of knowledge. But of themselves they are still uncertain, and are put forward only tentatively as efforts to

explain a still unsolved problem. They may be modified or rejected in the light of further studies. Such, to take but one example, has been the case with Darwin's theory of natural selection, which today is not held in its original form by any recognized scientific authority. The discovery of the laws of heredity by Abbot Mendel and further research along the same lines by other scientists have profoundly modified the approach to the problem, and Darwin's theory in its original form has been discarded.

The teacher of religion will emphasize the tentative nature of the theories that go by the name of evolution, and will point out that what is proposed today may be forgotten tomorrow. On the other hand, the Church deals with eternal truths, she does not attempt to solve the mysteries of nature which claim the attention of the scientist. She leaves him full freedom in his vast field. She tells him that we are sure of the fact of creation, but of its method we know little or nothing. She insists that the scientist face the facts and acknowledge that by whatever method God brought this universe into existence, the power of the Creator was at work. The Church teaches all men, particularly those studying the laws of God's creation, that the beauty of the creature proclaims the wisdom and glory of the Creator, that the mysterious workings of the world in which we live show the perfection of design and the power of operation of the Lord of all.

To proclaim the glory of God through His wondrous works is the purpose of the teacher of religion. The minds of the students must be led to God through His creation as they study it. Questions concerning evolution offer a good opportunity to bring-home the lesson of the power of God working in all the processes of nature. In answering these questions, the teacher need not discuss scientific arguments which the student cannot grasp. But he can and should make clear just what the question is about, that it concerns a theory and not a fact, and that there need be no conflict between true science and the teachings of the Church about creation. In this way the teacher can profitably discuss the questions which so frequently arise in regard to this much talked of and much misunderstood subject.

AN AID IN USING THE MISSAL

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The number of young people who are today using the missal is considerable, and it is safe to say that the number is increasing. It is chiefly with these young people in mind, and with the hope of bringing them to a more intelligent use of the missal, that most excellent of prayer books, that these lines are written.

As a rule the missal is not loved at once. Indeed, many are repelled at first, either because of the difficulty of finding their way about in it, or because of the unfamiliarity of the prayers. Many people—old as well as young—become attached to certain prayers and devotions, and do not feel that they have heard Mass or prepared for Holy Communion properly, unless they have gone through the customary number. Gradually, however, after proper instruction the attitude of most pupils will change. Use makes them familiar with the arrangement of the missal prayers, and use also makes these prayers familiar, even dear. Their interest, too, is aroused by the fact that they are reading the same prayers as the priest.

A few reflections with regard to these prayers may help to increase both interest and understanding in our pupils. Even the best conditions attainable, however, are not ideal ones. Most of them make use only of the Little Missal arranged for Sundays and feast days. There are exceptions to this rule, certainly, especially among college students, but the generality of high school students do not use the large missal.

In the limited time, too, which is allowed for the study of the missal, much that might be done, and that many teachers

would like to do, must necessarily be omitted. Results may be better where a priest is in charge of the religion class, but even then time is always at a premium. Whatever is accomplished, however, is well worth while, however meager it may seem.

As a part of the missal with which they are less familiar than with the Sunday Masses, let us take the Masses of the Blessed Virgin Mary. There are those which are proper to her feasts, and those listed under the title: *Masses of the Blessed Virgin Mary on Saturday*. There is also the Mass called the *Common of the Blessed Virgin Mary*. Now a study of any one of these could bring a rich reward, but much profit would also be gained by a comparative view of some of their parts. While any part of her Masses might be used for this purpose, the collect seems to be a specially appropriate one, combining, as it does, a mention of the feast or mystery commemorated and a petition for the favors desired. Moreover its language is simple and unfigurative, and hence more easily understood.

In all Masses of Our Lady the divine maternity, the motherhood of the Blessed Virgin, stands out preeminently. In the collect for the feast of the Immaculate Conception we read:

O God, who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for thy Son, we beseech thee that as by the foreseen death of this thy Son thou didst preserve her from all stain, so, too, thou wouldst permit us, purified through her intercession, to come unto thee. Through the same Lord.

Again on the feast of the Annunciation:

O God, who didst please that thy Word, at the message of an angel should take flesh in the womb of the Blessed Virgin Mary: grant unto us thy suppliants, that we who believe her to be truly the Mother of God, may be aided by her intercession with thee. Through the same Lord.

On the feast of the Visitation:

Bestow upon thy servants, O Lord, we beseech thee, the gift of heavenly grace; that as the Motherhood of the Blessed Virgin was the beginning of our salvation, so the solemn festival of her Visitation may obtain for us an increase of peace. Through our Lord.

Exactly the same thought in slightly different words

occurs in the collect for Mary's Nativity. On the feast of her Assumption we have:

Forgive, O Lord, we beseech thee, the sins of thy servants; that we who by our own deeds are unable to please thee, may be saved by the intercession of the Mother of thy Son, our Lord Who liveth.

For the feast of Our Blessed Lady of Mount Carmel it is:

O God who hast honored the Order of Carmel with the special title of thy blessed Mother, Mary, ever-virgin, etc.

But it is unnecessary to quote further. What else should we expect in the Masses of her who is best known to the faithful as: the *Blessed Virgin* and the *Blessed Mother*? But how many young people would ever have noticed this, would ever have thought beyond the mere wording, unless some one had drawn their attention to the fact?

If we turn now to the second part of the collect, the petitions which we make through the intercession of Our Lady, we find that usually they follow naturally from the feast or mystery commemorated. This is well exemplified in the following:

For the Vigil of the Immaculate Conception:

O God, who in her conception, didst wonderfully preserve the mother of thine only-begotten Son from the stain of original sin; grant, we beseech thee, that supported by her intercession we may be ready with pure hearts to take part in her festival. Through the same Lord.

For the Presentation of the Blessed Virgin we read:

O God, who wast pleased that on this day the blessed Mary ever a Virgin, being herself the dwelling-place of the Holy Spirit, should be presented in the temple; grant, we beseech thee, that through her intercession we may be found worthy to be presented before thee in the temple of thy glory. Through our Lord.

The collect for the Purification, which commemorates Our Lord's presentation in the temple, is very similar to this. On the feast of Our Lady's Nativity as on the feast of her Visitation—we have remarked that the collects are almost identical—we ask for an increase of peace. On each of the feasts of her Sorrows, that occurring during Passion Week, and that of September 15, our petition is that we may gain the blessed fruit of the sufferings of her divine Son. Very

appropriately we ask on the feast of the Apparition of the Immaculate Virgin Mary at Lourdes, for health of soul and body.

Thus in various ways are our needs and desires expressed, though always the salvation of our souls is the ultimate petition, no matter how it may be worded or what other may be added. Little short of marvelous is the confidence which has framed the following collects. The first is for the feast of the Blessed Virgin Mary, Mediatrix of All Graces:

O Lord Jesus Christ, our Mediator with the Father, who hast deigned to appoint thy most blessed Virgin Mother to be our Mother also and our Mediatrix with thee: mercifully grant, that whosoever shall approach to ask good things from thee may rejoice in obtaining through her all their desires. Who livest.

To obtain all good things which we ask from Our Lord through His blessed Virgin Mother, our Mother and Mediatrix with Him—such is our comprehensive request. And yet it seems to be surpassed by another, at least in the definiteness and simple wording of the petitions, that of the Mass called the *Common of the Blessed Virgin*:

Grant, we beseech thee, O Lord God, to us thy servants, that we may evermore enjoy health of mind and body, and by the glorious intercession of Blessed Mary ever a Virgin, be delivered from present sorrows and enjoy everlasting gladness, Through our Lord.

"To enjoy *evermore* health of mind and body"—*perpetua mentis et corporis sanitate gaudere*. And not that only. We ask also "to be delivered from present sorrows and enjoy everlasting gladness." Who but the Church would dare to make such a prayer? This collect is also used as a second collect at certain other times, so that there is opportunity for the pupils to become familiar with it.

We must not fail in our study of the collect to call attention to its conclusion: "through our Lord Jesus Christ." Too often this is passed over carelessly or omitted altogether, and yet, these words express the ground of our hope, the reason of our confidence. Surely these collects are a proof of the place which Mary holds in the mind and liturgy of the Church.

An objection sometimes made to young people's using the

missal, is that they may be *reading* it, but they are not *praying*. Now a previous study of the prayers and an appreciation of their contents, such as we have described here, would assuredly render such an objection groundless. As an exercise of devotion in honor of Our Lady, some religion periods could very well be spent in a study of these Masses, and even in a memorization of their parts. The result would almost certainly be an increased confidence in the Blessed Mother, as well as a more intelligent and devout use of the missal. The pupils would not stop with these Masses, but would extend their interest to the Sunday Masses and to the entire Missal.

It may even happen that they will take up their missal with anticipation of the spiritual feast which awaits them. With interest, understanding, and anticipation present, love is sure to follow, if only perseverance in its use is assured. Moreover, since all Catholic doctrine is contained in the liturgy, an intelligent use of the missal should render our boys and girls better Catholics. Can any religious teacher desire more?

ASSIMILATION TESTS TO BE USED DURING A HIGH SCHOOL STUDY OF THE MASS

The material that is published below and which will be continued in coming issues of the JOURNAL is based on a semester study of the Mass.¹ The following are the unit titles in this course of study, and for them the test material has been developed: I. The Parish Mass; II. Sacrifice, the Highest Form of Worship; III. How the Apostles Said Mass; IV. The Mass in the Early Church; V. The Altar of Sacrifice; VI. Vesting for Mass; VII. The Mass of the Catechumens; VIII. The Lessons of the Mass; IX. The Mass of the Faithful; X. The Eucharistic Prayer: The Canon; XI. The Consecration; XII. The Communion; XIII. The Ecclesiastical Year.

UNIT I—THE PARISH MASS

In the spaces — before the numerals in Column I, write the letters of the groups of words in Column II that complete the meaning of the words in Column I.

I	I
COLUMN I	COLUMN II
<p>— 1. In the Mass, the priest loses his identity</p> <p>— 2. In the Mass, the priest represents the high priest,</p> <p>— 3. The Holy Sacrifice was first accomplished</p> <p>— 4. The Mass begins with the words:</p>	<p>A. "I will go in unto the altar of God."</p> <p>B. the fruits and merits of Calvary for the satisfaction of sins and the increase of sanctifying grace.</p> <p>C. in the priesthood of Jesus Christ.</p> <p>D. Christ, priest and people unite to praise God, thank Him, petition Him and offer reparation for sin.</p>

¹ Reverend Raymond J. Campion, *Religion, Book II. A Secondary School Course*, pp. 3-218. New York: Wm. H. Sadler, Inc., 1929.

- | | |
|--|---|
| — 5. The Pasch, one of the most significant religious festivals for the Jews | E. victim and priest. |
| — 6. The Mass is one of the great agencies by which God applies | F. Jesus Christ. |
| — 7. In the Mass, Christ is | G. was celebrated as a commemoration of the liberation of the Chosen People from Egypt. |
| — 8. Christ's death upon the Cross | H. while on the altar of our churches the offering is renewed in an unbloody manner. |
| — 9. The parish Mass is the act in which | I. in a bloody manner on Mount Calvary. |
| — 10. On the cross Our Lord offered Himself in a bloody manner | J. does not excuse us from personal effort in working out our salvation. |

II

True or False

1. In the Mass the priest loses his identity in the priesthood of Christ. _____
2. The Sacrifice of the Mass was first accomplished in a bloody manner at the Last Supper. _____
3. The first prayer in all Masses is the "Confiteor". _____
4. The First Mass was celebrated by Our Lord. _____
5. Our Lord did not keep the feast of the Pasch. _____
6. Only six of the apostles were with Our Lord when He met with them at the Last Supper. _____
7. Christ changed the wine into His Blood before He changed the bread into His Body. _____
8. At the Last Supper Christ told His apostles that His Blood would be shed for them. _____
9. The Pasch was a feast of lesser importance with the Jews. _____
10. The Pasch celebrated the revelation of God's Law on Mount Sinai. _____
11. In the Mass, the priest acts in the name of Christ. _____
12. The priest who stands at the altar offers the sacrifice as the minister of Christ. _____
13. Through the hands of the priest Christ offers Himself on the altar just as He did at the Last Supper. _____

14. Throughout His passion Our Lord submitted Himself willingly to the indignities that were heaped upon Him. _____
15. Christ's death on the Cross was wanting in one of the conditions of a true sacrifice. _____
16. Christ's offering on the Cross was made to God alone. _____
17. In the Sacrifice on Calvary the victim was not destroyed. _____
18. In the Sacrifice of the Mass we take part in the renewal of Calvary's sacrifice. _____
19. In the Sacrifice of the Mass the victim differs from the victim offered on Calvary. _____
20. In the Mass God applies to us the merits of Christ for the satisfaction of our sins and the increase of sanctifying grace in us. _____
21. At the Last Supper Christ was predominantly the victim while at Calvary on the Cross His office as priest stands out most prominently. _____
22. Calvary is renewed daily on our parish altars. _____
23. The natural powers of man are insufficient to enable him to attain heaven. _____
24. By His death on the Cross Christ not only satisfied God for the sins of men, but He merited for them the return of sanctifying grace which was lost by the disobedience of Adam and Eve. _____
25. Christ's expiation for man's sin on Calvary excuses man from personal effort in working out his salvation. _____
26. The fruits of the redemption are renewed for us only once a year, in the Mass of the Presanctified on Good Friday. _____
27. Our Lord "gave thanks" before changing the bread and wine into His Body and Blood. _____
28. In the Mass the priest speaks in the name of all present. _____
29. In the Mass the priest acts for the high priest, Jesus Christ. _____
30. It is necessary for man to cooperate with the grace Christ earned for us by His sacrifice. _____

III

Fill in the blanks with the correct words.

1. The first Mass was said by _____.
2. "And the day of the unleavened bread came, on which it was

necessary that the _____ should be killed. And He sent Peter and John, saying: Go, and prepare for us the _____ that we may eat. But they said: Where wilt Thou that we prepare? And He said to them: Behold as you go into the city, there shall meet you a man carrying a pitcher of water; follow him into the house where he entereth in. And you shall say to the good man of the house: The _____ saith to thee, where is the guest chamber, where I may eat the _____ with My _____? And he will show you a large dining room furnished; and there prepare. And they going, found as He had said to them, and made ready the _____. And when the hour was come, He sat down, and the _____ with Him.

"And He said to them: With _____ I have _____ to eat this _____ with you, before I _____. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the _____, He gave thanks, and said: Take and divide it among you: For I say to you, that I will not drink of the food of the vine, till the kingdom of God come.

"And taking _____, He gave _____, and brake; and gave to them saying: 'This is _____, which is given for you. Do this for a _____ of Me.'

"In like manner the chalice also, after he had supped, saying: 'This is the _____, the new testament in My _____, which shall be for _____ for you.'"²

3. The priest who stands at the altar offers the sacrifice as the minister of _____.
4. The sacrifice of the Mass is the same as the sacrifice of the cross, although the manner of offering is _____.
5. The sacrifice of the Mass is the same as that of Calvary because the _____ and _____ are the same.
6. In the sacrifice of the Mass, the sacrifice of the cross is _____ and _____.
7. Daily, the fruits of the _____ are renewed for us in the Mass.
8. During the Holy Sacrifice, the priest prays in the name of all those who are _____ at the Mass.
9. In the parish Mass, _____, _____, and _____ unite to praise God, to _____ God, to ask His favor, and to secure His forgiveness for sin.

² St Luke, XXII :7-20.

UNIT II—SACRIFICE, THE HIGHEST FORM OF WORSHIP

I

Each word or set of words in Column I matches a group of words in Column II. In the space _____ before the numerals in Column I, write the key letter of the group of words in Column II which match it.

COLUMN I

- | | |
|---|---|
| <p>_____ 1. A common meaning of sacrifice</p> | <p>A. Honoring God by acknowledging that He has the power of life and death over us, that He is all holy and all perfect.</p> |
| <p>_____ 2. The symbolic meaning of sacrifice</p> | <p>B. Humbly asking God for His favors and for graces to overcome the difficulties and temptations of life.</p> |
| <p>_____ 3. The gifts offered in sacrifice in the Old Law</p> | <p>C. The central idea in a religious sacrifice.</p> |
| <p>_____ 4. The outward act of sacrifice</p> | <p>D. The offering by a lawful priest, of some external gift to God, to acknowledge either by its destruction or transformation, God's supreme dominion over all creatures.</p> |
| <p>_____ 5. Adoration</p> | <p>E. Denying self something one desires very much.</p> |
| <p>_____ 6. Thanksgiving</p> | <p>F. Man's way of showing God how he feels toward Him inwardly.</p> |
| <p>_____ 7. Reparation</p> | <p>G. An offering of homage to God, acknowledging Him as the Sovereign Lord and Master to whom love, honor and reverence is due.</p> |
| <p>_____ 8. Petition</p> | <p>H. Expressing gratitude to God for all the graces and blessings He has given us.</p> |
| <p>_____ 9. Religious Sacrifice</p> | <p>I. Animals and fruits of the earth.</p> |
| <p>_____ 10. The offering of an external, visible gift to God</p> | <p>J. Atonement for our sins and faults.</p> |

II

1. History shows that sacrifice was not known before the time of Christ. _____
2. Nations that worshiped many gods or idols did not forget that sacrifice was the proper way to worship. _____
3. When the sons of Adam offered the fruits of the earth and the "firstlings" of their flocks, they acknowledged that to God alone belonged the supreme power over all things. _____
4. Among the Jews there was a complete ritual of sacrifices. _____
5. Men are not allowed to kill themselves or other human beings in sacrifice. _____
6. Human beings have never been offered in sacrifice. _____
7. The word *sacrifice* has but one meaning. _____
8. The word *sacrifice* comes from two Latin words that mean "to make something sacred." _____
9. Sacrifice has always been a form of private worship. _____
10. God needs the offerings made to Him in sacrifice. _____
11. The offering of an external, visible gift is the central idea in religious sacrifice. _____
12. The Old Law was a preparation for the New Law. _____
13. The sacrifices of the Jews were offered for the same general purposes for which the Mass is offered. _____
14. There were no priests in the Old Law. _____
15. The sacrifices of the Old Law repaired the injury done to God by sin. _____
16. The sacrifices of the Old Law bestowed the same graces as do the sacraments of the New Law. _____
17. The Jewish sacrifices were permanent. _____
18. Only a victim of infinite value could satisfy the injury done to God by the disobedience of our First Parents. _____
19. God was worshiped from the beginning by sacrifice. _____
20. The sacrifice of Melchisedech was not pleasing to God. _____
21. There are three different religious sacrifices offered in every part of the world. _____
22. There were three centuries during the middle ages when Mass was not offered. _____
23. In an offering of holocaust the victim is carefully preserved. _____
24. The highest form of divine worship is sacrifice. _____

25. The sacrifices of the Old Law were pleasing to God, but they were only preparations for the great sacrifice of the Mass instituted by Christ. _____

III

Fill in the blanks with the correct words or phrases.

1. The highest form of divine worship is _____
2. The _____ Law was a preparation for the _____ Law.
3. _____, _____, _____ and _____ are described as offering sacrifice to God in the Old Law.
4. From the time of Moses, the _____ had a great variety of sacrifices which are described in detail in the Book of _____.
5. In a religious sacrifice there are the following different elements:
 - (1) _____
 - (2) _____
 - (3) _____
 - (4) _____
6. There are four ends or purposes in offering sacrifice:
 - (1) _____
 - (2) _____
 - (3) _____
 - (4) _____
7. The Mass is the _____ sacrifice that is offered in all parts of the world.
8. Only a victim of _____ value could satisfy the justice of God.

UNIT III—HOW THE APOSTLES SAID MASS

I

Each word or set of words in Column I matches a group of words in Column II. In the spaces _____ before the numerals in Column I, write the key letter of the group of words in Column II which they match.

COLUMN I

- _____ 1. The New Testament
- _____ 2. The Gospels

COLUMN II

- A. The hour at which the early Christians assembled to offer the Mass.
- B. An outline of the Mass as celebrated in the very beginning.

- | | |
|--|--|
| — 3. "The Breaking of Bread" and "to give thanks" | C. A practice in the Church since the days of the apostles. |
| — 4. "toward evening" | D. Parts of the synagogue service that were used in the Mass. |
| — 5. The disciples Our Lord dined with at Emmaus | E. The parts of the New Testament where we may read about the Last Supper. |
| — 6. The "Breaking of Bread" at Emmaus | F. They were frequently attended by the apostles. |
| — 7. Eucharist | G. ". . . and their eyes were opened, and they knew Him. . . ." |
| — 8. The Upper Room | H. Our source of information in regard to the celebration of Holy Mass during the time of the apostles. |
| — 9. The first Christians | I. How the first Christians spoke of the Mass |
| — 10. After attending services at the temple | J. An essentially Christian act in the Mass of the apostles |
| — 11. The synagogues | K. Selected because of the great events in the life of Christ that took place on that day. |
| — 12. Readings from the Scriptures, sermons, psalms, hymns and prayers | L. The Greek word "to give thanks" |
| — 13. Prayers for all kinds of intentions | M. The apostles would go to some Christian home to celebrate Mass |
| — 14. Collections for the poor | N. Made during the Mass as an expression of that love of neighbor that Our Lord insisted upon for His followers. |
| — 15. The kiss of peace | O. A favorite meeting place of the early Christians. |
| — 16. The way the apostles offered Mass | P. A part of the celebration of the Mass in the time of the apostles. |
| — 17. Private homes | Q. Where Our Lord met with His apostles for the Last Supper. |

- | | |
|--|--|
| _____ 18. The home of Mary, the mother of St. Mark | R. Closely resembles the action of our parish priests of to-day. |
| _____ 19. Sunday, as a day of worship | S. Converts from Judaism |
| _____ 20. Collections for the needs of the Church | T. The first Christian churches |

Answer Yes or No.

1. Does the Old Testament tell us how Mass was celebrated from the beginning? _____
2. Do the Acts of the Apostles and the Epistles tell us anything about the celebration of Mass by the apostles? _____
3. Were all the ceremonies that we have in the Mass to-day present in the Mass as offered by the apostles? _____
4. Does the Mass as it is offered today agree substantially with the Mass as it was offered by the apostles? _____
5. Are the Mass and Last Supper identical in their essential parts? _____
6. Have readings from the Sacred Scriptures always been part of the ceremonies of the Mass? _____
7. Did the first converts to the teachings of Christ come from the Romans? _____
8. Were any parts of the Jewish synagogue service used by the apostles in the Mass? _____
9. Did the apostles ever use readings from the Old Testament as part of the Mass? _____
10. Is it true that instructions were never a part of the Mass during apostolic times? _____
11. In the early Church, did the faithful receive Holy Communion before the offering and consecration? _____
12. Were the synagogues the first Christian churches? _____
13. Was the Holy Sacrifice first celebrated in the home of Martha and Mary? _____
14. Has Mass always been celebrated in the morning? _____
15. Is our Sunday, the same day of the week as the Jewish Sabbath? _____
16. Does the word *Eucharist* mean "to give thanks"? _____
17. Is the expression, "Breaking of Bread," used in the Sacred Scriptures? _____
18. When Our Lord "broke bread" with the disciples at Emmaus, was this a celebration of Mass? _____
19. Did Our Lord "give thanks" at the Last Supper. _____
20. Was the "kiss of peace," in the Mass as offered by the apostles, of Jewish origin? _____

III

Fill in the blanks with the correct words.

1. In the _____ the first Mass was offered by Christ; it was the first Christian church.
2. In the _____ we read how the Mass was celebrated in the time of the apostles.
3. At the Last Supper Our Lord said to His apostles: "_____." In fulfillment of this command, Mass is offered daily by our _____.
4. The following quotation from St. Luke describes Our Lord's celebration of Mass after His resurrection: "And it came to pass, whilst He was at _____ with them, He took _____, and _____ and _____, and gave to them. And their eyes were opened, and they knew _____: and He vanished out of their sight."^a
5. The expression "_____ " is commonly used in the New Testament to designate the Sacrifice of the Mass.
6. _____ is the Greek word meaning "to give thanks."
7. The first part of the service of the Mass was borrowed from the _____ service. It consisted of readings from the _____, _____, _____, _____ and the _____.
8. The Eucharist, as we have it today, remains identical with that of the _____ and of the time of the apostles.
9. In the Mass we worship God by the same _____ as did the apostles.
10. Mass, during apostolic times, was said in the _____ of the first Christians.

KEY

UNIT I—THE PARISH MASS

I

- | | | | | |
|------|------|------|------|-------|
| 1. C | 3. I | 5. G | 7. E | 9. D |
| 2. F | 4. A | 6. B | 8. J | 10. H |

II

- | | | | | |
|----------|-----------|-----------|-----------|-----------|
| 1. True | 7. False | 13. True | 19. False | 25. False |
| 2. False | 8. True | 14. True | 20. True | 26. False |
| 3. False | 9. False | 15. False | 21. False | 27. True |
| 4. True | 10. False | 16. True | 22. True | 28. True |
| 5. False | 11. True | 17. False | 23. True | 29. True |
| 6. False | 12. True | 18. True | 24. True | 30. True |

^a St. Luke, XXIV: 13-31.

III

1. Jesus Christ
2. pasch, pasch, Master, pasch, disciples, pasch, twelve Apostles, desire, desired pasch, suffer, chalice, bread, thanks, My Body, commemoration, chalice, Blood, shed
3. Jesus Christ
4. different
5. priest, victim
6. continued, commemorated
7. Redemption
8. present
9. Christ, priest, people, thank

UNIT II—SACRIFICE, THE HIGHEST FORM
OF WORSHIP

I

- | | | | | |
|------|------|------|------|-------|
| 1. E | 3. I | 5. A | 7. J | 9. D |
| 2. G | 4. F | 6. H | 8. B | 10. C |

II

- | | | | | |
|----------|-----------|-----------|-----------|-----------|
| 1. False | 6. False | 11. True | 16. True | 21. False |
| 2. True | 7. False | 12. True | 17. False | 22. False |
| 3. True | 8. True | 13. True | 18. True | 23. False |
| 4. True | 9. False | 14. False | 19. True | 24. True |
| 5. True | 10. False | 15. False | 20. False | 25. True |

III

1. sacrifice
2. Old, New
3. Cain, Abel, Noah, Abraham, Melchisedech
4. Jews, Leviticus
5. (1) The offering of a visible gift to God
(2) By a lawful priest
(3) Its destruction or transformation
(4) To acknowledge God's supreme dominion over us and all creation
6. (1) Adoration
(2) Thanksgiving
(3) Reparation
(4) Petition
7. only
8. infinite

UNIT III—HOW THE APOSTLES SAID MASS

I

- | | | | | |
|------|------|-------|-------|-------|
| 1. H | 5. G | 9. S | 13. P | 17. T |
| 2. E | 6. B | 10. M | 14. N | 18. O |
| 3. I | 7. L | 11. F | 15. J | 19. K |
| 4. A | 8. Q | 12. D | 16. R | 20. C |

II

- | | | | | |
|--------|--------|--------|---------|---------|
| 1. No | 5. Yes | 9. Yes | 13. No | 17. Yes |
| 2. Yes | 6. Yes | 10. No | 14. No | 18. Yes |
| 3. No | 7. No | 11. No | 15. No | 19. Yes |
| 4. Yes | 8. Yes | 12. No | 16. Yes | 20. No |

III

- | | |
|--|---|
| 1. Upper Room | 6. Eucharist |
| 2. New Testament | 7. synagogue, scriptures, sermons, hymns or psalms, prayers, collection of alms |
| 3. Do this in commemoration of Me, priests | 8. Last Supper |
| 4. table, bread, blessed, broke, Him | 9. Holy Sacrifice |
| 5. Breaking of Bread | 10. homes |

If teachers discover any questions in the above material that are ambiguous to students, the Editorial Office of the JOURNAL will be grateful to know about them. The teacher will observe that for some of the answers to the completion tests synonyms of the words in the KEY may likewise be considered correct.

College Religion

THE NON-CATHOLIC COLLEGE AND CREDIT FOR COURSES IN RELIGION

ELLAMAY HORAN
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CHICAGO

The data presented in this article were procured from an investigation made by the editorial office of the JOURNAL OF RELIGIOUS INSTRUCTION in April, 1934.

In view of the fact that Catholic colleges vary greatly in their acceptance of credit for courses of Religion, it was believed valuable to engage in the present study not only for the purpose of determining the practice of representative institutions outside of Catholic education, but likewise their attitude toward the acceptance of credit in Religion when Catholic students transferred from Catholic colleges to the listed non-Catholic institutions. Readers of this magazine will recall that only a few Catholic colleges in the United States are accepting credit from Religion courses toward the minimum units for the bachelor's degree. There are other institutions that have increased the minimum units in order to include credits in Religion toward the number of credits required for a degree, while there is a third group of schools that does not give any credit at all for the courses students are required to pursue in the department of Religion.

Table I is a list of the institutions selected for the purposes of the present investigation. In it will be found a good sampling of prominent non-Catholic colleges, state

universities and an excellent geographic distribution. Only four schools out of the eighty-five selected did not reply.

TABLE I—UNIVERSITIES AND COLLEGES FROM WHICH
INFORMATION WAS ASKED

ALABAMA	MARYLAND
University of Alabama	Johns Hopkins University
Women's College of Alabama	University of Maryland
ARIZONA	MASSACHUSETTS
University of Arizona	Harvard University
ARKANSAS	Mt. Holyoke College
University of Arkansas	Radcliffe College
CALIFORNIA	Smith College
Leland Stanford Junior University	Tufts College
University of California	Wellesley College
University of Southern California	Williams College
COLORADO	MICHIGAN
University of Colorado	University of Michigan
University of Denver	MINNESOTA
CONNECTICUT	University of Minnesota
Yale University	MISSISSIPPI
DELAWARE	University of Mississippi
University of Delaware	MISSOURI
Women's College of the University of Delaware	University of Missouri
DISTRICT OF COLUMBIA	MONTANA
American University	University of Montana
FLORIDA	NEBRASKA
Florida State College for Women	University of Nebraska
University of Florida	NEVADA
GEORGIA	University of Nevada
University of Georgia	NEW HAMPSHIRE
IDAHO	Dartmouth College
University of Idaho	NEW JERSEY
ILLINOIS	Princeton University
University of Chicago	NEW MEXICO
University of Illinois	University of New Mexico
Northwestern University	NEW YORK
INDIANA	Barnard College
Indiana University	College of the City of New York
Purdue University	Columbia University
IOWA	Cornell University
State University of Iowa	Hunter College of the City of New York
KANSAS	New York University
University of Kansas	Syracuse University
KENTUCKY	Teachers' College, Columbia Univers- ity
University of Kentucky	University of Buffalo
LOUISIANA	Vassar College
Louisiana State University	NORTH CAROLINA
MAINE	University of North Carolina
University of Maine	

NORTH DAKOTA
University of North Dakota

OHIO
Ohio State University
University of Cincinnati
Western Reserve University

OKLAHOMA
University of Oklahoma
University of Tulsa

OREGON
University of Oregon

PENNSYLVANIA
Bryn Mawr College
Pennsylvania State College
University of Pennsylvania
University of Pittsburgh

RHODE ISLAND
Brown University
Rhode Island State College

SOUTH CAROLINA
University of South Carolina

SOUTH DAKOTA
University of South Dakota

TENNESSEE
University of Tennessee
Vanderbilt University

TEXAS
University of Texas

UTAH
University of Utah

VERMONT
University of Vermont

VIRGINIA
College of William and Mary
University of Virginia
Virginia Polytechnic Institute

WASHINGTON
State College of Washington
University of Washington

WISCONSIN
Milwaukee-Downer College
University of Wisconsin

WYOMING
University of Wyoming

In a later report data will be given on the practice and attitude of the above listed schools in regard to the acceptance of credit in Religion for the minimum units required for college entrance. The present report will confine itself to the status of credits in Religion in these non-Catholic colleges either when obtained in the institution or in a Catholic college.

I

COLLEGES THAT OFFER COURSES IN RELIGION AND ACCEPT CREDIT FROM THE SAME TOWARD THE MINIMUM UNITS REQUIRED FOR A BACHELOR'S DEGREE

Data on the acceptance of credits in Religion toward the minimum units required for a Bachelor's degree were obtained in answers to the following question: *If your institution offers courses in Religion, do you recognize credit from these courses toward the minimum requirements for a Bachelor's Degree?*

Seven colleges did not answer this question. They are:

Delaware, University of
Women's College
Idaho, University of
Nevada, University of

Purdue University
Virginia Polytechnic Institute
Williams College
Wisconsin, University of

The colleges listed in Table II stated that they do not offer courses in Religion.

TABLE II—COLLEGES THAT DO NOT OFFER
COURSES IN RELIGION

Arizona, University of	New Mexico, University of
Buffalo, University of	New York, College of the City of
California, University of	North Carolina, University of
Georgia, University of	Radcliffe College
Johns Hopkins University	Rhode Island State College
Hunter College of the City of New York	Tennessee, University of
Illinois, University of	Utah, University of
Indiana University	Vanderbilt University
Kentucky, University of	Vermont, University of
Maryland, University of	Washington, University of
Michigan, University of	William and Mary, College of
Minnesota, University of	Wyoming, The University of

Forty-nine institutions out of the eighty-one furnishing data for this study offer courses in Religion and accept credit in these courses toward the minimum requirements for a bachelor's degree. Some of the colleges listed limit the courses offered to a literary and historical study of the Bible, to the history or philosophy of Religion, or to non-sectarian courses.

TABLE III—COLLEGES OFFERING COURSES IN RELIGION

Alabama, Women's College of	Montana, University of
American University	Mt. Holyoke College
Arkansas, University of	Nebraska University
Barnard College	New York University
Brown University	North Dakota, University of
Bryn Mawr College	Northwestern University
California, University of Southern	Oklahoma, University of
Chicago, University of	Oregon, University of
Cincinnati, University of	Pennsylvania State College
Colorado, University of	Pennsylvania, University of
Columbia University	Pittsburgh, University of
Columbia University, Teachers' College	Princeton University
Cornell University	Smith College
Dartmouth College	South Carolina, University of
Denver, University of	South Dakota, University of
Florida, University of	Syracuse University
Florida State College of Women	Texas, University of
Harvard University	Tufts College
Iowa, State University of	Tulsa, University of
Kansas, University of	Vassar College
Louisiana State University	Virginia, University of
Maine, University of	Washington, State College of
Mississippi, University of	Wellesley College
Missouri, University of	Western Reserve University
	Yale University

Many of the registrars replying to this question added a comment to their affirmative reply. The following comments were made:

Arkansas, University of. We offer for college credit two or three courses in a literary and historical study of the Bible. Denominational and doctrinal questions are rigidly excluded from these courses. As a state university we hardly feel justified in accepting any other type of Bible or Religion course for college credit.

Chicago, University of. Courses in Religion or Theology are, of course, offered in our Divinity School and may be applied on a Bachelor's degree here.

Cincinnati, University of. Courses are on the literature of the Old Testament and the New Testament.

Colorado, University of. We offer only one brief course in the Department of Philosophy. This is recognized toward the minimum requirements for the B.A.

Cornell University. At present, the Department of Philosophy offers three courses relating to religion—a course called "Introduction to the Philosophy of Religion," one called "The Nature of Religion," and one called "History of Religions." The Department of History alternates rather regularly a course in Church History and a course in the History of Christianity.

Dartmouth College. We have a Department of Biblical History and a Department of Comparative Religion in the College, and course credit towards the Bachelor's degree may be earned in courses offered by these departments.

Harvard University. Yes, in the History of Religions.

Nebraska, University of. The University of Nebraska, as a state institution, does not offer courses in religious training except a certain number of courses in the philosophy, history, art and literature of religion.

New York University. Bible study, such as The Bible as Literature, is offered here and is generally accepted for degree credit. However, here again exception may be made by the School of Education in the case of the Religious Education curriculum.

North Dakota, University of. Wesley College, near our campus, is affiliated with the university. Students may take a major or minor there and we recognize the credits.

Pennsylvania State College. Our subjects are in Biblical Literature.

Pennsylvania, University of. A few courses such as History of Religions and Literary Study of the Bible.

Princeton University. Two courses, Origins of Christianity and Philosophy of Christianity.

Texas, University of. We give no such courses directly, but only through adjacent Bible Chains.

Virginia, University of. We have no courses in religion as such, but do have courses in Biblical History and Literature and in Philosophy.

Washington, State College of. We offer two courses in Bible literature. These are accepted toward the bachelor's degree.

HOW CREDITS IN RELIGION PROCURED IN A CATHOLIC
COLLEGE ARE ACCEPTED IN TRANSFER BY NON-
CATHOLIC INSTITUTIONS OF HIGHER
LEARNING

It is not uncommon for Catholic colleges to state that credit for courses pursued in Religion would be accepted by them toward the minimum units for a degree, provided that non-Catholic institutions of higher learning would acknowledge these same credits when presented by their students upon transfer.

The question: *If students from accredited Catholic colleges present credits in Religion at your institution, are these credits recognized toward the minimum units required for a degree?* was presented to the eighty-five colleges from whom information was solicited for the present study. As mentioned earlier in this report, replies were received from eighty-one colleges out of the total of eighty-five. The following institutions did not answer the question:

Brown University
Dartmouth College
Maryland, University of
Michigan, University of

Nevada, University of
New York University
Vanderbilt University
William and Mary, College of

Several of these colleges—University of Michigan, University of Nevada, New York University, Vanderbilt University and William and Mary, do not offer Religion as part of their general curriculum. From the above list, Brown University and Dartmouth College alone offer courses in Religion. Dartmouth's courses are in the field of history and literature and non-denominational in character.

In Table IV the reader will find the names of those institutions that stated specifically that they would not accept credit in Religion from Catholic institutions of higher learning. Only two of the institutions mentioned offer courses in Religion. Data were not procured from Tufts College on the character of its courses in Religion, while Harvard offers courses only in the history of Religions.

TABLE IV—COLLEGES THAT DO NOT ACCEPT CREDITS IN
RELIGION FROM CATHOLIC INSTITUTIONS
OF HIGHER LEARNING

Arizona, University of	Rhode Island State College
California, University of	Seattle, University of
Delaware, Women's College,	Tufts College
University of	Utah, University of
Harvard University	Vermont, University of
Johns Hopkins University	Yale University
New Mexico, University of	Washington, University of
New York, College of the City of	Williams College
Purdue University	Wisconsin, University of
Radcliffe College	

Without doubt, if more detailed information were obtained from the institutions listed above, the reactions in many cases would be similar to those here quoted from Yale University and Rhode Island State College.

Yale University. Admission to the same class rating as that held in the institution from which transfer is desired may be granted to those only who have satisfied requirements for admission substantially equivalent to those in force at Yale and have completed with high scholarship grades courses substantially equivalent in character and content to those already completed by the class which they wish to enter.

Rhode Island State College. As this is a technical college, we have not had the problem of credits in Religion. It has not been necessary to accept or to refuse to accept, as it has made no vital difference to any candidate for admission or degree.

Some of the schools contributing information stated they would accept credit in Religion from Catholic colleges if the courses were similar to those provided in their particular institution—non-denominational or dealing with the Bible as literature or history. For this reason the following schools may be grouped together. The comments typed after their names indicate tendencies in these institutions:

Arkansas, University of. We offer for college credit two or three courses in a literary and historical study of the Bible. As a state university we hardly feel justified in accepting any other type of Bible or religion courses either for college credit, or toward entrance.

Bryn Mawr College. Yes, if the courses taken correspond in content to Bryn Mawr courses in Biblical Literature.

Cincinnati, University of. As regards college credit, we give no recognition for a course in religion as a system of doctrinal instruction. However, if the courses transferred to us from an accredited college, Catholic or not, are similar in content to the courses given in this institution on the literature of the Old Testament and the New Testament, credit is given not to exceed eight semester hours. Also, credit is given for courses on the psychology of religion and the philosophy of religion, not to exceed six credit hours for each.

Idaho, University of. Only if not sectarian.

Indiana University. Six hours, provided courses are upon mere Bible study as literature.

Missouri, University of. In some cases, where the courses are general in character, such as "Bible as Literature," "O. T. History," "N. T. History," etc.

Mt. Holyoke College. Cannot state until outline of such courses is examined by us.

New York University. Work for courses in Religion of a sectarian character is not ordinarily accepted for credit toward a degree. Bible study, such as the Bible as Literature, is offered here and is generally accepted for degree credit. However, here again exception may be made by the School of Education in the case of the Religious Education curriculum.

Northwestern University. See enclosed list of courses in History and Literature of Religions. Advanced standing credit toward a Liberal Arts degree would be allowed for courses which correspond to these.

Smith College. We accept courses in the history of religion, in Bible, etc., from any accredited college. We do not accept courses in dogma.

Vassar College. If a student offers credits from a Catholic college, on transfer to Vassar the courses in Religion would have to be examined by our department here to determine whether or not they were in line with work offered here and could receive credit here.

Washington, State College of. Credits are not recognized unless shown to be definitely not doctrinal.

Wyoming, The University of. We have recognized college credit in Bible; sometimes in the field of History, sometimes in the field of English. Bible work given from a denominational standpoint, however, has not been recognized.

While there are Catholic colleges that present the Bible as literature or history, completely separated from the work of the Department of Religion, the courses in Religion offered in our college are distinctly Catholic.

The institutions listed in Table V are those schools that stated they would accept credits from courses in Religion pursued in Catholic colleges toward the minimum requirements for a bachelor's degree in their particular institution.

TABLE V—COLLEGES THAT ACCEPT OR WOULD ACCEPT CREDITS IN RELIGION, EARNED IN A CATHOLIC INSTITUTION, TOWARD THE MINIMUM UNITS REQUIRED FOR A BACHELOR'S DEGREE

Alabama, Women's College of
American University
Barnard College
Buffalo, University of
California, University of Southern
Chicago, University of
Colorado, University of
Columbia University
Columbia University, Teachers' College
Cornell University
Denver, University of
Florida State College for Women

Maine, University of
Minnesota, University of
Mississippi, University of
Montana, University of
Nebraska, The University of
North Carolina, University of
North Dakota, University of
Oklahoma, University of
Oregon, University of
Pennsylvania State College
Pennsylvania, University of
Pittsburgh, University of
South Carolina, University of

Florida, University of
 Georgia, University of
 Hunter College of the City of
 New York
 Illinois, University of
 Iowa, State University of
 Kansas, University of
 Kentucky, University of
 Louisiana State University

South Dakota, University of
 Syracuse University
 Tennessee, University of
 Texas, University of
 Tulsa, University of
 Virginia, University of
 Virginia Polytechnic Institute
 Wellesley College
 Western Reserve University

Those institutions, listed in Table V, that accompanied their reply to the question under study with additional notes, are here listed with their comments.

Alabama, Women's College of. No such case has ever come up but the answer would probably be yes.

Barnard College. We accept credits from institutions on the list of the Association of American Universities.

Buffalo, University of. Depends on course content.

Chicago, University of. Courses in Religion are not discriminated against if presented from an accredited college. There are certain practices, however, with reference to the acceptance of professional work on the Bachelor's degree, and as applying on the College program, that might limit the amount of Religion that could be accepted as they would limit the amount of professional work in any other field that could be accepted.

Colorado, University of. Yes, to the extent permitted by the regulation stated below: Rules Governing the Acceptance of Credits in Religious Education.

(1) Credit for Bible Study in Class A Institutions; that is, institutions approved by the Association of American Universities, both denominational and undenominational, are not to exceed 6 hours—if given by a department devoted to that subject.

(2) Other courses which have to do with the Bible, but which are primarily courses in literature, history or philosophy, and are given by Class A institutions, are not limited in the credit that may be allowed.

Columbia University. Subject to departmental recommendation.

Columbia University, Teachers' College. Yes, with limitations. The amount of work in religion which might be accepted toward our requirements for the Bachelor's degree depends chiefly on the major field selected here and on the degree to which the student is getting a well-rounded program. A student who is majoring in Religious Education in Teachers' College might include a large amount of work in religion. Other students would find that the major requirements, the general education requirements, and the academic requirements would limit the amount of religion that could be included. My estimate is that the amount of such work which could be accepted in these courses would vary from one or two courses to 10 or 15 points, depending on the factors listed above.

Cornell University. The College of Arts and Sciences follows the practice of crediting towards its A.B. degree those courses given in other institutions to which we offer a substantial equivalent at Cornell.

Georgia, University of. Yes, and from non-Catholic colleges. The word "Catholic" does not enter into the matter.

Hunter College of the City of New York. If a student from an accredited Catholic college presents courses in religion which are credited by that college toward the degree of A.B., Hunter College will accept them as optional credits toward the degree of A.B. The number of advanced

credits granted for courses in Religion may not exceed the total number of optional credits the student needs for her degree.

Illinois, University of. Yes, up to maximum of 10 hours.

Iowa, State University of. Yes, provided.

Kansas, University of. Standard Church Institutions allowed 6 hours' credit.

Kentucky, University of. A maximum of 30 semester hours of any profession or theological credits toward the A.B. degree.

Nebraska, The University of. It is our policy to accept credit in Religion from other institutions on the basis of a maximum credit of 2 semester hours for each semester's work.

North Carolina, University of. Yes—as purely elective credit.

Pennsylvania State College. Only when they fit into our curricula. The same thing for any courses we do not offer, as Sanskrit, etc.

Pennsylvania, University of. If equivalent to courses taught here; otherwise not credited.

South Dakota, University of. Yes, a limited number of hours is accepted.

Tennessee, University of. Yes, a limited amount.

Texas, University of. Yes, in Bible.

Virginia, University of. We have no courses in religion as such but do have courses in Biblical History and Literature and in Philosophy.

Virginia Polytechnic Institute. In Bible as history or literature. In accepting transfers from other colleges we have had occasion now and then in the past to consider credits on Bible courses under the head of history or literature, and I have no reason to believe that the committee would be unwilling to do so in the future.

Wellesley College. Yes—under the same regulations as pertain to other colleges—if they correspond to our courses.

Western Reserve University. Yes. We do accept for credit courses offered in Religion for the Bachelor's degree, both from Catholic as well as other accredited colleges.

In Table VI the reader will find a list of the colleges studied in this investigation that offer credit for courses in Religion, and the number of units in credit they accept toward the minimum units for the bachelor's degree. The question mark has been used in a number of cases instead of a numeral because of the indefinite answers made by the colleges designated. In many cases the reader will find that the notes following the table offer clarification of the question mark. As the reader examines Table VI he will observe that more than a few of the institutions listed permit their students to major in Religion, for instance, Barnard College, State University of Iowa, University of Kentucky, Mount Holyoke College, University of North Dakota, University of South Carolina, Syracuse University, University of Tulsa, Vassar College and Yale University.

TABLE VI—NUMBER OF CREDITS IN RELIGION ACCEPTED
TOWARD THE MINIMUM UNITS FOR THE BACHELOR'S
DEGREE BY NON-CATHOLIC COLLEGES
OFFERING COURSES IN RELIGION

<i>Institution</i>	<i>Units</i>	<i>Institution</i>	<i>Units</i>
Alabama, Women's College of.....	26	Minnesota, University of.....	4½
American University.....	?	Mississippi, University of.....	?
Arkansas, University of.....	?	Missouri, University of.....	14
Barnard College.....	23	Montana, University of.....	15
Brown University.....	?	Mt. Holyoke College.....	24
Bryn Mawr College.....	1	Nebraska, University of.....	16
Buffalo, University of.....	?	New York University.....	?
California, University of Southern.....	36	North Carolina, University of.....	8
Chicago, University of.....	9	North Dakota, University of.....	30
Cincinnati, University of.....	14	Oklahoma, University of.....	12
Colorado, University of.....	6	Oregon, University of.....	?
Columbia University.....	?	Pennsylvania State College.....	?
Columbia University, Teachers' College.....	?	Pennsylvania, University of.....	?
Cornell University.....	?	Pittsburgh, University of.....	10
Dartmouth College.....	?	Princeton University.....	?
Denver, University of.....	?	Smith College.....	?
Florida State College for Women.....	?	South Carolina, University of.....	24
Florida, University of.....	?	South Dakota, University of.....	12
Georgia, University of.....	6 2/3	Syracuse University.....	?
Harvard University.....	?	Tennessee, University of.....	18
Hunter College of the City of New York.....	?	Texas, University of.....	12
Idaho, University of.....	8	Tufts College.....	?
Illinois, University of.....	10	Tulsa, University of.....	40
Indiana University.....	6	Vassar College.....	?
Iowa, State University of.....	40	Virginia, University of.....	?
Kansas, University of.....	6	Virginia Polytechnic Institute.....	?
Kentucky, University of.....	30	Washington, State College of.....	?
Louisiana State University.....	12	Wellesley College.....	15
Maine, University of.....	15	Western Reserve University.....	6
		Yale University.....	?

In preparing Table VI data were not available to present the information in the form of equivalent units. In considering the units listed the reader should consult the notes following this comment. Many of them state the total number of units required for the degree. It is not necessary to remark that variations are not uncommon, with the University of Chicago requiring thirty-six majors for a degree, Bryn Mawr College requiring fifteen units and Vassar College, the quite common one hundred and twenty semester hours.

The following are the notes made by registrars in answering the question: *What are the number of credits in Religion accepted by your college toward the minimum units toward the Bachelor's degree?*

- American University.* No specified number; as a general rule, we accept credit in courses similar to ours.
- Barnard College.* A student can major in Religion in which case we require a minimum of 28 points in that subject.
- Brown University.* No special limit, if students meet all other requirements.
- Buffalo, University of.* Hasn't been necessary to set maximum.
- Bryn Mawr College.* One unit toward the fifteen required for the degree.
- California, University of Southern.* Maximum of 36.
- Chicago, University of.* If a student is transferring to the University at the two year college level, six courses are the maximum that we are willing to accept of professional work on the College (junior college) level, and a total of nine majors are the maximum that we are willing to accept as applying on the Bachelor's degree.
- Cincinnati, University of.* If the courses transferred to us from an accredited college, Catholic or not, are similar in content to the courses given in this institution on the literature of the Old Testament and the New Testament credit is given not to exceed eight semester hours. Also, credit is given for courses on the psychology of religion and the philosophy of religion, not to exceed six hours for each.
- Colorado, University of.* Rules Governing the Acceptance of Credits in Religious Education. (1) Credit for Bible Study in Class A institutions, that is, institutions approved by the Association of American Universities, both denominational and undenominational, are not to exceed 6 hours—if given by a department devoted to that subject. (2) Other courses which have to do with the Bible, but which are primarily courses in literature, history or philosophy, and are given by Class A institutions, are not limited in the credit that may be allowed.
- Columbia University, Teachers' College.* No definite rule, depends on student's program.
- Denver, University of.* No specified number; treat each case on individual merits.
- Florida, University of.* Amount varies according to student's choice of majors, minors, etc.
- Florida State College for Women.* All that seem to be substantial academic work.
- Georgia, University of.* 2 courses, equal to 6 2/3 semester hours.
- Harvard University.* While we accept for credit any of these courses which are offered, it seldom happens that a student could fit into his programme probably more than four courses.
- Hunter College of the City of New York.* The number of advanced credits granted for courses in Religion may not exceed the total number of optional credits the student needs for her degree.
- Idaho, University of.* 8, if non-sectarian.
- Iowa, State University of.* Theoretically 40 s.h. (34 s.h. from another institution if religion should be the major.)
- Maine, University of.* We might recognize as many as twelve to fifteen units provided that they were not of too restricted scope.
- Minnesota, University of.* Maximum of 4½ quarter credits.
- Mississippi, University of.* As many as can be used to meet "free elective" requirement for the degree.
- Missouri, University of.* A maximum of 14.
- Mount Holyoke College.* Students may major in Religion. Twenty-four semester hours are the minimum required for a major.

- Nebraska, The University of.* Two semester hours for each semester's work.
- New York University.* The number of cases of college credits in Religion is very small.
- North Carolina, University of.* Ordinarily not more than 6-8 semester hours.
- North Dakota, University of.* A student may do 30 semester hours in Wesley College which would be accepted at the University.
- Oklahoma, University of.* Twelve semester hours of the 124 hours required.
- Oregon, University of.* Can be determined only upon evaluation of each transcript, as each case is considered on its own merits.
- Pennsylvania State College.* We offer 44 curricula, and a different answer would be required for each one. The free electives in each would be the deciding factor.
- Pennsylvania, University of.* Such credit is rarely given.
- Smith College.* The same as in any other department. A student majoring in Religion may spend most or all of her time in the last two years in that field. Any of our courses in the department of Religion can count for the degree.
- South Carolina, University of.* A maximum of 24.
- South Dakota, University of.* Twelve semester hours, chiefly of a historical nature.
- Syracuse University.* Students may major in Bible.
- Tennessee, University of.* Eighteen quarter hours.
- Texas, University of.* A maximum of 12 semester hours.
- Tufts College.* As elective subjects only.
- Tulsa, University of.* All students required to have 8 semester hours. May have up to 24-40.
- Vassar College.* Students may major in Religion.
- Virginia, University of.* Not specified.
- Virginia Polytechnic Institute.* Just how many credits would be allowed, I am not authorized to say at this time, but I believe that arrangements satisfactory to both the student and the faculty could be made.
- Washington, State College of.* If the courses are not doctrinal, no limit is placed on number accepted, provided our graduation requirements are met.
- Wellesley College.* Wellesley College requires six semester hours of Biblical History in the requirements for the B.A. degree. We offer sufficient courses to have a complete twelve or fifteen hour major in the subject.
- Western Reserve University.* Theoretically, we have put no limits upon the amount of credit thus accepted, but in practice we generally restrict it to six semester hours.
- Yale University.* Students may major in Religion.

The data presented above should offer a challenge to Catholic institutions of higher learning. They may be summarized in the following brief statements:

- (1) Religion is not an uncommon subject in non-Catholic institutions for higher learning.
- (2) The institutions listed in Table IV state specifically that they do not accept credits in Religion from Cath-

olic institutions of higher learning. This list of institutions should be known to those Catholic institutions that have the possibility of students transferring to any one of them.

- (3) The colleges listed in Table V should be recognized by Catholic institutions as accepting credit in Religion.
- (4) It is not uncommon for students in non-Catholic institutions of higher learning to be permitted to major in Religion.

Consideration of the above facts will, without doubt, lead administrators of Catholic colleges and universities to a study of the following problems:

- (1) The recognition, in their own institutions, of credit for courses in Religion toward the minimum units required for the bachelor's degree.
- (2) An investigation into the content of Religion courses offered in their particular institutions to determine the possibility of their recognition by schools other than Catholic institutions.
- (3) Concerted effort for the general recognition of courses in Religion on the transfer of a student to non-Catholic institutions.
- (4) The preparation of course outlines exhibiting a scholarship beyond reproach.
- (5) An investigation of the degree to which students from Catholic colleges and universities transfer to non-Catholic institutions of higher learning.
- (6) The development of a department of Religion that permits students to major in Religion, pursuing a well selected course sequence under professors and instructors equivalent or superior in ability and training to those in the other departments of the college.

Theology for the Teacher

"GOD MADE ME TO KNOW HIM"

REVEREND LEO P. FOLEY, C.M.

Kenrick Seminary

Webster Groves, Missouri

To know any thing or anyone there must be some representation of the object known in the one knowing. Hence we ask ourselves in this matter that is our destiny, our very purpose in life, how do we represent God in our minds in such a way that we may say that we know Him? Above all it is important to establish that our representation corresponds sufficiently to the reality to convey a true knowledge of God. For truth consists in this conformity of the idea or mental likeness to the object that idea purports to represent. Here immediately we are confronted with the difficulty that the Divine Nature from its infinity is necessarily incomprehensible to us, finite creatures. But the difficulty is not so grave as it first appears, when we reflect a moment on the evident fact that our own nature also is incomprehensible, further the nature of the visible world and all things round about us is likewise incomprehensive. Still we do not hesitate to assert that we know these things, while admitting that we know them only imperfectly. We know something of them, but we are far from understanding all the causes that underly even their external workings, still less their very inner constitution, their essence, precisely what the things are, all that they are and only what they are. For of many things that fall under our ordinary sense

observation we can form at most an inadequate definition. At times it is hardly more than a description of their external qualities, sufficient it is true to distinguish them, the one from the other, but far from giving complete information on that which makes them what they are in themselves. Little wonder then that we possess only imperfect knowledge of the invisible God, the Maker and Creator of all things, when it is only by much effort that we attain to some incomplete knowledge of His handiwork. And further, if man values highly the imperfect knowledge of created things, how much more precious is this imperfect knowledge of God.

Before attempting to measure the extent of our knowledge of God, let us make a distinction in the kinds of knowledge we possess of Him. We have a twofold knowledge of God, natural and supernatural. The latter has been given to us most freely, for it is in no way demanded by our nature. It pertains to the supernatural destiny to which we have been called, it is a part of that elevation of our nature, required that we may attain our destiny. And this supernatural knowledge of God, which is ours by virtue of the Incarnation of the Son of God, Who in assuming our nature made us partakers of the Divine Nature, gives us an infinitely clearer idea of God than all the efforts of our natural reason. We who have known Bethlehem with its mystery of the Word made Flesh and dwelling amongst us, we who have stood on Calvary and watched God die for the sins of mankind, have come to an understanding of the Divine Nature, which is warm and lively because full of love and affection. Such knowledge will never be come at by philosophical speculation, which while throwing some light on the nature of the First Being, yet leaves us cold in comparison with fiery heat of the union with Christ by charity.

Still it is not useless but even necessary for us to keep in mind the findings of human reason that constitute our natural knowledge of God. Certainly the gift of faith lifts up and strengthens the human mind from within, not merely presenting objectively mysteries to be believed. But it does not change the nature of the human understanding. It

builds on nature, as grace always does, and consequently our knowledge by faith, while more perfect in the firmness of certitude, still remains imperfect human knowledge. For we know God and the things of God according to our manner of understanding them, not according to the nature of the objects that are known. For if all knowledge takes place by the representation of the object known in the one knowing, it is equally axiomatic that whatever is received in this fashion of representation is received after the manner of the one receiving, not after the manner of the object received or known. Our senses, for example, represent all things in sensible fashion, they cannot do otherwise. The mind, a spiritual power, represents all things in a spiritual likeness, devoid of sensible qualities. And proportionately the creature represents the Infinite in a finite manner, imperfectly, yet none the less truly. The likeness is true, even if inadequate. Not every portrait is a masterpiece, still less photographic in its reproduction, yet if it makes its subject known sufficiently, it is thus far true and not a lying image.

In a previous article we remarked that there are many ways by which the mind of man may go up to God, but the way of causality is the most available to all men. And by it one attains to the conviction of the existence of the First Being, the First Cause of all things, eternal, self-existent. But the human mind does not stop there and passes on by further reasoning to form some notion of the nature of that Being, in assigning to Him certain necessary attributes that flow from His very self-existence. The first of these is simplicity, by which is meant absence of composition or parts. This pertains to the First Being by His very nature. All composite beings are later in nature at least than their component elements and all require a cause to effect the union or fusion of these elements into the composite nature. But before the First Cause there is and can be no other.

From God's simplicity our mind passes quite logically to the concept of His spirituality. All matter has as its property extension into parts by quantity, and hence is excluded from the nature of God. And when we contemplate the order and harmony of visible universe, we cannot but con-

clude that its architect is an active, intelligent Being, hence spiritual. To Him as the cause of all things, belongs infinite perfection, that is, every perfection that can exist belongs to Him. All other beings are limited in perfection, they but share, they have received. He, the self-existent One, is and can be limited by nothing. He derives from none, all derive from Him. And so we predicate or declare of God all the perfections of His creatures, but not in the same way.

There are two kinds of perfections in creatures: absolute or simple perfection, which involve no imperfection and these we assert of God formally, that is to say, as they are in themselves. Such is wisdom, the knowledge of things in their causes. But many perfections of creatures are relative only, involving imperfection and these we attribute to God only eminently, that is to say, He is the source, perfect in itself, whence they are derived. And, therefore, we do not say of God that He is logical, for it implies the passing from something known to something unknown, which is incompatible with infinite perfection and infinite wisdom. Further, we declare there is but one only God for the very reason He is infinite and there cannot be two infinities. Because of His infinite perfection He is omnipotent, that is He can do all things possible, namely anything which is not contradictory in itself or which does not contradict His own nature. By reason of His infinite perfection again, He is omnipresent, He is everywhere, since He has not only made all things but sustains them in being. And He must possess all knowledge, He is omniscient, nothing is hid from Him, past, present, or to come, nor does He learn from creatures. For He does not know things because they are, but all things are because He knows them: did He not know them, they would not be.

Thus step by step human reason progresses in the knowledge of God, and by profound, oft repeated reflection on these great truths here enumerated, one can grow up by more careful analysis to a more perfect knowledge of the Divine Nature. And such knowledge, let us repeat, is our very aim in this life, the reason for our very being. Aided further by the divine light of faith we are strengthened in

the certitude of our natural knowledge, our horizon is lifted and before us are revealed great vistas for contemplation what we would not, nay could not, naturally even suspect. In another place we will consider some of these but now we must turn to less pleasant things.

Let us reflect a moment on the sad tragedy of those, who dissatisfied with the imperfect knowledge of God attainable in this life, prefer to know nothing unless they may know all. Agnosticism is found in every age, and not infrequently appears even in early youth. Religious truths are normally conveyed to children by way of some teaching authority with little, if any, rational exposition. Children are not given to making careful distinctions even when they attain to the use of reason. And so at times with the rejection of other childish beliefs, they show a proneness to reject also religious doctrines as something belonging to infantile age with its overcredulity.

What answer shall we give to the absurd credo of the agnostic, supported by its specious reasoning: "I know nothing of God, He is the great Unknowable. Every representation of God that you can furnish me is nothing more than your picturing Him in imitation of man's perfections. Yet by virtue of the very definition given of Him, He cannot be such a one, merely a sort of superman." The answer is brief, but to the point. It is perfectly true that we attribute to God all the perfections of man, but in so doing we are always aware, fully aware, that they are found in God in an infinitely perfect manner. We understand them only as far as they are finite, limited, received in creatures, and even then our understanding of them is not perfect. Still less then can we grasp the manner in which they are found in God, the source whence they are derived, yet since He has caused them they are certainly found in Him. And we distinguish, as above remarked, between the absolute and relative perfections in creatures. We assert without hesitations that those involving no imperfection are found in Him as they are in themselves, yet in an infinitely more perfect manner than in any creature. But most of all do we insist that whereas these perfections in creatures are distinct qual-

ities, in God because of His infinite and perfect nature, with its absolute simplicity, they are one and the same and identical with the Divine Nature, the self-existent Being. We are infinitely removed from comprehension of that Nature, we have only an imperfect grasp of this infinite, yet so far as that knowledge goes it is true, not a delusion.

Our knowledge of God is similar to so much knowledge we have of the created universe; it is analogical, not univocal. Let us explain these terms, which throw so much light on all theology. Daily we use words to signify objects, a single word for many different objects. At times, the word is used in exactly the same sense when applied to any object. Such a word or term is univocal. It has one meaning, one meaning only, and that meaning never varies. But so many words while truly signifying various things, have not precisely the same meaning in their application to these different objects. Health, for example, as found in man is proper to him; a healthy color on the other hand is merely a sign or effect of health; medicine is healthy as the cause of health and so on. In somewhat this fashion all terms when they are applied to creatures and to God must be understood as analogical, for every perfection of the creature is by participation only, is received and derived from God. In God it is identical with the Divine Nature, it is infinite, it is there in all its fullness, in a certain sense it is truly there only, and elsewhere there is but a faint imitation. Yet that faint imitation is sufficient to give some knowledge, albeit imperfect of the original, as the shadow does of the substance, which in cutting off the light reveals at least its outline in silhouette. This imperfect, analogical knowledge is proper to man in his state of the wayfarer, even with the divine gift of faith. "We see as through a glass darkly," but using our knowledge we fit ourselves for that blessed day when we shall see otherwise in the light of glory, "face to face." "We shall see God even as we are seen by Him."

New Books in Review

Book One Work-Book, Jesus the Christ Child. Book Two Work-Book, Jesus the Redeemer. Book Three Work-Book, Jesus the Good Shepherd. With a *Teacher's Guidebook* for each work-book. By Reverend Alexander P. Schorsch, C.M. and Sister Mary Dolores Schorsch, O.S.B. Chicago: The Archdiocese of Chicago School Board, 1934. Work-books, 20 cents; Guidebook, 50 cents.

These three titles are associated here for the reason that they have a special interest for Catholic educators. They are the first of a series of eight books in a religion course, adopted by the Archdiocese of Chicago.

A Course in Religion consists of a teacher's guidebook and a work-book for each grade. In compiling the guidebooks, the authors, with some departures, adapted the unit technique to the teaching of religion. In this development, understanding and appreciation are intimately connected. In other words, through understanding the child comes to an appreciation of virtuous living, and through appreciation to practice.

The treatment of the content in the guidebooks is new, not having appeared in any other series under such an organization. Each unit has its own particular development, with its exploration and assimilation questions, its correlated hymns, poems and Biblical quotations. Specific directions and aids for the teacher add to its usefulness. It is rich, varied, and is admirably adapted to the general purposes set forth by the authors, namely, that the pupils will know not only what Christ taught, but what is in a sense more important, will learn to become other Christs. The course is so organized as to embrace a complete development of character guidance throughout the grades.

The work-books contain a variety of activities based upon

each unit presented in the guidebooks. They are beautifully illustrated and each picture, since it pertains to the activity following it, is a direct aid to the pupil in getting the thought of the lesson. The pictures are outline copies of the works of master artists, and must serve not only as an ennobling inspiration to the child but must lead him to an appreciation of the best in art.

The books give evidence of much thought and care. They aim to fulfil the words of Christ: "You shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth."

In *Jesus the Christ Child*, the children are to learn about the promise of a Child Redeemer and of its fulfilment in the Son of God becoming Man. In the first half of the year they learn about God, the Creation, the fall of some angels, and of man, and of the promise of a Redeemer to man. In the second half of the year they learn about the fulfilment of the promise in the Son of God becoming Man, and they hear of Him in His childhood. This is accomplished through the following units.

A. THE PROMISE OF A SAVIOR: God, God Created Everything, God Created the Angels, The Trial of the Angels, God Created Man, The Fall of Man, The Promise of a Savior. B. DIGRESSION: God the Son Becomes Man, The Mass Repeats Jesus' Death, The Blessed Sacrament, Communion, The Church of Christ. C. THE FULFILMENT OF THE PROMISE: The Annunciation—The Angel Gabriel Comes to Mary, The Visitation—Mary Visits Elizabeth, The Nativity—Christ is Born in Bethlehem, The Angels and the Shepherds, The Presentation—Jesus is Offered to God, The Three Wise Men, The Flight into Egypt, The Holy Family at Nazareth, Jesus in the Temple. D. PREPARATION FOR FIRST HOLY COMMUNION: Holy Communion, Penance or Confession.

In *Jesus the Redeemer*, the objectives are: to teach in detail the accomplishment of our Redemption by Christ; to give a clear picture of Christ working miracles to prove that He is the Son of God and so proclaimed by the Father and the Holy Ghost; and to show how the Redemption is brought to all mankind through the establishment of His

Church. Through the following units these objectives are accomplished:

A. PREPARATION FOR THE ENTRY OF JESUS INTO PUBLIC LIFE: John the Baptist, The Baptism of Jesus, The Temptation of Jesus. B. JESUS IN HIS PUBLIC LIFE: The Marriage Feast at Cana, The Draught of Fishes, The College of the Apostles, The Storm, The Miracle of the Loaves and Fishes. C. JESUS WORKS MIRACLES TO PROVE THAT HE IS SENT BY GOD: Jesus Drives Out Devils and Cures the Sick, Jesus Raises the Dead. D. GOD THE FATHER POINTS OUT JESUS AS HIS SON: The Transfiguration: Jesus Shows His Glory as God's Son. E. PREPARATION FOR THE PASSION: Jesus Enters Jerusalem, The Buyers and Sellers in the Temple. F. CHRIST'S PASSION AND DEATH: The Last Supper, Jesus in the Garden of Olives, Jesus Is Taken to the High Priest, Pilate Condemns Jesus to Die on the Cross, Jesus Carries His Cross and Is Nailed to It, Jesus Dies on the Cross. G. JESUS' TRIUMPH OVER DEATH AND HELL: Jesus Is Buried in a New Tomb, Jesus Goes to Limbo, Jesus Rises from the Dead, Jesus Appears to Mary Magdalen, Jesus Appears to Two Disciples on Their Way to Emmaus, Jesus Appears to the Apostles, Jesus Gives His Church into Peter's Care, Why Jesus Appeared So Often, Our Lord Ascends to Heaven. H. THE PLAN OF REDEMPTION COMPLETED: The Descent of the Holy Ghost.

In *Jesus the Good Shepherd*, the children are to learn of God's love for them; of what they are to do to keep His love and friendship; of God's mercy if they lose their friendship, and finally of His reward for those who remain His friends to the end, and His punishment for those who reject Him. These objectives are accomplished through the following units:

A. JESUS, THE FRIEND OF CHILDREN: Jesus, the Friend of Children. B. WHAT WE MUST DO TO BE FRIENDS OF JESUS: The Beatitudes: How We May Be Blessed by God, The Ten Commandments, Special Things Jesus Desires of Us, We Must Believe that Jesus Is the Son of God Made Man and Our Savior, Christ Established the Church to Guide us,

The Good Samaritan, The Rich Young Man. C. JESUS LOVES SINNERS AND WANTS THEM TO BECOME HIS FRIENDS: The Prodigal Son, Jesus, the Good Shepherd. D. JESUS READILY FORGIVES SINS: The Paralytic, Mary Magdalen, Jesus Makes Peter the Head of His Church, Christ Forgives the Good Thief. E. JESUS ESTABLISHES WAYS FOR SINNERS TO COME BACK TO HIM: Jesus Gives the Apostles Power to Forgive Sins, The Sacrament of Penance, Extreme Unction, What To Do When the Priest Gives the Sacraments to a Sick Person, The Sacrament of Baptism. F. JESUS' WAY OF DEALING WITH SINNERS WHO DO NOT COME BACK TO HIM: Jesus Weeps over Jerusalem, The Destruction of Jerusalem Because It Did Not Believe, The Last Judgment, Heaven and Hell.

Reverend Daniel F. Cunningham, Superintendent of Catholic Schools in Chicago, says in the Foreword to the Teacher's Guidebook for Book One: "In introducing this new Course of Study in Religion, the members of the School Board feel that they are making a valuable contribution to the religious life of our children. They are convinced that if this course is properly used, our boys and girls will leave school with a deeper understanding of their faith and a greater ability to discuss religious truths than it is possible for them to obtain under a purely catechetical type of instruction, and that the course will enable them to see better the bearing of religious truths on the practices of a virtuous life."

St. Mary's Academy
Navoo, Illinois

SISTER GERALDINE, O. S. B.

Religion: Doctrine and Practice. By Reverend Francis B. Cassilly, S.J. Chicago: Loyola University Press, 1934. Pp. xix+535. Price \$1.60.

This new edition of Father Cassilly's *Religion: Doctrine and Practice* has been enhanced with one hundred and fifty-nine illustrations, selected for the purpose of stressing the activity of the Church in the welfare of mankind. Brief

sections have been included on Catholic action (pp. 5-7), The Mystical Body (p. 485), and the Liturgical Movement (p. 95). Practical exercises have been added to each lesson, many of them containing excellent material in the form of life situations. A teacher's manual, to be used with the book, is now in preparation.

Christian Life and Worship. By Reverend Gerald Ellard, S.J. Milwaukee: Bruce Publishing Company, 1933-34. Pp. xxvi+358. Price \$2.50.

It is with pleasure that we call the attention of our readers to the new edition of *Christian Life and Worship*. This present edition is prepared for the general public, with the same material as the first edition but in a form attractive for home and library use.

Social Studies. A Textbook in Social Science for Catholic High Schools. With Readings Referred to in the Text. By Burton Confrey, New York: Benziger Brothers, 1934. Pp. 800. Price \$1.68 list; \$1.25 net to schools.

The purpose of this text is to give Catholic high schools a program of Catholic action in the form of practical social action. The text is organized according to the unit plan. Part I presents to the student an outline of each unit including objectives, orientation in the form of pre-test questions, a brief explanation, study questions and guidance during study and organization activities. The text provides for those learning activities that are outlined in Morrison's *Practice of Teaching in the Secondary School*. The book is illustrated. The following are the titles of the units: Unit I. Understanding the Social Sciences; Unit II. Approaching the Study of Economics; Unit III. Becoming a Good Citizen; Unit IV. Leading a Christian Home Life; Unit V. Achieving a Christian Point of View Toward Social

Work; Unit VI. Getting a Catholic Education and Using It; Unit VII. Amusing Ourselves; Unit VIII. Sharing the Faith—Our Heritage; Unit IX. Discovering One's Life Work; Unit X. Uniting for Catholic Action.

Part II of the text consists of readings from Catholic periodicals. The *Teacher's Manual* that accompanies *Social Studies* offers the teacher special assistance in teaching technique in general and in the specific units of the course, including answers to the tests in the text and short digests of the article the students are asked to read.

A Sheed & Ward Survey. A Publisher's Choice of Pages from Sixty Chosen Books. New York: Sheed & Ward, Inc., 1934. Pp. xii+426. Price \$2.50.

The paper wrapper on this volume says "61 Books Speak For Themselves." No descriptive sentence could be more true. Among the authors represented in this anthology are: Karl Adam, Rudolph Allers, Hilaire Belloc, Nicholas Berdyaev, Paul Claudel, Christopher Dawson, Marie Gasquet, Henri Ghéon, Léonce De Grandmaison, S.J., Ronald Knox, Arnold Lunn, Jacques Maritain, Francois Mauriac, Alfred Noyes, F. J. Sheed and Mrs. Wilfrid Ward. The selections, representing various types of Catholic letters, are presented under the following nine headings: I—Essays in Criticisms, and Others; II—Philosophy and Psychology; III—Historical Studies; IV—Sociology; V—The Saints; VI—Theology and Spirituality; VII—Controversy; VIII—Fiction; IX—A Miscellany. This unusual volume should serve and please several groups of readers:—those who are wanting either in time or in courage to read at length; those who are eager to sample before reading further; and college instructors, always happy when they can discover well selected materials. There are even some senior high school teachers who will want to take the *Survey* into their fourth year classes. It has been the present reviewer's privilege to come in contact with a sampling of this last mentioned group of teachers who know how to present content with an intellectual chal-

lenge to fourth year high school groups and cause these same students to become eager for more of the same type of reading. Without doubt, *The Sheed & Ward Survey* is having the same effect on many a reader that it had on this reviewer—an eagerness to read many of the works from which the selections in this volume have been taken. The biographical index of authors in the back of the book, compiled in April, 1934, furnishes data that one can procure elsewhere only with great difficulty.

Jesus Christ. His Person—His Message—His Credentials. Volume III. By Léonce De Grandmaison, S.J. New York: Sheed & Ward, Inc., 1934. Pp. x+523. Price \$3.50.

In this third volume of his great book, *Jesus Christ*, we have the "Works of Christ" in Book V and the "Religion of Jesus Christ" in Book VI. The author, renowned for his scholarship in Scripture, presents the life of Christ with an ease and simplicity that makes it easily accessible to the reader who is not a specialist in Gospel erudition.

The Unknown God. By Alfred Noyes. New York: Sheed & Ward, 1934. Pp. 383. Price \$2.50.

This is the apologia of the well known English poet who was received into the Church in 1927. With very little autobiographical material of the more popular order, the author presents his individual approach to God. *The Unknown God* describes how science, agnostic philosophy and literature were the agents by which Alfred Noyes arrived at a belief in God and the Incarnation.

God's Guests of Tomorrow. By Father Dooley, S.V.D. Techny, Illinois: Mission Press, 1933. Pp. 40. Price 10c; 12 copies \$1.00.

The purpose of this booklet is to teach the consoling doctrine of Purgatory and to increase devotion to the Suffering Souls in Purgatory.

BOOKS RECEIVED

A Sheed & Ward Survey—1934. New York: Sheed & Ward, Inc., 1934. Pp. xii+426. Price \$2.50.

Fitzgerald, James A. *My Own Speller.* Accompanied with *A Teacher's Manual.* Chicago: Rand McNally & Company, 1934. Pp. vii+72. *Teachers Manual* Pp. 16. Price: paper cover 28c; cloth cover 48c.

Lord, Daniel A., S.J. *My Mother.* The Study of an Uneventful Life. St. Louis: The Queen's Work, 1934. Pp. 308. Price \$2.50.

Noyes, Alfred. *The Unknown God.* New York: Sheed & Ward, Inc., 1934. Pp. 383. Price \$2.50.

PAMPHLETS

Tourscher, O.S.A., Rev. F. E. and The Ethics Committee. *War and Peace in Saint Augustine's De Civitate Dei.* A Report of the Ethics Committee. Washington, D.C.: The Catholic Association for International Peace, 1934. Pp. 20. Price 10c.

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Editorial Notes and Comments

LOOKING TOWARD THE ST. PAUL MEETING OF THE NATIONAL UNION OF DIOCESAN CON- FRATERNITIES OF CHRISTIAN DOCTRINE

On Wednesday, November seventh, there will take place in St. Paul the first meeting of the National Union of Diocesan Confraternities in the United States. The Confraternity, in its provision for religious instruction for children and youth who have not had the privilege of attending a Catholic school, and in the extension of the same privilege to all interested adults, has still an uncharted field in the United States. Literally, hundreds of thousands of Catholics are waiting for the ministrations of the Confraternity. Those who have observed the organization, administration and progress of the Confraternity of Christian Doctrine in those dioceses where it has been established have admired the character of the work undertaken. Good psychological principles have been respected. Religious problems of immediate importance to the individual and society have been studied by adults and in some places by adolescent groups, while thousands of children have come in contact with the teachings of Religion through materials and teaching procedures conducive to the development of interest in their holy Religion and the development of a religious character. It is, therefore, with pleasure that we give publicity to the meeting that will take place in St. Paul on November seventh.

With the establishment of a national director of the Confraternity in Washington, and with diocesan programs of organization similar to those of Great Falls, Wichita and St. Paul, one may look forward to a greatly improved status of religious instruction in our country. In urging the attention of all those interested in the teaching of religion to the Confraternity of Christian Doctrine, we append these paragraphs from the letter of His Excellency, Most Reverend John G. Murray, D.D., Archbishop of St. Paul, to the priests of his archdiocese:

A glance at the responses to the preliminary questionnaire sent to the pastors a month ago reveals the fact that many of the children baptized in our churches are now unaccounted for in any group under religious instruction. While upwards of fifty per cent of our children of grade school age are in Catholic grade schools, scarcely twenty per cent of those of high school age are in Catholic high schools. Of our youth of older years practically none still have instruction adapted to their particular needs at a time when they are in a critical position facing the challenge of a world that has become thoroughly pagan in its education, its literature, its social interests and its avowed philosophy of life. The confraternity is a movement not merely for children but for adults of every degree of intellectual development from the laborer to the professional man and woman. These latter having become thoroughly conscious of the mind, the spirit and the mission of the Church, develop a degree of enthusiasm in living their religion that will qualify them to become the instructors of their less instructed brethren and the exemplars of the ideal Catholic life.

This program is not a substitute for our present system of Catholic education but an essential supplement to what has already been inaugurated in our parochial schools, our Catholic high schools, our Catholic colleges and our Catholic universities. Practical experience has already proven that thousands of children who were not attending Catholic schools have been won to the Catholic schools by attendance at the Catholic vacation schools. The ignorant delusion of those Catholic parents who think that all Catholic schools are only temporary devices to prepare children for the sacraments of Communion and Confirmation will be dispelled by pastors who take the time and trouble to give their people a comprehensive exposition of the aims and purposes as well as the necessity of Catholic education, as set forth in the Encyclical on Education by our present Holy Father, who declares it an obligation of the divine law on every parent to send the Catholic child

to a Catholic school, in every stage of education from primary grade to professional degrees, unless the Ordinary in each instance after weighing the merits of the case can in conscience permit attendance at an institution that is not Catholic.

The reading of the encyclical on education with an intensive study of its terms will stimulate every priest to become an apostle of Catholic education and an organizer of the Confraternity of Christian Doctrine so that none of those who have been given to Christ may be lost, and all those who stray in the darkness may be gathered into the one true fold.

A DIOCESAN INSTITUTE

On August eighth, ninth and tenth, in the city of Great Falls, Montana, priests, religious and lay teachers assembled for the purposes of studying various questions pertaining to problems pertinent to their local organization of the Confraternity of Christian Doctrine. The following were among the topics presented: Training of Lay Teachers; Seminar-ians as Vacation School Teachers; School Term Instruction Classes for Elementary Groups; School Term Instruction Classes for High School Pupils; The Necessity of Presenting Material According to the Maturity of the Group; Grade Grouping; Dramatizations and the Teaching of Religion; Projects in the Program of Religious Instruction; Religious Vacation Schools; Handwork in the Religious Vacation Schools; Study Clubs and Adult Religious Education.

METHODS OF COLLEGE TEACHING

Those college teachers of Religion who are interested in a concise presentation or survey of methods of college teaching will find a treatment of the same in the September and October issues of *The Catholic Educational Review*. The

material was prepared by Mr. Leo F. Kuntz, Ph.D. of the department of Education of Notre Dame University and was first presented before the Holy Cross Education Conference, July 18, 1934. Dr. Kuntz opens his paper with the words of Monsignor Edward Pace who has influenced present day thought in the teaching of Religion more than anyone else in this country. ". . . The teacher, in order to accomplish anything worthwhile, must have his objective clearly defined and seek its attainment by suitable procedures."

A DESIRABLE ACHIEVEMENT

To what extent are our pupils and students able to talk intelligently about those topics that appear in their respective Religion curricula? Such learning products are more than desirable. They should be required products. In the majority of schools, over six weeks of the present school year have passed. The following question might well receive consideration from each one of us: What are those topics that we have presented to our classes in Religion? In what way have we guided the young learner or the more mature student to find a relationship between these topics and the general program of the school? Has the learner so organized this new knowledge for himself that he can talk about it with ease? For how many minutes is he able to speak intelligently about those topics that he has studied during the past six weeks? Something of vital importance is missing from the formal work of religious instruction when the child or older student does not come forth from the experience of the classroom with organized knowledge. We deceive ourselves as teachers if we think the knowledge is there because the learner can answer fragmentary ques-

tions. Good teaching guides the child of fourth grade and the student of senior college standing to organize his knowledge. Unless in the case of an unusual student, this is something that does not take place by accident or as the result of an accumulation of isolated smatterings. Such learning follows only when the school has guided the pupil toward it and has given him enriched experience in writing and talking himself clear-headed. We would suggest a more abundant experience for our children and youth of all ages in presenting orally and at length those topics that are part of the present year's program of religious instruction.

PROGRAM OF THE NATIONAL UNION OF DIOCESAN
CONFRATERNITIES OF CHRISTIAN DOCTRINE
TO BE HELD IN CONJUNCTION WITH THE
NATIONAL RURAL LIFE CONFERENCE

ST. PAUL, WEDNESDAY, NOVEMBER 7

9:30 A. M.

HOTEL LOWRY

Presiding—

Rev. Rudolph G. Bandas, Ph.D., S.T.D. et M., Archdiocesan
Director of the Confraternity, St. Paul.

"The Purpose of the Confraternity of Christian Doctrine"

His Excellency, the Most Reverend John G. Murray, D.D.,
Archbishop of St. Paul.

"Organizing a Parish or Mission Confraternity"

His Excellency, the Most Reverend Edwin V. O'Hara, D.D.,
Bishop of Great Falls.

"Priest, Religious and Laity in the Active Confraternity"

Rev. Leroy Callahan, Diocesan Director of the Confrater-
nity, Los Angeles.

*"The Relation of the Confraternity to Parish Societies and Its
Place in the Diocesan Councils of Men and Women"*

Rev. Patrick J. Treacy, Assistant Director of the Confra-
ternity, Great Falls.

"Methods and Training of Teachers"

Sister Lucia, Directress of Studies, Sisters of Providence,
Province of Spokane.

Forum Leader—

Rev. Leon McNeil, Diocesan Director of Parochial Schools,
Wichita.

12:00 M. Confraternity Luncheon.

Presiding—

Rt. Rev. Msgr. John M. Wolfe, D.D., General Director of
Catholic Action, Dubuque.

Address—

*"The Confraternity of Christian Doctrine and the Present Position
of Religious Instruction in the United States"*

Very Rev. Francis A. Walsh, O.S.B., National Director of
the Confraternity.

Discussion: The National Union of the Confraternities.

2:00 P. M.

HOTEL LOWRY

Presiding—

His Excellency, the Most Rev. Charles D. White, D.D.,
Bishop of Spokane.

"Weekly Religious Instruction During the School Year"

Rev. Cowell O'Neill, Diocesan Director of Rural Life,
Leavenworth.

"The Religious Vacation School"

Rev. Gregory Smith, D.D., Diocesan Director of the Propa-
gation of the Faith, Denver.

"Religious Projects"

Miss Alice Vignos, Confraternity of Christian Doctrine, Los
Angeles.

"Character Training Through Study of the Life of Christ"

(Study Club)

Dr. Ellamay Horan, Editor of the "Journal of Religious
Instruction," De Paul University, Chicago.

"High School and Adult Study Clubs"

Miss Miriam Marks, National Organizer of the Confrater-
nity, Washington, D. C.

*"The Advantages of Diocesan Organization and Lay Participation
in the Confraternity"*

His Excellency, Most Rev. James A. McGuigan, D.D., Arch-
bishop of Regina.

Forum Leader—

Rev. George M. Nell, Effingham, Illinois.

Religion In the Elementary School

TEACHING RELIGION THROUGH THE MASS

SISTER MARY AMBROSE, O.P.

St. Joseph College

Adrian, Michigan

MATERIAL FOR THE PUPIL

When we think about God the picture of the Creator of the world is before us. When we think about Our Blessed Lord, several pictures come to us—the Infant Savior in the crib at Bethlehem, the kind Boy in the humble home at Nazareth, the obedient Youth in company with Joseph and Mary on the way to the city to be enrolled, the loving Father giving life to the dead man that his mother may be happy once more, the kind Physician healing the sick and finally the sacrificing Person of Jesus Christ dying on the cross that heaven might be opened. In these two Persons, God the Father and God the Son, we see the works of creation and redemption. With these there comes to each and every one of us a gift, which the third Person of the Blessed Trinity plants in our hearts—the gift of religion.

Religion is a virtue that helps us to recognize God as the Creator and ruler of all things. It helps us to give God the honor that is due Him. If we love, honor and obey God, we will also adore Him. We will endeavor to serve Him, too. We will make it a point in our life to think about God and the service that we owe Him. He is the beginning and the

end of all things. This makes us depend upon God alone for all that we need. This dependence upon God makes us humble. We are all little in the sight of our Creator and Maker.

There are certain acts of religion commanded by God, such as prayer and sacrifice. By these acts we acknowledge the greatness and glory of God and render Him adoration and praise. However, the virtue of religion directs and governs all the works and exercises of a real Christian life, for we read in Holy Scripture, "Whether you eat or drink, or whatsoever else you do, do all for the glory of God."¹

St. Augustine tells us that we are to honor God by faith, hope and charity. Faith, hope and charity are the essential theological virtues and must not be confused with the virtue of religion. However, in believing, hoping and loving, we do give ourselves to God and the life that we live is then founded on faith, nourished by hope and animated by charity. These virtues become for us principles of living. When one lives by a principle, when one acts by a principle, he announces to the world that he is recognizing God as the Creator and Lord of all things, and that he is submissive to Him in all decisions. Such a person possesses the virtue of religion because he is anxious to glorify God in all his works of piety, of mercy and of penance.

The virtue of religion holds the first place in the moral virtues because it is nearer to God. The man who possesses the virtue of religion is the noblest of all of God's creatures, because by honoring God man becomes truly great and exalted. The virtue of religion calls for a willing service in worship,—a worship that is made up of outward acts as well interior feelings. This duty is best fulfilled by the Christian through prayer and sacrifice as we find them combined in the Holy Sacrifice of the Mass.

WHAT IS SACRIFICE?

The interior acts of religion,—adoration, thanksgiving, petition and satisfaction, show themselves in different ways,

¹ I Corinthians, X:31.

but the most solemn of these is sacrifice. Sacrifice is a special act of divine worship. By sacrifice in the strict sense is meant the offering of an object that can be seen. This object is changed or destroyed in order to acknowledge the greatness of God and our dependence upon Him.

A visible gift is necessary for sacrifice. A visible gift is necessary as an offering to God. When this offering is made it must be made with a view to the One to Whom it is made. The offering made to God, then, must be the best of all creation. It must be an offering most appropriate to God. The best thing in all creation is human life, and it is human life that makes the most worthy gift to present to God.

Not every gift offered to God is a sacrifice. The idea of sacrifice carries with it an entire destruction of the gift. This change or destruction of the gift is intended to represent by symbol that God is the supreme authority and has power over all things. The offering of a sacrifice aims to give God glory, to recognize Him as the Legislator of all creatures and to worship Him by an act of adoration. If a man adores his Creator, he will also thank Him and petition Him. When a perfect gift is offered to God, there is at once a combination of adoration, thanksgiving and supplication. Since the fall of our first parents there is added another characteristic, that of atonement. A perfect sacrifice has the desire to appease the offended God.

Atonement then, is necessary for the sacrifice. In a sacrifice God is glorified. Through sin, God is dishonored. By sacrifice a satisfaction is made for the injury done to God. History points to atonement as holding the first place with adoration. From the beginning of time there was always a desire on the part of guilty man to obtain mercy and forgiveness. So today there is still that desire. No matter what may be the prayer of man, he always feels that he is not worthy to be answered by God. Therefore, the goal or end for which the sacrifice is offered may be classified as follows: (1) sacrifice of adoration, (2) sacrifice of thanksgiving, (3) sacrifice of petition, and (4) sacrifice of propitiation. When a sacrifice is celebrated it is the intention

of the one offering that one of the above ends be included, not all, however or excluding the other three. Every sacrifice has the following characteristics: (1) to glorify God, (2) to return thanks for benefits received, (3) to petition for new benefits, and lastly, (4) to satisfy for sin.

Sacrifice excels all other forms of worship. It is the center of all divine service. Through this sacrifice man offers God the greatest possible honor. Sacrifice is offered to God alone. To offer it to anyone, even to the greatest saint, would be idolatry. Sacrifice on the part of man is a mark of distinction. By it man is raised above the lower species of life. By it man has always before him the remembrance of the effects of original sin and the desire to appease an offended God through worship with His Son, Jesus Christ, in the Mass.

THE SACRIFICE OF THE OLD LAW

Sacrifice is the oldest and most perfect way of showing honor to God. God is the owner of everything created. We have the use of the things which God has made. In the Old Law the one making an offering chose the best of that which he had charge and brought it before God. In the offering he prayed God to accept his gift. This offering was made in recognition of God's power over life and death. In the Old Law the offering consisted of such things as lambs, doves, bread, wine, salt and incense. These were to be the best, the most perfect gift that could be procured. If one offers an imperfect gift to God it is a sign that the proper spirit of love and respect is lacking.

God has governed all sacrifice from the very beginning of mankind. Cain and Abel offered sacrifice to God. We have an example of a sacrifice in the Old Law carried on by the King of Salem, Melchisedech. After the destruction of the wicked cities of Sodom and Gomorrah, when Abraham had rescued Lot and recovered the prisoners and booty, he was met by the King of Salem. It was supposed that Jerusalem was afterwards built upon the spot occupied by Salem. The King of Salem maintained the worship of

the true God. He offered bread and wine to God. He thanked God for His care and protection. He was both king and priest of the Old Law. Abraham made an offering to Melchisedech of the spoils of war.

You will remember that Aaron, too, was a priest of the Old Law. but the order of priesthood prefigured by Melchisedech was different. Melchisedech's sacrifice was an unbloody sacrifice while that of Aaron was bloody. The sacrifice of Melchisedech was a figure of the Sacrifice of Christ in the Mass. We notice that Abraham offered tithes to Melchisedech. Abraham was generous with his king and priest. When it came time to divide the spoil, Abraham refused to accept any part for himself, although the king urged him to make a sacrifice of but part of the booty. We see here how ancient is the custom of supporting the priest and church by a free will offering. Melchisedech was a priest and a king. This was not an unusual thing in the Old Law. The titles of priest and king were very often combined. Melchisedech, as his name implies, was "King of Justice" and "King of Peace." Christ is our king and the most excellent of priests. Melchisedech blessed Abraham, accepted his offering and loved his spirit of generosity and love of neighbor. Abraham is a figure of the Church of Christ. Christ blesses His Church, accepts the offerings of its members and calls the peacemakers "blessed."

In Holy Scripture there is no mention of the father nor the mother of Melchisedech. The picture seems to be one that prefigures Christ the best. Christ lived on earth in His humanity, without a father; and He is now in heaven, in His divinity, without a mother. Christ is the only priest without a predecessor or a successor. Melchisedech in his priestly character offered bread and wine to the Most High, and Christ, in the Mass, offers for all times, at the hands of His ordained priests, bread and wine to His Eternal Father. This is the reason that we say Jesus Christ and every ordained priest is a "priest forever according to the order of Melchisedech."

THE SACRIFICE OF THE NEW LAW

The sacrifices of the Old Law were imperfect. The substitution which was made for human life was not adequate. Jesus Christ, the Leader of the human race, alone was capable of making complete satisfaction to His Father for the sins of the race. This Leader took our place before the throne of God and pleaded for us. He carried out all the wishes of His Father. He died for us. He turned over to us the benefits of His Sacrifice that we might have grace and life everlasting.

Jesus Christ is God and Man. He became Man that He might be our representative before the throne of His Father. He is one of us. This makes Him our Leader,—the Head of the human race. By the sin of one man, Adam, all are born in sin; so by the merit of one Man,—Jesus Christ—all are redeemed again through grace.

Because Christ during His life offered Sacrifice, He is and was the Great Priest of the New Law, for only a priest can offer Sacrifice. Christ's death on the cross is truly a Sacrifice. On the cross, Christ offered a Sacrifice of adoration, thanksgiving, petition and propitiation. He gave honor and glory to God, and grace and salvation to fallen man. Christ became the highpriest of the human race at the first moment of the Incarnation. The Son of God became Man cheerfully for our sake.

The first duty of a priest is to offer sacrifice. While on earth the Great Highpriest offered sacrifice. This Highpriest offered Himself on the cross. It was always in the mind of God that the human race would be redeemed by the Sacrifice of the Cross, so that when the time came the Son of God willingly gave up His life. His whole life was a life of sacrifice. His life was a sad one, even from the beginning in the days at Bethlehem, in Nazareth and in the company of His friends. His life was spent in severe penance. He atoned for a frivolous world, for a sinful world and for a world that knew not God. At the end of His life, He could say to His Father: "I have glorified Thee upon earth; I have finished the work which Thou gavest Me to do."²

² St. John, XVII:4.

THE FRUITS OF THE MASS

The first benefits of the Mass go to the priest who celebrates the Holy Sacrifice, then to the faithful who make the offering with the priest and, lastly, to the soul for whom a special mention is made. To gain the full benefits for ourselves we must prepare our minds and hearts for the great graces, because grace will not act without our cooperation.

The doctrine of the Communion of Saints gives us an idea of the benefits of the Mass. The faithful will not be satisfied in having the dead remembered only on the day of burial, a month later, or on the anniversary. They will have the Holy Sacrifice offered often, knowing that they, too, will be remembered in a similar manner when they are gone and cannot help themselves.

I have a part in the Sacrifice of the Mass when I make my offering with the priest who celebrates it and I fulfill my other obligations to God. The Church has made the obligation of hearing Mass obligatory on all the faithful. To give God the honor due Him we assist at Mass on Sundays and every holyday of obligation. We must assist others with whom we live to do the same. We must not keep anyone from hearing Mass without a very good reason.

There are two good reasons for anyone missing Mass. One, we call a physical impossibility and the other a moral impossibility. In the first case, one is too ill to go to Mass, and in the other the act of charity in caring for little children, the sick, or being of service to those who have no regard for the law of the Church.

The most praiseworthy act of the day is assistance at Mass. It exceeds every other act because it is a work of God. Every other act we perform is an act of man but in the Mass God acts Himself. The prayers we say at Mass seem to be more than prayers said by a mere human being. Our prayer joins that of God. The priest goes between us and God. We are associated with God in His own prayer. The greatest profession of faith is daily assistance at the Holy Sacrifice of the Mass.

LOYOLA
UNIVERSITY

HOW TO REMEMBER THE GREATNESS OF GOD

"In Him we live and move and are."³

"He is the King of Kings and the Lord of Lords."⁴

"Come let us adore the King unto Whom all things live."⁵

"The Lord is terrible and exceeding great and His power is admirable."⁶

"The Lord's ways are in a tempest and a whirlwind, and clouds are the dust of His feet."⁷

"And the stars have given light in their watches, and rejoiced. They were called and they said: Here we are; and with cheerfulness they have shined forth to Him that made them."⁸

"He looketh upon the earth, and maketh it tremble: He toucheth the mountains, and they smoke."⁹

"Thou are worthy, O Lord our God, to receive glory and honor and power; because Thou hast created all things and for Thy will they were and have been created."¹⁰

"Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulations and to keep one's self unspotted from the world."¹¹

CHRIST'S SACRIFICE

"But Christ, being come a High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation:

Neither by the blood of goats, or of calves, but by His own blood, entered once into the holies, having obtained eternal redemption.

For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

³ Acts, XVII :28.

⁴ 1 Timothy, VI :15.

⁵ *Office of the Dead.*

⁶ Ecclesiasticus, XLIII :31.

⁷ Nahum, I :3.

⁸ Baruch, III :34-35.

⁹ Psalms, CIII :32.

¹⁰ Apocalypse, IV :10-11.

¹¹ St. James, I :27.

How much more shall the blood of Christ, Who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God.

And therefore He is the Mediator of the New Testament: that by means of His death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance."¹²

Christ is called "a priest forever according to the order of 'Melchisedech.'"

For from the rising of the sun even to the going down, My Name is great among the Gentiles, and in every place there is offered to My Name a clean oblation (Holy Mass)."¹³

STUDY OUTLINE

WHAT IS MEANT BY RELIGION

I. MY RELIGION

1. The Mysteries of My Religion
 - i. The Unity of God
 - ii. The Blessed Trinity
 - iii. The Incarnation
 - iv. Redemption
2. The Virtue of Religion
 - i. What is a virtue?
 - ii. Why did God make me?
 - iii. What does it mean to (1) know God, (2) to love God, and (3) to serve God?
3. Sacrifice
 - i. The Old Law
 - ii. The New Law
 - iii. Obligations under the New Law
 - iv. The spirit of generosity

II. THE LIFE OF CHRIST

1. The Infancy
2. The Boyhood

¹² Hebrews, IX:11-15.

¹³ Malachias, 1:10.

3. The Manhood
4. Imitating Christ

III. ACTS OF RELIGION

1. Prayer
 - i. Our Father
 - ii. Hail Mary
 - iii. Apostles' Creed
 - iv. Confiteor
 - v. Acts of Faith, Hope, Love and Contrition
 - vi. Aspirations
 - vii. Short Preparation for Communion
 - viii. Meditation
 - ix. Way of the Cross
 - x. The Rosary
2. Sacrifice.
 - i. The Holy Sacrifice of the Mass
 - ii. Personal
 - iii. The Mass of Obligation
 - iv. Daily Mass

SUGGESTIONS FOR THE USE OF THE STUDY OUTLINE

The Holy Sacrifice of the Mass is the center of religious worship in the Catholic Church. Religion is a virtue. It helps us to recognize God as the Creator of all things. These thoughts bring us to a deeper study of the mysteries of our religion. You will want to know more about:

- The Unity of God
- The Blessed Trinity
- The Incarnation
- The meaning of Redemption
- The true meaning of Religion
- What it means to know, love and serve God
- What is sacrifice
- The sacrifices of the Old Law
- The New Law
- Obligations to the New Law

So that you will be satisfied with your work, secure a loose leaf note book having both ruled and unruled sheets. The best size for all purposes is about eight and a half by eleven inches.

For your ready references make use of any text on Christian Doctrine, the Bible, and a simple text on the History of the Bible. Your teacher may have other suggestions, but those mentioned will be satisfactory for your study of the Mass and your Religion. To make a complete study of this unit it will take about four weeks. You will need three or four weeks to complete the study of Part I in your Outline. The purpose of your text is to give you an explanation of the Mass, the use of the Missal, and a more thorough understanding of the truths of your religion than you have had in the lower grades.

ASSIGNMENT

I. Read Section One.

Are you able to answer the following questions:

1. What is meant by Religion?
2. What does it mean to have a belief?
 - i. What is the meaning of "Creed?"
 - ii. Where do we find the summary of our belief?
 - iii. What is the Church?
 - iv. How do we find out what the Church teaches?
3. What do you mean by the Unity of God?
4. Explain the meaning of the words "Redemption" and "Incarnation."
5. What do you understand by the Blessed Trinity?
6. What is sacrifice?
7. What is the best way to honor God?
8. Why are we obliged to serve God?
9. How may we know and love God?
10. How are we obliged to the Sacrifice of the New Law?

On the cover or on the first sheet of your note book (right hand page) place the word RELIGION. Number all pages in your note book and plan a Table of Contents. On page three or five, as the case may be, write the following:

II. TEST

Directions for keeping a Note Book.

MY RELIGION

I. The Mysteries of My Religion:

1. The Unity of God.

2. The Blessed Trinity.
3. The Incarnation.
4. The Redemption.

II. The Virtue of Religion:

1. What is a virtue?
2. Why did God make you?
3. What does it mean to know, love and serve God?

III. Sacrifice:

1. The Old Law Sacrifice.
2. The Sacrifice of the New Law.
3. Our obligations under the New Law.

On the following (left hand) page write the references you have used. On the following page develop the outline. You will have three separate papers. The title of the first one will be THE MYSTERIES OF MY RELIGION. This paper will have four paragraphs. Check each paragraph with the following:

1. Is the title one of your own choice?
2. Have you a good introductory sentence? It may be necessary to define your subject.
3. Have you developed the subject in correct order?
4. Let your personal opinion close the paragraph.

Complete Parts II and III in the same way.

III. Make a choice of some topic of interest. Prepare it very carefully. Check the written copy and place same in your Note Book following your written work of MY RELIGION. Do not forget that you are endeavoring to interest your audience. Do you think that your title will attract those who are listening to you? Have you told your hearers what you want to talk about and have you developed your subject in such a way as to hold the interest of all? Be sure that your closing statements tell why you made a choice of the subject. The following may help you in the selection of a topic:

1. My Catholic Creed.
2. The Meaning of Redemption.
3. The Angel Gabriel Visits Mary.
4. Blessed are the Peacemakers.
5. The Unselfishness of Abraham.

Prepare for a Test.

IV. SOME THINGS TO DO:

(Use unruled paper or colored construction paper, eight and a half by eleven inches for all work.)

1. Make a booklet.
2. Make a poster.
3. Prepare a program for visitors.
4. Write articles for school paper about your work.
5. Prepare a speech or a debate.
6. Organize a Religion Club.
7. Select hymns.
8. Collect clippings, cartoons, etc.
9. Make original cartoons and memory gems.
10. Write a letter about your work in religion.

V. REVIEW AND FINAL TEST.

(All work, including tests, should be kept in Note Book.)

THE CHILDREN'S MISSION

The one thing, therefore, that above all others is to be avoided is to give the children the impression that they are forced to go to a retreat, or that it is in any way connected with school. After leaving school, children are apt to think themselves grown up, and do not wish to have anything to do with childish schooldays. They will easily persuade themselves that a retreat is good for school children but not necessary for them. One need not say anything about human respect. It is one of the most deadly enemies of boys and girls who have just left school. At the risk, therefore, of having fewer children attending the retreat, the writer would plead for the fullest measure of freedom on the part of the children to attend or stay away from the retreat. Let not the missionary be afraid. With God's help, he will rise to the level of holiness in at least a section of the school children of the parish. If, on the contrary, he aims at having numbers and creating a record, his retreat will appear to be a part of school routine and consequently unwelcome to the majority of his young hearers. He will fail to evoke the ready response that is given by children who feel that they are doing a thing on their own, and are proud to do it.

The Rev. Henry Davis, S.J., *The Ecclesiastical Review*, Vol. XCI, No. 3 (September, 1934), p. 272.

CONSIDER THE LIVES OF THE SAINTS

A SCHOOL SISTER OF NOTRE DAME

St. Paul

Minnesota

The Lives of the Saints, when attractively presented to the pupils, becomes an interesting and profitable aid in teaching religion. Through them the pupils can be taught not only to *know* but more particularly to *live* their religion. In them youth can satisfy its desire for tales of adventure and deeds of bravery and daring, and for noble ideals of manhood and womanhood.

Take the story of Saint Francis Xavier, for example. Francis dreams of a glorious career, which will bring fame to his country and the house of Xavier. His dream is realized, indeed, but how differently than he had at first thought. The adventures that had fired his youthful imagination were nothing compared to those which he actually encountered in his quest for souls. He wore himself out with the tremendous work which he undertook for Christ, the King. In seven years he had converted whole tribes and kingdoms. And in spite of all his labors his heart was so filled with joy that he often prayed: "My God, cease! I cannot bear more joy." To follow him from Rome to India and from there to Japan and the neighboring islands, to see him fighting almost single-handed against an enemy more formidable than a whole imperial army, and to find him victorious in this unequal battle, is enough to arouse the interest and enthusiasm of any normal boy or girl.

Properly utilized, then, the lives of the saints become an incentive to the practice of virtue and a powerful aid in building up desirable character traits. Their use should not be confined to certain days, but should enter into the daily life of the pupils by means of the Liturgy, the history of the

Church, and the Catechism lesson. However, in order the more readily to familiarize the pupils with the saints, it may be well to launch the subject with an intensive study or project centering around the Lives of the Saints. And surely there is no more appropriate time for such a study than the weeks preceding or following the Feast of All Saints. With this end in view, a number of suggestions are here offered for the use of the teacher.

First of all let the teacher keep in mind the aims she should have in developing a project on the Lives of the Saints. They may be stated as follows:

1. To cultivate a greater love for and a deeper knowledge of the lives of the saints.
2. To learn that the saints were lovable people, very much like the worthwhile people we meet today.
3. To realize that the saints were not born in the state of sanctity but rather attained it by their own efforts.
4. To understand that in order to be a saint one need not do extraordinary things but simply do the ordinary things extraordinarily well.
5. To awaken a desire and enthusiasm for true sanctity.

In order to make this study as attractive as possible, the teacher should have every detail of the work carefully planned ahead of time and choose such saints and incidents as make the greatest appeal to the pupils. She might make her first approach by relating an incident from the life of some saint with a great deal of sympathy, charm, and animation. Take, for example, a story such as the following:

"It was in France in the middle of the seventeenth century. Great excitement reigned among the people. A man whom everybody loved, from the queen down to the poorest beggar, seemed suddenly to have disappeared. He had been made inspector of the galley ships by the king. He had charge of dispensing the queen's alms. Always he had been among the poor to encourage, relieve, and heal. And now he had unaccountably disappeared. Where could he be? A search was started. It lasted for several weeks. Then at

last word came that the much-sought-for man had been discovered. He had been seen in chains, marching in line with other galley slaves, taking his place at the oars of one of the great galley ships. When the governor heard the news, he hurried to the ship and, having found the missing man, fell on his knees to loosen the chains that fettered the hands and feet of the noble slave. The story was soon told. A poor, innocent man had been condemned to work as a galley slave. The injustice of the sentence so embittered him, that he refused either to speak or to work. He was beaten and whipped, but to no avail. The inspector of the galley ships heard of the case. He spoke kindly to the slave, gradually won his confidence and heard his sad story. Touched by the poor man's narrative, the inspector offered to exchange places with the innocent slave. He had the chains put on his own hands and feet and sent the happy man home to his family.

Perhaps you think this is only a story which has really never happened. No, you will find the incident related in the life of St. Vincent de Paul; for it was this great saint himself who took the place of the galley slave. It took a great deal of heroism for a man such as St. Vincent to become a slave and to offer his life for another, especially when no one knew about the sacrifice.

The saints were all courageous men and women. They did by far more splendid deeds than any of the would-be heroes and heroines whom people make so much of today. And best of all, they were the happiest and most lovable people on earth. There was nothing sad or bitter about their lives. They went about doing good, with smiling faces and happy hearts. These men and women had so much courage and love and confidence that I am sure, were some of them living today, they would be world champions for some noble cause; and what is more, they would be showing people what a glorious adventure it is and how much more worth while to be one of God's saints than to be just a champion of golf or swimming and nothing more.

Can you become a saint? How? Are there any saints living today? Do you think there are any in your vicinity?

Suppose that you made up your mind today to become a saint, how would you go about it? How long do you think it should take you?"

With such and similar questions the pupils are gradually led into a discussion of the lives of the saints, the incident that brought them to their decision, and the means they took to become saints. The search for the answers to these questions should stimulate intensive reading, perhaps the most important activity of the project.

If possible, reading material for this purpose should be within easy reach of the pupils, so that they can pick up a book or pamphlet during their free moments and indulge in reading whatever pleases them most. The more attractively the books and papers can be displayed, the more satisfactorily will be the results. Aside from the *Lives of the Saints*, the *Daily Missal*, Catholic school readers, *The Young Catholic Messenger*, *Our Sunday Visitor*, and other Catholic periodicals carry frequent articles about the saints. It may be well to warn here against an overemphasis on the biographies of the child saints that have recently become so popular. Not because these "lives" contain anything objectional but rather that they may give a young child the wrong impression of holiness. In reference to these biographies Father Drinkwater writes in *The Sower*: "What needs to be said as firmly and distinctly as possible is that they are not to be regarded as suitable for children. We do not want any of our children to cultivate a habit of saying edifying things, or to look forward to a lingering illness and an early grave; neither do we want any of them to be turned aside from the desire of holiness because of such unattractive associations."

If there is one thing to which the teacher should give particular heed, it is that the pupils be allowed to enter into the various activities to the fullest extent. In other words, they should have the pleasure of making their own plans, choosing their own method, carrying out these plans as far as possible, and in contributing to the project, each according to his own ability. The pupil who is handy at drawing, might be given the opportunity to make special sketches for the occa-

sion; one with dramatic ability might plan a playlet, another might sing or provide a hymn, and so on. *Pupil activity* should be preferred to too much teacher activity; always, of course, with the aims kept well in mind.

As the work progresses, the teacher must assure herself again and again that the various activities are actually being used as a *means* and not as an end in themselves. The completed project should give evidence of but a few of the lessons the pupils have actually learned and of the ideals they have set for themselves. Therefore she will pay more attention to the impressions made on the pupils than to the finished product to be exhibited for the admiration of others.

There is no end to the activities that may be carried on by the class for the purpose of bringing the saints closer to the individual. A few suggestions are here given. Many others may be added.

BOOKLETS:

- My Favorite Saints
- My Patron Saint.
- Sayings of the Saints
- Great Missionary Saints
- Great Women Saints
- The Patron Saint of Our Church
- Saints Who Worked in America

POSTERS:

- Of famous sayings of the saints
- Scenes from the lives of the saints.
- The saints in silhouette
- Mottoes: such as, "I, too, can be a saint" "Be a Saint."

DRAMATIZATION:

- Scenes from the lives of favorite saints, such as,
- Blessed Herman Joseph
- St. Francis and the Wolf
- St. Elizabeth and the Roses
- St. Christopher

St. Bernadette of Lourdes
The Little Flower

BULLETIN BOARD:

Use the Bulletin Board to its fullest extent. Have the pupils furnish the material, such as:

The Saints for Today

Sayings of the Saints

Pictures of the Saints

Clippings from magazines and newspapers referring to the saints

POEMS AND HYMNS:

There are beautiful poems and hymns written by the saints themselves, others written in their honor. Let the pupils find such poems and hymns and encourage them to memorize their favorites. Among those who wrote great hymns are:

St. Thomas Aquinas

St. Francis Assisi

St. Francis Xavier

St. Alphonsus

St. Ambrose

A GAME WITH THE SAINTS:

A variety of games can be devised by the pupils, such as A GUESSING GAME. One pupil names an outstanding quality or work, the class names the saint. Symbols may be used in the same way; for example, keys, ✕ cross, roses dropping from heaven, etc.

A GAME OF PATRONS: Who is the patron of doctors, nurses, carpenters, etc.?

A GAME OF FAMOUS SAYINGS: Who said, "Our hearts are restless until they rest in Thee, O God," "To suffer or to die," etc.?

A GAME OF DATES: What feast is celebrated on Oct. 3, Nov. 1, Dec. 6, etc.?

The practical application of all this work must not be overlooked. Pupils should devote some of their time to oral talks in which they point out what they admire most in certain saints and why. Privately they should be encouraged to resolve upon the practice of some specific virtue of which they are in need. A reminder on the part of the teacher will, of course, be necessary occasionally.

When the project has done its work, interest in the saints, particularly through the Liturgy, should become a matter of course. *The Daily Missal* will be the best guide. No class room should be without a Catholic calendar which can be referred to from day to day. For specific suggestions as to character traits, striking slogans, and daily practices gathered from the saints, the *Character Calendar*, Bruce Publishing Co., Milwaukee, is invaluable.

HANDWORK IN THE TEACHING OF ELEMENTARY RELIGION

In working out a project on the Life of Christ, the children of one of the vacation schools, pasted pictures in their books and then wrote the story of the picture. A little non-Catholic boy also made a book. He was much interested and particularly in the Crucifixion. The picture of the Crucifixion made a deep impression on his mind. One day he brought his little friend Bobby to school. He took Bobby to the rear of the room. There with his book in hand, page opened to the picture of the Crucifixion, this wee teacher explained with great earnestness and seriousness how "Our Lord had to carry the cross up the hill and when the soldiers got Him to the top they nailed Him right to it." Here was certainly enthusiasm present and also love for Christ. The child, non-Catholic though he was, was fired with apostolic zeal in making Christ known. He was sorry for Bobby because Bobby did not know Christ and what Christ has done for mankind, and for Bobby in particular. This child could not refrain from asking Sister, "Couldn't you stay two weeks more so that Bobby could make a book and learn about Jesus?" If handwork can and does inspire enthusiasm for things religious, can we be justified in saying that this activity is useless?

From "*Handwork in Religious-Vacation Schools*" by Sister Rose Olive, E.C.S.P., a paper presented at the Great Falls Institute of the Confraternity of Christian Doctrine.

THE LOW STANDARD OF ELEMENTARY RELIGIOUS EDUCATION

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The purpose of this paper is to direct attention to the low standard which unfortunately obtains generally in elementary religious education throughout the English speaking world. My remarks on this subject are not to be construed as laying any culpable blame on any person or persons. Those concerned may or may not be culpably negligent; but with this latter phase of the problem I am not now concerned. My purpose is solely to draw attention to the lamentable fact that a low standard does prevail.

It would seem that such is not true of other elementary branches of studies. When it comes to teaching arithmetic, reading or penmanship, the teachers of Catholic schools are ever on the alert to master the most efficient method of pedagogics. They vie with the public schools in "keeping abreast with the times," as far as resources will permit. They attend summer schools and normal schools, and work for degrees to meet "pedagogic requirements" in all things, except in teaching elementary courses of religion. We occasionally hear of some professor, even priests, who at an educational convention make such statements as: "Religion is the worst taught branch in the elementary curriculum," and that "something ought to be done about it." The audience nods its head in approval. Then the teachers go back to their class rooms and promptly trudge along in the same old rut, apparently unmindful of the low standard of elementary religious education.

To be sure there are many high type teachers of elementary religion. Such teachers, with more or less success, apply

correct pedagogical principles to the teaching of religion and make commendable effort to raise the standard of religious education. Teachers of this kind are few, compared with the inferior type of teacher, whose number is legion. That there are many inferior teachers is not necessarily due to personal inefficiency, but to the unfortunately low standard of elementary religious instruction.

I

The following is a typical demonstration of how religion is often "taught" in the elementary grades: Placed in the hands of small children is a Baltimore or Deharbe catechism with its scientific language, abstract ideas and technical terminology, to be memorized parrot fashion, with the hope that "some day it will be understood." The teacher drills the class on the questions and answers until the pupil can answer instantly any question in the lesson assigned, as long as it is asked exactly as it is printed in the catechism. After the class has been drilled all week, the pastor comes in and "hears" the lesson. Incidentally the pastor tries to explain some of the unintelligible terms. If the children can rattle off the lesson, without stumbling or stopping for breath, both pastor and teachers are quite satisfied with themselves that the catechism is a wonderful success.

The truth of the matter is that such teachers are not teachers at all. These same teachers would not think of teaching other branches in such parrot fashion. It is my contention that if the elementary teaching of religion were not degraded to so low a standard, it would be unthinkable to "teach" religion in such an unpedagogic way.

The above method was thus described and condemned many years ago in *Spirago's Method of Christian Doctrine*.¹

The following method is positively harmful and injurious. First of all, the text of the catechism is read, then one word after another is explained; then the text is repeated over and over until the children can say it almost by heart. Next the article or chapter thus handled must be memorized at home. In the next hour the

¹ Rt. Rev. S. G. Messmer, D.D., D.C.L. *Spirago's Method of Christian Doctrine*, pp. 192-193. New York: Benziger Bros., 1901.

lesson is asked word for word. Should a child fail to answer immediately, he will be prompted with the first word. This method undoubtedly saves the catechist much trouble, work and inconvenience; the textbook alone is sufficient for him and he need not prepare for his instruction nor read corresponding manuals, reference books, nor any books on method. But such instruction fills the children with fear and disgust of religion as they look forward to every class with dread and alarm. This may even lay the beginning for hatred of religion and enmity to the Church in later life. As this method places chief importance on the dead letter, the children cannot enter into the spirit of religion. The saving doctrines of Christianity remain for them a closed book. Even the sentences so painfully hammered into them will soon be forgotten; for only what is well understood remains firmly in the memory. This method tends to make the mind coarse. When the children come to repeat these phrases which they do not understand, they are liable to utter them in such a frivolous, thoughtless and heartless way that it will be hard for them to know whether they are prayers or blasphemies. And if praying with the lips only is sinful (Mark 7, 6) so is the senseless repetition of religious truths. It is a direct degrading of religion. The catechist, also, must before long become disgusted with such a method. Only intellectual activity and not mechanical drudgery, affords real pleasure. Away then with such a shameful method, which to say the least revenges itself in barren results.

II

The parrot system, according to Father Drinkwater, is defined as "the committing to memory of statements in scientific language before the mind is ready to receive them." No teacher worthy of the name would even dream of burdening children with a text book written in scientific language suitable for adults only, except in elementary religion. The usual defense is that theology, like any other science, must have its peculiar terminology, and children will have need of knowledge of these terms when they grow up so they may as well learn them first as last. Such a defense unwittingly betrays the low standard to which elementary teaching has fallen. If the study of religion were elevated to a par with other studies, such an argument would be unthinkable. Physiology and mathematics are sciences that have many technical terms. Yet no teacher would introduce the technical terms of these sciences to beginners; they are

introduced gradually as children advance. A like method should be followed with regard to the teaching of religion, and would be followed were it not for the low standard of elementary religious teaching.

III

Many teachers boast that they succeed in "explaining" the heavy terminology of the catechism, and can make it as clear as the noon day sun. Granted that they succeeded (which in many instances may be questioned), it is a slow, laborious and unscientific way of teaching religion to children. Trying to explain a text like the *Baltimore Catechism* to children would be like trying to explain a Latin textbook to an adult who knows very little Latin. The Latin text can be explained, but such a procedure is slow and unscientific. Such catechisms as the Baltimore are "Latin" for small children. The only conceivable explanation why religion is being taught in the above way is again because of the low standard in elementary religious education.

The Catholic religion was probably taught for more than a thousand years before theology was moulded into philosophic language by scholastic theologians. Why cannot catechists of our day, who have at heart the efficient teaching of religion, go back to the real traditional method of the Church and thereby raise the standard of teaching religion in the lower grades?

IV

Technical terminology has a very useful sphere and serves an important purpose for advanced students, but not for children. For children these terms are so many ponderous boulders or stumbling blocks that both teacher and pupil must work round in quest of religious knowledge. Someone will ask why does such technical language continue in use? I submit this answer: It is comparatively easy for a teacher to memorize these terms and express Catholic teaching through their medium. Almost any one of mediocre ability, with little effort can do that much. But when it comes to teaching Catholic doctrine in simple, untechnical and under-

standable English, much study and time are required. Because of the low standard of elementary religious teaching, those concerned do not seem to be willing to give either the time or the study that this necessary simplification demands.

V

The English language has undergone considerable change during the last century, and is still changing. One evidence of this change is that the monumental work, *A New English (Oxford) Dictionary* of ten ponderous volumes was out of date before the last volume was published. The last part of Volume Ten appeared in 1928. In 1933 appeared the Supplement volume, containing over nine hundred and fifty triple column pages of "accretions" and new words, not contained in the other volumes. Another instance of the rapid change in the English language is revealed by a perusal of Fowler's *A Dictionary of Modern English Usage*, a scholarly work of seven hundred and forty-two pages released from the Oxford Press in 1930. The publishers of *Webster's New International Dictionary* announce through the press a 1934 revision of this famous American dictionary, and this new edition contains an addition of one hundred twenty-two thousand items. A learned scholar has pithily remarked: "The day an English dictionary is published, it is out of date."

Children of today are keeping step with the progress of modern language. They may know little of the language of Chaucer and Spencer, but they do know the language of the day. Therefore, to be intelligible to children, the language of the text book, whether of religion or of any other branch of knowledge, must be written in modern language.

A text book that is intelligible to children of a hundred years ago is not intelligible to children of today. For this reason textbooks that were in use for children forty or fifty years ago are not now in use today, except the catechism. To my mind, the reason why even the need for a catechism text, written in idiomatic modern English, is not seen, is due above all else to the very low standard of elementary religious education. Not only are the text books written in

antiquated language, but the teacher of today often uses this same language in the "explanation" of the text.

VI

Another reason accounting for the low standard of elementary religious pedagogics is the continued use of the question and answer type of text book, especially the continued unpedagogic use of it. I do not mean to imply that in every instance where a question and answer type of book is being used, religion is not well taught; but I do maintain that a dry digest of theological truths in the form of questions and answers is not a desirable type of text book. Some years ago many text books for elementary use were written in this form. But now the catechism is about the only relic of this question and answer form. In all branches, except religion, this form of text book has been relegated to the scrap heap, as outmoded and unpedagogic. I insist, were it not for the wretchedly low standard of religious instruction at the elementary school level the question and answer method of text book would also be abandoned in elementary religion courses.

The low standard of religious instruction becomes still more apparent when the misuse of such a catechism is considered. Concerning this misuse of the catechism, Dr. Charles A. Murray wrote: "Swallow a catechism, reduced to a verbal memory product. Pack away the essence of morals in a few general laws and rules, and have the children learn them. Some day they will understand. What astounding faith in memory cram and dry form! . . . It has been tried dozens of times in much less important fields of knowledge than morals. . . . abstract moral teaching, or to put faith in it, is to misunderstand children."²

VII

I venture the statement that there is more of this mechanical memory work being done than is generally known. The writer of this paper has had occasion to visit a number of

² Quoted from April, 1934 issue of the *Catholic School Journal*.

schools, where an experiment is being made with an elementary Religion text book in which the questions are placed at the end of each chapter. Although the wording of the text is admitted simple enough for children to understand, the same children have great difficulty in finding the appropriate answers to the question. The teachers (some of them priests) thought if the answers were placed immediately after the question, the children could "learn" their lessons easier and not bother the teacher so much! These same teachers are efficient, at least in presenting secular subjects, and are teachers in high class parochial schools. This is another evidence of the wretchedly low standard of elementary religious instruction.

VIII

Many teachers consider their work finished when the children have memorized the answers to the catechism and can express the substance of these answers in words different from those of the text. I contend that an idea so erroneous is due to nothing else than the low present standard of religious education. The truth is that after children have memorized the text and have sufficient understanding of terms used to paraphrase the answers of the catechism, they have just begun to learn their lesson. No less an authority on this subject than Cardinal Newman has this to say: "What is passively taken into the mind must be acted upon, impregnated by reason—in a word, be digested—. This enlargement (i.e. true knowledge) consists not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, but (the ideas) . . . must be mastered and appropriated as a system consisting of parts, related one to another, and interpretative of one another in the unity of the whole."³

Religious truths must be correlated and must connect with what has been previously learned as well as with what follows. Pupils cannot be said to know a lesson until they know it as a unit and know, to some extent at least, how it fits in with the general scheme of Catholic teaching. When

³ *The Idea of a University.*

children are called upon to tell what they know about some subject, say contrition, and they can begin at the beginning and speak about it intelligibly and present each phase of it in order, then and only then can they be said to understand it.

To be able to merely "explain" each question and answer it as a separate idea, without having these ideas connected into one whole, is only partly to learn the catechism lesson. The catechist who is satisfied to teach with this objective only in mind is satisfied with an extremely low standard of elementary religious education.

IX

Many children regard the catechism as an intolerable bore, as something which they must "learn" despite the fact that they can find no "sense" in it. They look upon their religious instruction class as a terrible ordeal that must be "gone through with". Religious instruction for them is dry, uninteresting and not very important. All this points to a low standard of elementary religion teaching. Religion is the most human thing we have, yet, because of the unpedagogic way in which it is being taught, it is made most inhuman.

X

To maintain a high standard in the pedagogics of religion, it is necessary that the teacher be properly trained. There seems to be an erroneous opinion that if a catechist is well informed on Catholic doctrine and practice, he or she is qualified for teaching. Nothing can be farther from the truth. An efficient catechist must at least know how to teach what he knows. Regardless of how great a theologian the catechist may be, unless he is a master of the art of teaching, he will be a failure as a catechist.

It is an open secret that, generally speaking, up to recent years little effort has been given to pedagogical training in seminaries and in schools for the training of religious teachers. It would not be surprising to find perhaps that if the professors themselves of catechetics were called upon to

teach a class of first communicants they would not be as successful as many a good mother who, perhaps, never completed the eighth grade. She at least would know the child's language, which the learned professor would probably overlook as unnecessary.

The low standard in elementary religious education is due in a great measure to this lack of training. It is only fair, however, to note that strenuous efforts are now being made to equip priests and nuns for the teaching of elementary courses of religion.

I believe that if those responsible for elementary religious education could be made to realize the present low and destructive standard to which I direct attention, they would correct the defects of our present system, and perfect the standard of catechetics. Unless the standard of elementary religious instruction be raised, the purpose of Catholic schools, and of parochial schools especially, will be largely defeated, in which event all the heroic sacrifices made to build and maintain Catholic schools will have been, to a great extent, spent to little purpose.

What is the remedy? Train prospective priests and teachers in the principles of sound pedagogics, that they may become efficient catechists. Catechists must know a language that children can understand; they must present Catholic teaching in language directly intelligible to children, and introduce technical terms gradually, as the pupils advance in their studies. If any text book is placed in the hands of children, it should be written in simple language that children can grasp. Furthermore, catechists must do their utmost to root out the "parrot" system and present Catholic doctrine and practice so that children can grasp it, digest it, practice it and live it.

OBJECTIVE TESTS BASED ON "THE BALTIMORE CATECHISM, NUMBER TWO"

LESSON III, ON THE UNITY AND TRINITY OF GOD

EDITOR'S NOTE: At the request of a number of its readers the JOURNAL commenced, with the September, 1934 issue, the publication of objective tests based on the content of the *Baltimore Catechism, Number Two*. This material should serve two purposes. Those teachers who, either through choice or necessity, use the catechism as a basic text will find the tests of value in giving pupils assimilative content of a more varied character than they are accustomed to use. Teachers, who are using a more psychological approach in their presentation of Christian Doctrine, will find the following content helpful in diagnosis and in testing.

I

On the line before the numbers in Column I, write the letter before the word or set of words in Column II which completes the sentences in Column I.

COLUMN I

- _____ 1. There can be but one God
- _____ 2. The Three Divine Persons
- _____ 3. The Father is God
- _____ 4. The Son is God
- _____ 5. The Holy Ghost is God
- _____ 6. By the Blessed Trinity I mean
- _____ 7. We cannot fully understand how the three Divine Persons are one and the same God

COLUMN II

- A. and the second Person of the Blessed Trinity.
- B. one God in three Divine Persons.
- C. because God, being supreme and infinite, cannot have an equal.
- D. because this is a mystery.
- E. are really distinct and equal in all things.
- F. and the third Person of the Blessed Trinity.
- G. and the first Person of the Blessed Trinity.

II

On the line before each word in Column I, write the letter of the group of words in Column II which describe the word in Column I.

COLUMN I

- _____ 1. A mystery
- _____ 2. Infinite

COLUMN II

- A. Above all
- B. Having the Nature of God

- | | |
|-------------------|----------------------------|
| _____ 3. Trinity | C. A truth which we cannot |
| _____ 4. Supreme | fully understand |
| _____ 5. Distinct | D. Without limit |
| _____ 6. Divine | E. Three in one |
| | F. Separate, different |

III

Answer YES or NO.

1. Is there but one God? _____
2. Is the Father greater than the Son? _____
3. Is the Holy Ghost, the Second Person of the Blessed Trinity? _____
4. The three Divine Persons are not equal in all things. _____
5. Can anyone understand fully how there are Three Persons in one God? _____
6. Is the Holy Ghost equal to the Son? _____
7. Is the Father, the First Person of the Blessed Trinity? _____
8. Are the three Divine Persons equal in all things? _____
9. Have the three Divine Persons one and the same Divine Nature? _____
10. Is a mystery a truth which we can easily understand? _____

IV

Answer TRUE or FALSE

1. A mystery is a truth which we can fully understand. _____
2. God is above all and without limit. _____
3. There are three Divine Persons in God. _____
4. The three Divine Persons are not equal in all things. _____
5. The Holy Ghost is God and the second Person of the Blessed Trinity. _____
6. We cannot fully understand how the three Divine Persons are one and the same God. _____
7. The Father is God and the first Person of the Blessed Trinity. _____
8. There can be but one God, because God cannot have an equal. _____
9. The word *trinity* means two in one. _____
10. The Son is God and the third Person of the Blessed Trinity. _____

V

—Fill in the blanks with the correct words.

1. There can be but _____ God, because God, being supreme and infinite, cannot have an _____.
2. The three Divine Persons are _____ in all things.
3. In God there are three Divine _____, really _____ and _____ in all things.
4. The Holy Ghost is God and the _____ Person of the Blessed Trinity.
5. A mystery is a _____ which we cannot fully _____.
6. The word trinity means _____.

KEY

I

- | | | | |
|------|------|------|------|
| 1. C | 3. G | 5. F | 7. D |
| 2. E | 4. A | 6. B | |

II

- | | | |
|------|------|------|
| 1. C | 3. E | 5. F |
| 2. D | 4. A | 6. B |

III

- | | | | | |
|--------|-------|--------|--------|--------|
| 1. Yes | 3. No | 5. No | 7. Yes | 9. Yes |
| 2. No | 4. No | 6. Yes | 8. Yes | 10. No |

IV

- | | | | | |
|----------|----------|----------|---------|-----------|
| 1. False | 3. True | 5. False | 7. True | 9. False |
| 2. True | 4. False | 6. True | 8. True | 10. False |

V

- | | | |
|---------------|-----------------------------|----------------------|
| 1. One, equal | 3. Persons, distinct, equal | 5. truth, understand |
| 2. equal | 4. third | 6. three in one |

High School Religion

SOME DESIRABLE QUALITIES IN A TEACHER OF RELIGION

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In connection with an investigation into the qualities which high school teachers should exemplify, the writer of this article took occasion in 1931 to ascertain the views of some high school students with regard to the traits which they expected to find in their teachers. The results of this student expression are presented here with a view to showing what light they might shed on the problem of the preparation of the teacher of religion. If it be true that the personality of the teacher affects markedly the attitudes of the students, then, to a large degree at least, the question of the teaching of high school religion is one of proper teacher formation. Beautiful buildings, modernized equipment, broadened courses and interesting text books may or may not promote true education. But a teacher of religion who is efficient and saintly is an acquisition for which the school can never be too thankful.

These student views were obtained through a simple questionnaire. Without any advice from their teachers the students merely wrote down ten traits which they wanted to find in their teachers. No list of traits was given, from which the students might choose those which appealed to them. Rather, the students were allowed plenty of time to write down the traits which seemed to them most essential.

Five schools for boys, five for girls and one coeducational school were carefully chosen for the experiment by the writer so that he might be reasonably sure that the students were given an opportunity to express their honest opinions. A sufficient number of questionnaires were distributed to each school to obtain a cross section of the views of that student body.

In the following tables the number at the top gives the total number of students answering for that particular year of high school. The number after each trait represents the number of times that trait was mentioned by the students of that year. Eleven of the most frequently mentioned traits are given in each column, instead of ten, in order to permit inclusion of some qualities which, while being low in one year, were placed high in another. The views of the boys are presented separately from those of the girls in order to be more convenient for study by the various types of schools. Answers were obtained from 326 boys and 250 girls.

TABLE I. TRAITS THAT 326 BOYS IN CATHOLIC HIGH SCHOOLS LOOK FOR IN THEIR TEACHERS

79 Freshmen		53 Sophomores	
Humorous	41	Impartial	25
Honest	37	Honest	24
Kind	30	Cheerful	21
Friendly	29	Kind	18
Patient	19	Friendly	18
Explains well	18	Intelligent	16
Neat	18	Fair	14
Interested in us	17	Patient	13
Good teacher	16	Understands us	13
Strict	16	Helpful	13
Intelligent	14	Humorous	11
69 Juniors		125 Seniors	
Honest	26	Impartial	51
Humorous	25	Humorous	40
Impartial	20	Intelligent	34
Intelligent	18	Patient	33
Friendly	17	Honest	31
Just	16	Fair	22
Understands us	12	Friendly	20

Knowledge	11	Interest in students.....	18
Ability to explain.....	11	Good teacher	17
Fair	11	Congenial	17
Kind	9	Ability to explain.....	13

TABLE II. TRAITS THAT 250 GIRLS IN CATHOLIC HIGH SCHOOLS LOOK FOR IN THEIR TEACHERS

35 Freshmen		46 Sophomores	
Fair	20	Impartial	27
Kind	19	Patient	26
Humorous	16	Kind	22
Helpful	16	Helpful	22
Patient	13	Fair	18
Control of temper.....	12	Honest	17
Good teacher	11	Cheerful	11
Impartial	9	Friendly	11
Cheerful	9	Humorous	10
Intelligent	4	Frank	10
Honest	4	Intelligent	8
63 Juniors		105 Seniors	
Kind	30	Impartial	53
Humorous	28	Fair	43
Patient	21	Patient	34
Understands us	21	Kind	32
Knowledge	20	Humorous	28
Fair	19	Interest in us.....	23
Intelligent	18	Friendly	20
Impartial	18	Frank	19
Sympathetic	16	Intelligent	17
Interest in class.....	14	Even temper	17
Just	12	Sociable	15

The purpose of this article does not demand that we discuss the minute reliability of these student views. We are concerned merely with a general insight into the dominant leanings of the adolescent mind. However, for the sake of readers who desire further information on the question of what qualities the teacher should possess, I shall make mention of a few of the numerous studies that have been made.

The Commonwealth Teacher-Training Study gives the adult view on those qualities which teachers in Grades X-XII of high school should possess: Breadth of interest (in the community, in the profession, in the pupils); Good judgment (discretion, foresight, insight, intelligence); Self-

control (calmness, dignity, poise, reserve, sobriety); Leadership (initiative, self-confidence); Forcefulness (courage, decisiveness, firmness, independence, purposefulness); Scholarship (intellectual curiosity); Honesty; Adaptability.¹

Another investigator induced 370 prospective teachers to look back over their high school days and to recall the traits of their best teachers. The following are ten of the qualities named in their order of importance: impartiality, sympathy, appearance, patience, interest in extra-curricular activities, sincerity, enthusiasm, cheerfulness, sense of humor, dignity.²

An experiment conducted by Bird among high school boys, high school girls and Normal school girls brings out those teacher qualities which 253 boys and 139 girls desire to see in their teachers.³

Trait	High School Boys		High School Girls	
	Rank	Per Cent	Rank	Per Cent
Fairness	1	56	5	44
Kindness	2	51	1	75
Discipline	3	35	2	52
Patience	4	26	3	50
Sense of humor.....	5	22	4	47
Good temper	6	19	8	14
Sociability	7	17	10	7

An older study made by Book, in 1905, from the English compositions written by 1,067 senior students of high school shows in a very telling manner the importance attached by students to such qualities in a teacher as sympathy, kindness, good humor, patience, sociability, firmness and courtesy. This work is still valuable for teachers who desire to see how highly the students regard a teacher who possesses the knack of understanding pupils.⁴

In the Catholic field the most valuable study on the

¹ W. W. Charters and D. Waples, *The Commonwealth Teacher-Training Study*, p. 18. University of Chicago Press, 1929.

² Charles D. Flory, "Personality Rating of Prospective Teachers," *Educational Administration and Supervision*, XVI (Feb., 1930), 135.

³ Grace E. Bird, "Pupils' Estimates of Teachers," *Journal of Educational Psychology*, VIII (Jan., 1917), 40.

⁴ W. F. Book, "The High School Teacher from the Pupil's Point of View," *Pedagogical Seminary*, XII (Sept., 1905), 250, 287.

traits that Catholic students expect in their teachers is that made by Brother Paul, F.S.C. He obtained student views from each of the four years in thirteen different Catholic high schools. He has tabulated the results from one thousand of these students.⁵ He gives the figures for each year separately, but I select here the average for the whole group.

TABLE III. THE TEN TRAITS HAVING HIGHEST FREQUENCY AMONG BOYS AS REPORTED IN BROTHER PAUL'S STUDY

Trait	Boys	Per Cent
Able to see a joke.....	339	67.8
Knows his subject.....	335	67.
Always gives a fair deal.....	334	66.8
Likes to see a student succeed.....	322	64.4
Knows how to make things clear.....	317	63.4
Interested in sports and activities.....	304	60.8
Does not play favorites.....	302	60.4
Strict but fair.....	293	58.6
Cheerful	283	56.6
Does not hold grudges; forgives easily.....	281	56.2

TABLE IV. THE TEN TRAITS HAVING HIGHEST FREQUENCY AMONG GIRLS AS REPORTED IN BROTHER PAUL'S STUDY

Trait	Girls	Per Cent
Knows how to make things clear.....	369	73.8
Likes to see a student succeed.....	362	72.4
Patient with students' difficulties.....	338	67.6
Considerate	332	66.4
Always gives a fair deal.....	331	66.2
Strict but fair.....	329	65.8
Always eager to help.....	325	65.
Able to see a joke.....	324	64.8
Knows how to keep order.....	313	62.6
Does not play favorites.....	313	62.6
Cheerful	305	61.

INTERPRETATION

In a general way all these investigations point to the same conclusions. We are not concerned with the relative ranking of this or that trait. I have referred to other in-

⁵G. Paul Gartland, *Fundamental Qualities Demanded of the Religious Teacher*, unpublished Master's thesis, Catholic University, 1932, pp. 63-64.

vestigations for the sake of showing that the general picture brought out in my own study bears a resemblance to the facts found by other investigators. The evidence is sufficient to give us a view of the broad drift of student-attitudes. We need not examine all the evidence. It will be sufficient if we select four major considerations out of these data and apply them to the problem of the formation of a teacher of religion.

I

The first fact of which a young teacher must be made cognizant is that the average student looks primarily for an exemplification of the moral virtues in his teacher. It is customary for modern educators to call such traits social virtues. The student's first query does not touch the teacher's duties to God, but the teacher's duties to the student. We know, of course, that all of the actions of the teacher must be related to God and that he must instill the same motive in the student. But for the present we are considering the student's natural view of what the teacher owes him. Likewise, this student emphasis on what the teacher *is* brings out in bold relief the fact that the personality of the teacher is more important than the mentality of the teacher, at least in the first years of high school.

Impartiality. A teacher may have high intelligence in book matters; he may hold numerous degrees; but if he plays favorites, if he is not fair, if he shows attraction for certain types of students his influence on the character of the student body as a whole is very slight. Students possess keen intuitions; they sense the likes and dislikes of their instructor; they read him more thoroughly than they do the books. Granted that the student may often be himself unfair in imputing partiality to the teacher, it is nevertheless true that only by striving continually to be just and fair will the teacher influence for good the character of those under his charge.

In my own investigation it may be significant that so many students of their own accord employed the term "honest." It was apparent that many used this word in reference to the marks that they had received. However, we need not

be too much concerned over any implied reflection on teachers by use of this word honest. Any teacher of experience is aware of that human propensity to feel that we did not receive what we deserved from this or that teacher, especially if some of our rivals were marked a little higher. Again, students in their pleas for fairness very easily forget their own laziness, their past neglects, and are prone to imagine that one hour's work before an examination ought to bring them a high reward. The teacher is also confronted with that difficulty of determining who has done honest work in the class and who has copied his exercises. And students often wonder why teachers can not see certain cheatings that are as plain as daylight to the rest of the class. The fact is that the teacher is often too trusting; in his efforts to be fair he becomes simple. However, the point at present is that in religion classes above all others the teacher must leave the impression of being fair. And students usually forgive a great many faults in a teacher if they feel that he is fundamentally square.

Sympathy. Such words and phrases as kind, helpful, friendly, sympathetic, interested in us, understands us, reveal that deep craving of the adolescent to be understood by his elders. The writer knows, through other investigations, that one of the most solid and enduring impressions which the average Catholic student carries with him from the majority of Catholic schools is the warm and unselfish interest which Catholic teachers take in their students. If this fact be consoling, and it is, the teacher of religion must nevertheless always be on guard lest he misunderstand certain indocile temperaments in his class. Inexperienced teachers are sometimes unaware of how home conditions or physical defects are hampering the actions of grace in individual cases. Religion teaching must touch the heart of the student far more so than do other subjects. Sympathy means *suffering with*, entering into the minds of the students, feeling with them, catching their outlooks and leading, not driving, them up the heights of virtue.

The selfish teacher, the one who makes sarcastic remarks, who sits at the desk, hands out assignments, corrects papers,

or, who thinks in terms of the subject rather than of the student, will never know the discouraging thoughts that may be coursing through the mind of that apparently listless youngster in the middle row. Just as certain flowers close up at the chill of night but open to the warmth of the sunshine, so do certain students retire into themselves when the cold, cynical, domineering, fault-finding teacher enters the room. Many a student longs for the cheerful, warm, sympathetic teacher to whom he can "open up". Don Bosco demanded of his Brothers: "Make yourselves loved if you wish to be obeyed; be not Superiors but Fathers; without affection there is no confidence, and without confidence, no education." Hence, this student desire for sympathetic teachers is based on a psychological need. The students do not want a soft, flabby teacher who seeks to be popular, but they do sense the need of a teacher who understands their spiritual problems.

Humor. On first thought it might seem disrespectful to speak of fun in a religion class. But the sorrows of life will bear all too soon on light hearts, and it behooves us to take into account this student desire for cheerfulness and the liking for a teacher who is "able to see a joke." It is a truth not easily grasped that Christ's yoke is sweet. It is the task of the teacher of religion to exemplify the joy of a truly Catholic life. The reproach is sometimes made that Catholic teachers emphasize the motive of fear in the teaching of religion. The impression is abroad that most Catholics go to Mass on Sundays out of fear. I do not, however, accept that impression. And I believe that joy is the dominant element in the life of the average religious teacher.

The element of fear needs to be brought into the religion class; but that fact by no means militates against the truth that the teaching of religion should lay emphasis on the enjoyment of living a Catholic life. Humor need not be excluded from the process of learning to love God. Those masters and mistresses of novices whose main concern seems to lie in imposing an exterior decorum and a frozen dignity on young teachers would do well to study the methods of Don Bosco, St. Philip Neri, St. Francis of Assisi, Sister Mary of St. Philip in England. High sanctity is never stiff. True,

young teachers may let things get beyond their control if they unbend; but the ability to see a joke, to catch a humorous situation is one of the best indications to the student that religion is not dominantly a thing of fear. Students are not unreasonable in getting back to serious work after a joke. If the teacher is one who laughs *with* students but never *at* them he can easily win over the students to the seriousness of religion. Distinctions must be drawn, of course, between intended irreverence and what is really funny. But the point on which all young teachers should be drilled is that deep love of God brightens the heart and the countenance; and since, as St. John says, "perfect charity casteth out fear,"⁶ it is the task of the teacher of religion to show by his own disposition that sanctity enhances one's enjoyment of humorous situations.

II

A second conclusion that is unmistakable after one has pondered these student views is that students look first of all for the natural virtues in their teachers. No such words as faith, hope, love of God or piety are among the highest ranking traits. Brother Paul in his investigation devised a list of 46 traits and the students were to check those traits which appealed to them. One of these qualities was designated: "devout, yet makes no show of it." This trait was checked a number of times but "it did not in any instance appear among the first qualities listed."⁷

Here, indeed, is a situation. In the preparation of all Catholic teachers the supernatural looms large, and necessarily so. Prayer, meditation, the interior life, self-denial, the Sacraments, are words that float constantly across the imagination of the novice or seminarian who is preparing to attach young hearts to God. But, lo! the young hearts are looking for other things in their teachers.

The situation may be explained. As students mature they begin to understand the deeper things of spirituality. And one often recalls later with pleasure the note of spirituality in a teacher's life that he had missed when under that teacher's

⁶ I John, IV:18.

guidance. And, as a matter of fact, many students are pained if they fail to note anything spiritual about their teachers in high school. But we should not be surprised if that *self-regarding tendency*, which is strong in all of us, unconsciously leads students to judge teachers from the viewpoint of the traits which make life easier for the student. A kind, humorous, just, patient, helpful teacher makes the student's life more pleasant. Again, the supernatural is not easily understood; the natural has more immediate drawing power than the supernatural; the present is more insistent than the future; the material is more alluring than the spiritual to most humans.

It does not solve the difficulty to say that in a truly Catholic teacher there is no separation of the natural from the supernatural. In theory that is true, and we must try to make it true in practice. But the facts of life stare us in the face. We have, on the one hand, groups of students who do not appreciate the necessity of grace, the power of a supernatural motive, but who are concerned with those actions of the teacher which affect them directly and immediately. On the other hand, there is the constant drill of the young novice and the seminarian on the supernatural. He learns that grace is a gift, that faith, hope and charity are infused virtues and must be nourished by supernatural means, that all actions must be directed to God, that he must become an efficient instrument of grace. Hence, it does happen that young teachers, aiming at living and teaching a supernatural life, talk and live above the heads of their students and do not meet up with the practical, immediate problems that confront young people.

For all of us there is that danger of getting the old principle, *gratia supponit naturam*. In the language of the world, we preach the supernatural and fail to exemplify the natural. We are prone to confuse religious practices with religion. Some teachers may have the former without the latter. We teach love of God, but do we exemplify love of neighbor in its true meaning? "For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?"⁸ Readers of Francois Mauriac's novel of hate, *The*

⁸ I John, IV :20.

Vipers' Tangle, will realize only too well that many so-called religious people fail to demonstrate the fundamental Christian virtues. Church-goers do not always love justice and hate iniquity.

The solution, of course, for the teacher of religion in his efforts to supernaturalize the life of students is to show the unity between the natural and the supernatural. While seeking to teach the necessity of grace he will at the same time be honest, fair, kind, courteous, cheerful and patient. Then he will gradually initiate the students into the realm of the supernatural where the better things are approved, where those virtues which the world prize so highly are practiced on a higher plane, with a higher motive and are built on self-effort plus the enabling grace of God.

III

The dissatisfaction expressed so frequently in recent years over the status of religion teaching has resulted in more attention being paid to the religion courses. An interesting survey, however, might still be made on the proportion of degreed teachers in profane subjects to the number in religion courses. Directors of study and principals have often gone on the false assumption that anyone can teach religion. Religion classes too often were assigned as fill-ins to complete the schedule of some specialist in history, science or English. As a result, the religion classes were sometimes the worst taught courses in a school.

High school students really want good teachers. They expect to be governed, to be made to do some work; and they can distinguish a good teacher from a poor one. My own investigation did not bring out this point so well. But Brother Paul's thesis shows that students admire a teacher who can "explain well." Our third observation, therefore, is that ability to teach is an important requisite for the instructor of a class in religion. A little thought should convince any person that religion is in reality the most difficult of all subjects to teach because the indifference of the world today has spread a deadening gas over the spiritual faculty of man; and in our day of the glorification of the sensual in man we

need not be told that the "sensual man perceiveth not these things that are of the Spirit of God."⁹ We need, then, more opportunities for practice teaching for those who are to teach religion, as is done in some of the Brotherhoods. We need to realize that the brightest teachers are not necessarily the best teachers, especially for the first two years of high school. The brainy, sharp but somewhat conceited and cold young teacher is not the type to place in freshman or sophomore religion.

From his own experience the writer has concluded that much religion teaching remains sterile of results because it is kept in the realm of the intellect and the memory. It has no connection with life. We frequently forget the importance that our Lord attached to what might be termed the principle of spiritualization—making the natural suggest the supernatural, developing the habit of seeing the spiritual behind the material. Christ made the everyday life of His hearers the starting point for higher truths; mysteries were clothed in the garb of familiar terms. Hence pedagogical ability on the part of the teacher of religion becomes all the more important if he is to learn that difficult art of spiritualization. He must know the homes, the reading, the very language of his students and their mechanical, athletic or literary learnings, and from such a background he will draw illustrations for religious truths. He will so work the modern American background into his teaching that when the students later meet points in that background they will naturally recall the spiritual truth which had been suggested to them. He thereby fulfills that desire of the students for a teacher who can "explain well."

IV

If the reader will follow the rise of the word "intelligent" in the columns which give the boys' views in my investigation he will see the reason for our fourth observation that, as students advance in age, it becomes increasingly important that the teacher should "know his subject." In other words,

⁹ I Corinthians, II:14.

the more intelligent teachers should be placed in the last years of high school. Brother Paul noted the same fact in his study.¹⁰ For the last years in high school and all through college it is important to place mentally keen teachers in the religion class because some few of the students will have lost that frankness and trust of the boy of fourteen. They will have acquired some of that supercilious attitude of those who consider it a sign of intelligence to be cynical toward the Faith. And nothing delights the normal Catholic boy more than to have a teacher who is never outwitted by that type of student who in his own eyes ranks among the intelligensia. This required quality does not diminish the value of other traits stressed in preceding pages; but it takes care of the danger of not having a teacher who can outsmart the cynical.

A careful study of these student views should have a two-fold value for teachers of religion. Young teachers ought to have some insight into the type of mind and the attitudes they will meet in the classroom. They must be made aware of the standards of judgment which the students employ when they observe a teacher. Secondly, in the face of these attitudes all teachers might examine their conscience to see if perhaps something in their own character or their personality is blocking the effect of grace and religious truth in those whom they are teaching.

"Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth." These words of St. Paul apply to the teacher of religion. The truths of the Faith are rightly handled, not only when they are studied in themselves but from the viewpoint of how they must be impressed on young minds and hearts. Wise is the teacher who is willing to learn from the young. And although the teacher of religion must often stand for an unpopular truth or principle, he will, nevertheless, be sure of the respect of his hearers if he himself exemplify what those hearers expect of him.

¹⁰ *Ibid.*, pp. 66-71.

ASSIMILATION TESTS TO BE USED DURING A HIGH SCHOOL STUDY OF THE MASS

UNIT IV—THE MASS IN THE EARLY CHURCH

EDITOR'S NOTE: This is the second of a series of tests that will appear in this JOURNAL, based on a semester study of the Mass.¹ The first tests appeared in the October issue.

I

Each word or group of words in Column I matches a group of words in Column II. In the spaces before the numerals in Column I, write the key letter of the group of words in Column II which they match.

COLUMN I

- _____ 1. The words of Christ
- _____ 2. The first three centuries
- _____ 3. The words of St. Paul
- _____ 4. The first part of the Mass
- _____ 5. The writings of the Fathers
- _____ 6. St. Cyprian
- _____ 7. "Discipline of the Secret"
- _____ 8. St. Justin
- _____ 9. The various rites

COLUMN II

- A. The baptised
- B. Our source of knowledge about the Mass in the early Church
- C. The age of persecution
- D. A great defender of the faith who tried to convince the Roman emperors and Senate that their hostility to the Christian faith was based on misinformation and false ideas
- E. The rite used most frequently in Europe and America
- F. "Then shall they deliver you up to be afflicted, and shall put you to death, and you shall be hated by all nations for My name's sake."
- G. When catechumens and sympathizers were allowed to be present
- H. "Who shall separate us from the love of Christ? . . ."
- I. Ways in which the Mass is said

¹ Reverend Raymond J. Campion, *Religion, Book II. A Secondary School Course*, pp. 3-218. New York: Wm. H. Sadlier, Inc., 1929.

- | | |
|--|--|
| —10. The Roman Rite | J. A great Catholic leader in Northern Africa during the third century |
| —11. The Antioch Rite | K. The rite used most frequently among the Greeks |
| —12. Those who were permitted to be present at the Eucharistic celebration | L. The custom of keeping the important mysteries and services of the Church secret |

II

Answer YES or NO.

1. Do the teachings of Christ ever excite the hatred of the world? _____
2. Have statesmen ever looked upon the Christian religion as an enemy to a nation? _____
3. Is the term, "confessor of the faith," used to describe one who suffered the violent death of a martyr? _____
4. Did the early Christians make themselves and their Religion as conspicuous as possible? _____
5. Are the offertory, consecration and communion in the Mass essentially the same as they were in the early Church? _____
6. Was Mass celebrated on Sundays in the early Church? _____
7. Was the Mass that was celebrated in the first century the same Sacrifice that we have today? _____
8. Were there apostates in the early Church? _____
9. Were the important mysteries and services of the Church ever kept secret? _____
10. Were the persecutions of the first century more bitter and destructive than those of the third century? _____
11. Did Tertullian and St. Cyprian live in the first century? _____
12. Was St. Justin the martyr, the great defender of the faith during the third century? _____
13. Do the prayers of the Canon of the Mass receive detailed attention in the writings of those who lived in the first three centuries? _____
14. Did the early Christians receive Holy Communion under both forms? _____
15. Did the celebration of the Eucharist ever take place during the week in the time of the early Christians? _____
16. Did the more significant part of the Mass take place before the catechumens were dismissed? _____

17. Is it true that there has never been but one rite or way of celebrating Mass? _____
18. Can Mass be offered only in the Latin language? _____
19. Did Our Lord prophesy that Catholics would never suffer persecution? _____
20. Does the Roman rite prevail in America? _____

III

Fill in the blanks with the correct words.

1. Our Lord said: The servant is not _____ than his master. If they have persecuted _____, they will also persecute _____.
2. During the first _____ centuries the Church was persecuted with all the fury the resources of the Roman Empire could bring to bear.
3. Those who suffer death for Christ's sake are called _____.
4. The catechumens were allowed to be present at the _____ part of the Mass only.
5. Only the _____ were permitted to be present during the celebration of the Eucharist.
6. While prayers and ceremonies of the Mass have changed, the _____, _____, and _____ have always followed the example laid down by Christ at the Last Supper.
7. The writings of _____, _____ and _____ bear testimony to the way Mass was celebrated in the early days.
8. A rite is a _____ in which the Holy Sacrifice is offered.
9. The _____ rite is used most frequently in Europe and _____.
10. The following were parts of the Mass of the Catechumens during the first three centuries:
 1. _____
 2. _____
 3. _____
 4. _____
11. The following were among the parts of the Mass of the Faithful during the first three centuries:
 1. _____
 2. _____
 3. _____
 4. _____
 5. _____
 6. _____

V—THE ALTAR OF SACRIFICE

I

Each word or set of words in Column II matches a word or group of words in Column I. In the space (.....) after each word in Column I, print the key letter of the word or group of words in Column II which match them.

COLUMN I

COLUMN II

- | | | |
|--|---------|--|
| 1. Moses | (.....) | A. Stone |
| 2. The parish sanctuary | (.....) | B. The relics of several martyrs |
| 3. The Holy of Holies of the Old Testament | (.....) | C. The receptacle in which the early Christians carried the Blessed Sacrament to the sick |
| 4. Altar | (.....) | D. Six candles |
| 5. Material prescribed by the Church for the altar | (.....) | E. Upon it is laid the Body of Jesus Christ |
| 6. Altar stone | (.....) | F. Required ornament on every altar for the celebration of Holy Mass |
| 7. Two kinds of altars | (.....) | G. Where the Holy Sacrifice of the Mass is offered |
| 8. The first Christian altars | (.....) | H. Contain prayers from the Missal |
| 9. Tombs of the martyrs | (.....) | I. The first stone altars |
| 10. The papal altar in St. Peter's | (.....) | J. Two candles made from beeswax |
| 11. "Arca" | (.....) | K. To whom God gave explicit instructions regarding the manner in which his people were to be present before Him |
| 12. The tabernacle of the altar | (.....) | L. Sacrifice |
| 13. A crucifix | (.....) | M. Supplanted the dove and the Eucharistic tower of the first centuries |
| 14. On both sides of the crucifix | (.....) | N. Directly over the tomb of St. Peter |
| 15. For a High Mass | (.....) | O. The fixed and the portable |
| 16. The three cards on the altar during Mass | (.....) | P. Reserved for the sacri- |
| 17. Why the Church is care- | | |

- ful about the construction and furnishing of the altar (.....) Q. Made of wood and similar to the tables used in the homes
18. The Mass Book (.....) R. Missal

II

Answer Yes or No.

1. Is the sanctuary in the Catholic Church of recent origin? _____
2. Should the altar be made of stone? _____
3. Are wooden altars permitted? _____
4. Are there six crosses engraved on every altar stone? _____
5. Must every altar be covered with four linen cloths? _____
6. Are pieces of the garments, worn by martyrs, used in altar stones? _____
7. Were altars used for sacrifice before the time of Christ? _____
8. Do the Jews still offer sacrifice? _____
9. Were the first Christian altars made of stone? _____
10. Did Our Lord use a specially constructed altar at the Last Supper? _____
11. Is the crucifix a necessary appointment for Mass? _____
12. Must six candles be lighted during a High Mass? _____
13. Must the candles used during the Holy Sacrifice be made from beeswax? _____
14. Are those prayers that are printed on the three cards used by the priest during Holy Mass, taken from the Missal? _____
15. Was Mass ever offered on the tombs of the martyrs? _____

III

Fill in each blank with the correct word.

1. In the Old Testament, only the _____ could enter the Sanctuary and the Holy of Holies.
2. The Church prescribes that the altar be made of _____.
3. When a _____ altar is permitted, an especially constructed _____ must be inserted on which the chalice and host will rest.
4. The _____ crosses engraved on the altar recall the sacred wounds in the hands, feet and side of Christ.

5. The altar must be covered with _____ cloths.
6. Every altar must contain _____ of _____ martyrs.
7. The first altar stones were the _____ of the martyrs.
8. The word _____ describes the canopy sometimes built over the altar and resting on four pillars.
9. The Church has legislated that Mass may not be celebrated without a _____ on the altar.
10. For a low Mass, at least _____ candles must be lighted, and for a High Mass there must be _____ candles.

IV

Answer True or False

1. Following directions given by God, Moses erected a Tabernacle to contain the tables of the law. _____
2. Within the Tabernacle erected by Moses was the Sanctuary and the Holy of Holies. _____
3. Only the High Priest was permitted to enter the Holy of Holies. _____
4. There were no altars in the Old Testament. _____
5. We have no knowledge of sacrifice being offered by the Jews. _____
6. A magnificent temple at Jerusalem was erected by the Jews under their King Solomon. _____
7. There was no altar in the Temple Solomon built. _____
8. The Jews rebuilt their Temple after the Babylonian captivity and continued their sacrifices until the year 70 A.D. _____
9. Catholics did not beautify their churches until after the tenth century. _____
10. The first Christian altars were of stone. _____

UNIT VI—VESTING FOR MASS

I

Words listed in Column I are described in Column II. Print the correct key letter in the space (.....) after the words listed in Column I.

COLUMN I

1. What the priest needs in arranging the chalice for Mass

COLUMN II

- | | |
|---------|--|
| (.....) | A. A round plate-like gold vessel
B. Made of the same ma- |
|---------|--|

- | | | |
|--------------------------|---------|--|
| | | terial and color as the chasuble |
| 2. Purificator | (.....) | C. Purificator, paten, pall, corporal, veil, and burse |
| 3. Paten | (.....) | D. The square piece of linen upon which the priest places the sacred host and the chalice during the Mass |
| 4. Pall | (.....) | E. Used to clean any dust out of the chalice before the Offertory and to dry the chalice after it has been purified at the end of the Mass |
| 5. Veil | (.....) | F. Purificator, pall and corporal |
| 6. Corporal | (.....) | G. A square of stiff linen |
| 7. Linens of the chalice | (.....) | |

II

Words listed in Column I are described in Column II. Print the correct key letter in the space (.....) after the words listed in Column I.

COLUMN I

COLUMN II

- | | | |
|--------------------------------|---------|---|
| 1. Amice | (.....) | A. Amice |
| 2. Alb | (.....) | B. The vestment the priest wears on the left arm |
| 3. Cincture | (.....) | C. Alb |
| 4. Strength and chastity | (.....) | D. The stole, worn hanging from the shoulder and crossed under the right arm |
| 5. Self-denial | (.....) | E. The pastoral staff, a sign of the bishop's power to rule over his diocese |
| 6. Salvation | (.....) | F. A piece of linen with two strings attached to it to tie under the arms |
| 7. Maniple, stole and chasuble | (.....) | G. Cincture |
| 8. White | (.....) | H. The most conspicuous vestment, worn over the alb |
| 9. Gold | (.....) | I. A long narrow strip of silk, slightly broader at the ends and worn over the shoul- |

- | | | |
|--|---------|--|
| 10. Red | (.....) | ders and crossed upon the breast of the priest |
| 11. Green | (.....) | J. Of different colors and materials, according to the feast |
| 12. Purple | (.....) | K. For the Sundays after Pentecost |
| 13. Maniple | (.....) | L. To signify joy |
| 14. Stole | (.....) | M. Used on feasts of the Holy Ghost |
| 15. The distinctive vestment of the deacon | (.....) | N. Long white linen vestment put on after the amice |
| 16. The chasuble | (.....) | O. Substituted at times for white |
| 17. The crosier | (.....) | P. A linen cord with a tassel at each end |
| | | Q. The color of penance |

III

Answer Yes or No

1. Does the priest himself arrange the chalice for Mass? _____
2. Is the chalice ever made of silver? _____
3. Is the host that is to be consecrated in the Mass placed in the chalice? _____
4. Is the veil that is used to cover the chalice made of linen? _____
5. Is the burse designed to hold the corporal? _____
6. Is the corporal the piece of linen used to dry the chalice after it has been purified at the end of Mass? _____
7. Is the sacristan ever permitted to touch the sacred vessels? _____
8. Is the cincture the long white linen vestment put on after the amice? _____
9. Does the amice cover the shoulders of the priest? _____
10. Is the amice made of silk? _____
11. Is the alb put on before the amice? _____
12. In the vestments of the Mass, is gold the color sometimes used instead of purple? _____
13. Are white vestments worn on Easter? _____
14. Are red vestments worn on Christmas? _____
15. Is red the color worn on feasts of the Blessed Virgin? _____
16. Are black vestments used in Masses for the dead? _____

17. Are green vestments ever worn on Sundays? _____
18. Are purple vestments used during advent? _____
19. Does the priest wear the maniple crossed on his breast? _____
20. Is the maniple ever worn when the priest is not saying the Mass? _____
21. Is the stole the distinctive vestment of the deacon? _____
22. Is the chasuble worn over the amice and alb? _____

IV

Fill in the blanks with the correct words.

1. The priest needs the following in arranging the chalice for Mass:
 - (1) _____
 - (2) _____
 - (3) _____
 - (4) _____
 - (5) _____
 - (6) _____
2. In vesting for Mass, the priest puts on the following vestments:
 - (1) _____
 - (2) _____
 - (3) _____
 - (4) _____
 - (5) _____
 - (6) _____
3. The liturgical colors used in the vestments of the Mass are:
 - (1) _____
 - (2) _____
 - (3) _____
 - (4) _____
 - (5) _____
 - (6) _____
 - (7) _____
4. What color of vestment is used on the following feasts?
 - (1) Corpus Christi _____
 - (2) Easter _____
 - (3) Third Sunday in Advent _____
 - (4) Pentecost _____
 - (5) Assumption _____

KEY

UNIT IV—THE MASS IN THE EARLY CHURCH

I

- | | | | |
|------|------|------|-------|
| 1. F | 4. G | 7. L | 10. E |
| 2. C | 5. B | 8. D | 11. K |
| 3. H | 6. J | 9. I | 12. A |

II

- | | | | |
|--------|--------|---------|---------|
| 1. Yes | 6. Yes | 11. No | 16. No |
| 2. Yes | 7. Yes | 12. No | 17. No |
| 3. No | 8. Yes | 13. No | 18. No |
| 4. No | 9. Yes | 14. Yes | 19. No |
| 5. Yes | 10. No | 15. Yes | 20. Yes |

III

1. greater, Me, You
 2. three
 3. martyrs
 4. first
 5. baptised
 6. Offertory, Consecration, Communion
 7. Justin, Tertullian, Cyprian
 8. way
 9. Roman, America
 10. (1) Lessons were read from the Old Testament, the Epistles, and the Gospels
 - (2) The singing of Psalms
 - (3) A sermon
 - (4) The dismissal of the catechumens and penitents
 11. (1) Prayers for all kinds of intentions and people
 - (2) The kiss of peace
 - (3) Collection for the poor
 - (4) Offertory of the bread and wine
 - (5) Sanctus
 - (6) Consecration of the bread and wine
- Additional answers: prayer in memory of Christ's passion
 The Lord's Prayer
 Communion received by all under both
 kinds
 Dismissal of the people

UNIT V—THE ALTAR OF SACRIFICE

I

- | | | | |
|------|-------|-------|-------|
| 1. K | 6. B | 11. C | 16. H |
| 2. G | 7. O | 12. M | 17. E |
| 3. P | 8. Q | 13. F | 18. R |
| 4. L | 9. I | 14. J | |
| 5. A | 10. N | 15. D | |

II

- | | | | |
|--------|--------|---------|---------|
| 1. No | 5. No | 9. No | 13. Yes |
| 2. Yes | 6. No | 10. No | 14. Yes |
| 3. Yes | 7. Yes | 11. Yes | 15. Yes |
| 4. No | 8. No | 12. Yes | |

III

- | | |
|------------------------|----------------------|
| 1. priests | 6. relics, several |
| 2. stone | 7. tombs |
| 3. wooden, altar stone | 8. Ciborium |
| 4. five | 9. crucifix |
| 5. three linen | 10. two beeswax, six |

IV

- | | |
|----------|-----------|
| 1. True | 6. True |
| 2. True | 7. False |
| 3. True | 8. True |
| 4. False | 9. False |
| 5. False | 10. False |

UNIT VI—VESTING FOR MASS

I

- | | | | |
|------|------|------|------|
| 1. C | 3. A | 5. B | 7. F |
| 2. E | 4. G | 6. D | |

II

- | | | | |
|------|-------|-------|-------|
| 1. F | 6. A | 11. K | 16. H |
| 2. N | 7. J | 12. Q | 17. E |
| 3. P | 8. L | 13. B | |
| 4. G | 9. O | 14. I | |
| 5. C | 10. M | 15. D | |

III

- | | | | | |
|--------|--------|---------|---------|---------|
| 1. Yes | 6. No | 11. No | 16. Yes | 21. Yes |
| 2. Yes | 7. Yes | 12. No | 17. Yes | 22. Yes |
| 3. No | 8. No | 13. Yes | 18. Yes | |
| 4. No | 9. Yes | 14. No | 19. No | |
| 5. Yes | 10. No | 15. No | 20. No | |

IV

- | | |
|--------------------|--------------|
| 1. (1) purificator | (4) corporal |
| (2) paten | (5) veil |
| (3) pall | (6) burse |
| 2. (1) amice | (4) maniple |
| (2) alb | (5) stole |
| (3) cincture | (6) chasuble |
| 3. (1) white | (4) purple |
| (2) red | (5) rose |
| (3) green | (6) black |
| | (7) gold |
| 4. (1) white | (4) red |
| (2) white | (5) white |
| (3) rose | |

MAKING RELIGION LIVE

One most effective method of rendering religion courses attractive to youth is by letting him see that the Catholic religion is a very live issue. It is not an embalmed body of beliefs, as so many modern writers are fond of saying. Nor is it a system of outgrown prohibitions. It is a living force that should cut across every field of human activity. The student should be shown how religious and moral teachings are related to economic, social, and industrial questions. He is capable of realizing that the great problems of the world must be solved, if they are to be solved satisfactorily, along the lines of Christian principles. He should be given reasons which will convince him that religion is as necessary for the moral life of the nation as it is for that of the individual. This is an instance of the "vitalizing" of religious instruction. It simply means that religion is presented from the viewpoint of its practical bearing on daily life. It is good pedagogy.

By Raphael C. McCarthy, S.J., *Training the Adolescent*, p. 190.

College Religion

RECOGNIZING CREDIT FROM COURSES IN RELIGION

ELLAMAY HORAN

De Paul University
Chicago

In last month's issue of this magazine we presented data from an investigation made by the editorial office of the JOURNAL in April, 1934, under the heading "The Non-Catholic College and Credit for Courses in Religion."¹ The study reported in the October JOURNAL was the second part of an investigation begun in the Spring of 1933. It was not our original intention to present in detail the data procured in the 1933 study. However, after organizing the data presented in last month's issue we felt that readers would like to see the same organization of data for the study made in April, 1933, the findings of which we summarized for our readers in one of the June editorials of the same year.

The letter given below was sent to the registrars of the Catholic colleges accredited by the National Catholic Educational Association:

Dear Registrar:

The JOURNAL OF RELIGIOUS INSTRUCTION is making an investigation to determine the amount of credit recognized by Catholic and state universities for Religion courses pursued in Catholic colleges

¹ Ellamay Horan, "The Non-Catholic College and Credit for Courses in Religion," *Journal of Religious Instruction*, Vol. V, No. 2 (October, 1934), pp. 158-171.

and Catholic universities. Your replies to the following questions will be greatly appreciated. An addressed envelope is enclosed.

Yours very truly,

1. Does your college accept credit in Religion toward the minimum number of credits required for the bachelor's degree? _____
2. If so, how much credit? (Define unit of credit.) _____

3. Are the Religion courses pursued by your students recognized for credit by your state university? _____
4. If your state has specified certain characteristics of the Religion courses for which they will recognize credit, please state them.

Replies to the above questionnaire were received from the following seventy-five colleges:

Albertus Magnus College (Conn.)	St. Joseph's College (Pa.)
St. Ambrose College (Iowa)	Our Lady of the Lake College (Texas)
St. Benedict's College (Kans.)	Loretto Heights College (Colo.)
College of St. Benedict (Minn.)	Loyola College (Md.)
St. Bonaventure College (N.Y.)	Loyola University (Ill.)
Boston College (Mass.)	Loyola University (Calif.)
Catholic University of America (D.C.)	Loyola University (La.)
Clarke College (Iowa)	Manhattan College (N.Y.)
Columbia College (Iowa)	Marquette University (Wis.)
University of Dayton (Ohio)	The St. Mary College (Kans.)
De Paul University (Ill.)	St. Mary's College (Ind.)
University of Detroit (Mich.)	St. Mary's College (Calif.)
Dominican College (Calif.)	St. Mary's College (Minn.)
Duquesne University (Pa.)	St. Mary-of-the-Woods College (Ind.)
St. Edward's University (Texas)	St. Mary's University (Texas)
St. Elizabeth's College (N.J.)	Marygrove College (Mich.)
Emmanuel College (Mass.)	Marymount College (Kans.)
Fordham University (N.Y.)	Marywood College (Pa.)
St. Francis College (N.Y.)	Mt. St. Joseph-on-the-Ohio College (Ohio)
St. Francis College (Pa.)	Mt. St. Mary's College (Md.)
Georgetown University (D.C.)	Nazareth College (Ky.)
Good Counsel College (N.Y.)	Nazareth College (N.Y.)
Immaculata College (Pa.)	College of New Rochelle (N.Y.)
Incarinate Word College (Texas)	Niagara University (N.Y.)
St. John's College (N.Y.)	St. Norbert College (Wis.)
St. John's University (Minn.)	Notre Dame College (Ohio)
St. John's College (Ohio)	University of Notre Dame (Ind.)
St. Joseph's College (N.Y.)	
St. Joseph's College (Md.)	

College of Notre Dame of Maryland (Md.)	Spring Hill College (Ala.)
Regis College (Colo.)	St. Teresa College (Minn.)
Regis College (Mass.)	St. Thomas College (Minn.)
Rosary College (Ill.)	Trinity College (D.C.)
University of San Francisco (Calif.)	St. Viator College (Ill.)
University of Santa Clara (Calif.)	Villanova College (Pa.)
College of St. Scholastica (Minn.)	St. Vincent College (Pa.)
Seton Hall College (N.J.)	Webster College (Pa.)
Seton Hill College (Pa.)	Xavier University (Ohio)
	D'Youville College (N.Y.)

Those Catholic colleges that are listed in the 1932 list of accredited colleges and from which replies were not received are:

Canisius College (N.Y.)	Providence College (R.I.)
Creighton University (Nebr.)	Rosemont College (Pa.)
College of St. Catherine (Minn.)	Villa Maria College (Pa.)
St. Francis College (Pa.)	St. Xavier College (Ill.)
Georgiancourt College (N.J.)	College of the Immaculate Heart (Calif.)
Gonzaga University (Wash.)	St. Joseph College (Mich.)
Holy Cross College (Mass.)	Mundelein College (Ill.)
College of the Holy Names (Calif.)	St. Mary's of the Springs (Ohio)
John Carroll University (Ohio)	College Misericordia (Pa.)
St. Joseph's (Junior) College (Iowa)	Villa Maria College (Pa.)
St. Louis University (Mo.)	Nazareth College (Mich.)
Mt. Mary College (Wis.)	
College of Mt. St. Vincent (N.Y.)	

I

Of the seventy-five colleges from which data were procured, fifty-six stated that they accepted credit from courses in Religion toward the minimum number of credits required for the bachelor's degree. However, from the comments that were added to replies by the various registrars it would seem that this question should be answered *Yes* by forty-three schools and, therefore, *No* by thirty-two.

Some of the comments that were added to their replies to this question by the various registrars offer further information, and for this reason they are here given:

Comments that registrars made in answering Question I:
 "Does your college accept credit in Religion toward the minimum number of credits required for the bachelor's degree?"

St. Benedict, College of (Minn.)

We did up to this year, but discontinued giving credit in Religion, as many of our students had to earn 180 credits, not counting Religion, to complete their course.

St. Bonaventure College (N.Y.)

State requires 120 sem. hrs. for graduation. We require 128, so have no state requirements in religion to consider.

The Catholic University (D.C.)

For the Bachelor's degree, 140 semester hours of credit are required. The religion credits which we require for the degree are therefore over and above the usual 120 semester hours as required by State. Any non-Catholic student not following Religion is required to offer the equivalent units in other subjects.

Detroit, University of (Mich.)

We require 128 hours for the Bachelor Degree, 8 hours of which are religion.

Duquesne University (Pa.)

8 semester hours of Religion are required of all Catholic students but are not counted toward fulfillment of degree requirements.

Elizabeth, College of Saint (N.J.)

128 points required for degree, of which 8 in religion are required. This applies to Catholic students only.

St. Francis College (N.Y.)

128 points required for graduation.

Georgetown University (D.C.)

Depends upon nature of course.

St. John's College (N.Y.)

We require twelve semester hours of credit for all college degrees from all Catholic students.

St. John's College (Ohio)

Yes, the eight credits in Religion are included in the required 128.

Loretto Heights College (Colo.)

All Catholic students are required to take 8 semester hours of Religion, but this is in addition to the 120 required for graduation.

St. Mary's College (Minn.)

8 are required above the 120 minimum.

St. Mary-of-the-Woods College (Ind.)

128 hours required of Catholic students.

Marygrove College (Mich.)

For graduation, Marygrove requires 128 semester hours of credit.

Marywood College (Pa.)

The College requires 136 credits for the degree.

Mt. St. Joseph-on-the-Ohio, College of (Ohio)

We require 128 credits for graduation; hence the 120 credits required by the usual standards are fulfilled regardless of Religion.

Mt. St. Mary's College (Md.)

Four years Religion required, 20 semester hours.

Nazareth College of Rochester (N.Y.)

State requires 124 credits for A.B. degree; Nazareth College requires 132 credits for A.B. degree (124 credits plus 8 credits for Religion).

New Rochelle, College of (N.Y.)

We require 136 points for graduation.

Notre Dame College (Ohio)

Ohio State University requires 120 semester hours for graduation.

Notre Dame College requires 128 semester hours for graduation.

Eight credits in Religion are included in the 128 hours.

Regis College (Mass.)

The number of hours required for an A.B. degree is 120. Each student pursues 12 semester hours of additional credit in Religion making the total 132.

Seton Hall College (N.J.)

Four years of "Evidences of Religion" is required of every Catholic student for graduation.

Spring Hill College (Ala.)

Spring Hill College requires each student, without exception, to take two hours of Religion per week. This will give a total of 16 semester hours' credit for the four years, but this credit is not included in the minimum number of semester hours required for a degree.

Trinity College (D.C.)

Provision for these credits is made by requiring 132 semester hours for graduation. In many institutions, only 120 semester hours are required.

II

The second question, which asked the colleges how many credits they accepted toward the minimum units for a degree, resulted in the data given in Table I. Those institutions, the names of which are preceded by an asterisk, have increased the commonly required 120 semester hours to include Religion credits in the minimum essentials for a bachelor's degree. As far as the replies to this question showed, all the schools listed in Table I use the semester hour as a unit of credit.

TABLE I. AMOUNT OF CREDIT FOR COURSES IN RELIGION ACCEPTED BY THE CATHOLIC COLLEGES LISTED TOWARD THE MINIMUM NUMBER OF UNITS REQUIRED FOR THE BACHELOR'S DEGREE

College	Number of Credits	College	Number of Credits
Albertus Magnus College.....	8	Manhattan College	4
St. Ambrose College.....	4	Marquette University	8
St. Benedict's College.....	3	St. Mary College (Notre Dame)....	10
*St. Bonaventure College	8	St. Mary's College (Calif.).....	2
Boston College	16	St. Mary's College (Minn.).....	8
*Catholic University	16	St. Mary's University of San Antonio	8-12
Columbus College	8	*Marygrove College	8
DePaul University	12	Marymount College (Kans.).....	8
Detroit, University of.....	8	*Marywood College (Scranton)....	16
Dominican College of San Rafael..	18	*Mt. St. Joseph-on-the-Ohio.....	8
D'Youville College	8	Nazareth College	8
St. Edward's University	16	*Nazareth College of Rochester....	8
*St. Elizabeth, College of.....	8	*New Rochelle, College of.....	16
Emmanuel College	16	Niagara University	16
Fordham College	8	Notre Dame, University of.....	8
*St. Francis College (Brooklyn)....	4	*Notre Dame of Maryland.....	8
Georgetown University	2	Regis College (Denver).....	8
Good Counsel College	16	*San Francisco, University of.....	8
Incarnate Word College	6	Santa Clara, University of.....	8
St. Joseph's College for Women....	8	Seton Hill College.....	8
St. Joseph's College (Md.).....	14	St. Thomas, College of.....	8
St. Joseph's College (Pa.).....	8	*Trinity College	12
Our Lady of the Lake College.....	12	St. Viator College	8
Loretto Heights College	8	Villanova College	8
*Loyola College (Md.).....	8	St. Vincent College.....	8
Loyola University (Chicago).....	8	Webster College	8
Loyola University of Los Angeles..	8	Xavier University	8
Loyola University (New Orleans) 4-8			

The descriptive content given below may be of interest in interpreting Table I.

Comments added by registrars to Question II: "If so, how much credit? (Define unit of credit.)"

Albertus Magnus College (Conn.)

2 credits for each 30 hr. course. One—30 hour course is prescribed for each year.

St. Bonaventure College (N.Y.)

8 credits, one each semester.

Columbia College (Iowa)

120 semester hours required for degree. 2 semester hours in Religion each year.

DePaul University (Ill.)

6 semester hours content courses and 6 semester hours technique

courses. Technique courses may also be listed in the Department of Education.

Detroit, University (Mich.)

8 credits and electives in History of Religion.

Emmanuel College (Mass.)

8 semester hours of Religion; 4 semester hours of Scripture; 4 semester hours of Church History.

Fordham College (N.Y.)

2 semester hours credit allowed for each year.

Georgetown University (D.C.)

Impossible to state accurately how much. Normally, 2 hours credit per semester, or less.

St. Joseph's College for Women (N.Y.)

These eight credits embrace Apologetics, Scripture, Church History.

Loretto Heights College (Colo.)

8 semester hours above the 120 minimum required.

Loyola College (Md.)

2 semester hours a year for four years.

Manhattan College (N.Y.)

4 credits a year. 1 recitation a week a semester (semester is 15 weeks).

St. Mary's College (Calif.)

48 hours per semester are required for which 2 units of credits are given. A semester consists of 16 weeks.

St. Mary-of-the-Woods College (Ind.)

Our students come from at least twenty-five different states, and for that reason we have not taken advantage of the Indiana allowance, but have stipulated that religion courses be additional to the 120 required hours.

St. Mary's University of San Antonio (Tex.)

8 obligatory; 12 maximum. Unit of credit represents one hour class work for one semester; 120 required for graduation.

Marymount College (Kans.)

1 semester hour each semester.

Notre Dame of Maryland, College of (Md.)

Out of 128 required for degree.

San Francisco, University of (Calif.)

128 units (semester hours) are required for graduation, of which 8 are in Religion.

Santa Clara, University of (Calif.)

Two class hours per week are required for 1 semester unit in Religion.

St. Thomas, College of (Minn.)

2 hours a week for each 18 weeks are required of Catholic students.

Trinity College (D.C.)

8 for Religion; 4 for Sacred Scripture.

Xavier University (Ohio)

8 credits in Religion are required for a degree at Xavier.

III

The report² made in the October JOURNAL showed the tendencies of eighty-one representative non-Catholic institutions in offering courses in Religion and in accepting credit in Religion earned in Catholic colleges. In the present study, only state universities were considered and then only in the light of the Catholic college's experience on the transfer of students. The colleges listed below answered that their Religion courses were accepted by their respective state universities:

St. Benedict's College (Kans.)
St. Bonaventure's College (N.Y.)
Columbia College (Iowa)
De Paul University (Ill.)
Dominican College of San Rafael (Calif.)

St. Edward's University (Tex.)
Fordham College (N.Y.)
St. Francis College (N.Y.)
Good Counsel College (N.Y.)
Immaculata College (Pa.)
Incarnate Word College (Tex.)
St. John's College (Ohio)
St. Joseph's College for Women (N.Y.)

Our Lady of the Lake College (Tex.)
Loyola College (Md.)
Loyola University (Ill.)
Manhattan College (N.Y.)

St. Mary College (Kans.)
St. Mary-of-the-Woods College (Ind.)

St. Mary's University of San Antonio (Tex.)
Marymount College (Kans.)
Marywood College (Pa.)
Mt. St. Joseph-on-the-Ohio (Ohio)
Nazareth College (Ky.)
Niagara University (N.Y.)
Notre Dame College (Ind.)
Rosary College (Ill.)
St. Scholastica College of (Minn.)
Seton Hill College (Pa.)
Spring Hill College (Ala.)
St. Viator College (Ill.)
St. Vincent College (Pa.)
D'Youville College (N.Y.)

The following institutions stated that the state university did *not* accept their credits in Religion:

St. Ambrose College (Iowa)
St. Benedict, College of (Minn.)
Catholic University (Washington, D.C.)
Clarke College (Iowa)
Detroit, University of (Mich.)

Duquesne University (Pa.)
St. Francis College (Pa.)
St. Joseph College (Md.)
Loretto Heights College (Colo.)
Loyola University (Calif.)
Marquette University (Wis.)

² *Ibid.*

St. Mary's College (Ind.)	San Francisco, University of (Calif.)
St. Mary's College (Calif.)	Santa Clara, University of (Calif.)
Marygrove College (Mich.)	Seton Hill College (N.J.)
Mt. St. Mary's College (Md.)	St. Thomas, College of (Minn.)
New Rochelle, College of (N.Y.)	Villanova College (Pa.)
St. Norbert College (Wis.)	Webster College (Pa.)
Notre Dame College (Ohio)	

Boston College (Mass.), University of Dayton (Ohio), Loyola University (La.), St. Mary's College (Minn.), Nazareth College of Rochester (N.Y.), College of Notre Dame of Maryland (Md.), Regis College (Colo.), and Xavier University (Ohio) replied that they had no knowledge on the subject under consideration.

The following comments were made by registrars in answering Question 3:

St. Ambrose College (Iowa)

No. But Iowa University gives credit for its own religion courses.

Incarnate Word College (Tex.)

In part.

St. John's College (Ohio)

The credits of the few who have gone to State from our college have not been questioned.

Marquette University (Wis.)

No. Neither do our (Wisconsin) state supported institutions offer such courses.

St. Mary's College (Minn.)

I think not.

St. Mary-of-the-Woods College (Ind.)

Not all.

St. Mary's University of San Antonio (Tex.)

Yes and no.

Marymount College (Kans.)

Not when credits are transferred, but they are recognized on the degree.

Marywood College (Pa.)

They require 120 credits. They are not concerned about the 16 extra credits for religion.

Nazareth College of Rochester (N.Y.)

Question has never arisen.

Notre Dame of Maryland (Md.)

Have no data in regard to this. Our transcripts are accepted at face value always.

Regis College (Colo.)

I believe not.

St. Scholastica, College of (Minn.)

To the extent of 4½ quarter credits.

St. Viator College (Ill.)

Yes. I have been informed the University of Illinois will accept 10 semester hours.

Albertus Magnus College (Conn.), St. Elizabeth, College of (N.J.), Emmanuel College (Mass.), Georgetown University (D.C.) and Trinity College (D.C.) answered this question: "We have no state university."

IV

In answer to the question: "If your state has specified certain characteristics of the Religion courses for which they will recognize credit, please state them; the following replies were made:

St. Benedict's College (Kans.)

The State University merely states that we can give 3 hours credit in junior or senior years.

Columbia College (Iowa)

No definite or specific subjects outlined.

Clarke College (Iowa)

I know of none.

Detroit, University of (Mich.)

Do not know of any.

Dominican College of San Rafael (Calif.)

Scripture is listed as literature of the Bible; Church history is listed as Medieval Institutions; Ethics is listed as Philosophy.

St. Edward's University (Tex.)

Courses in Religion are accepted as elective courses.

Good Counsel College (N.Y.)

It has not.

Immaculata College (Pa.)

Sociology courses are accepted.

Incarnate Word College (Tex.)

The University of Texas accepts courses in Holy Scripture, but not in Christian Doctrine or Apologetics.

Our Lady of the Lake College (Tex.)

Texas University restricts its offering of Bible courses to historical or literary study of the Bible, but has accepted so far our six-semester hours credit in "Survey of Christian Doctrine." Our courses in Religion are also given full credit by the Texas State

Department of Education. The University of Texas credits twelve semester hours in Religion toward a Bachelor's degree.

Loretto Heights College (Colo.)

I know of none.

St. Mary College (Kans.)

"A maximum amount of School of Religion credits that any student can apply toward his degree is six hours; three hours in group B courses, open only to juniors and seniors, and three hours in group A courses, open only to sophomores, juniors and seniors. This credit is granted to qualified students in the College of Liberal Arts and Sciences. Students in all other schools, except the Schools of Pharmacy, Medicine and Law, may elect courses in the School of Religion upon recommendation of the deans in the respective schools. While all courses are listed in the miscellaneous group and may not be offered for professional credit, any course may be applied for credit on a major through the consent of the particular department concerned.

The following general courses are offered: Group A: "Literature of the Old Testament," "Survey of the New Testament," "New Testament Teachings and Modern Life," "The History and Literature of the Bible," "History of the Hebrews," "The Life and Teachings of Jesus," "The Rise of Christianity." Group B: "History of Contemporary Religions," "Comparative Religion."

St. Mary's College (Minn.)

No request for such credit has been made by this college. Students are expected to carry the normal minimum load of such subjects as are required in the regular university sequences, with religion over and above. This is a healthy and proper position for religious studies.

St. Mary-of-the-Woods College (Ind.)

Six hours of Bible Study.

St. Mary's University of San Antonio (Tex.)

In theory, the University of Texas accepts up to 12 units in Religion. These must be in harmony with the approved list or recommendations of the Affiliated Teachers of Religion. In practice, the same course has sometimes been accepted, sometimes rejected by the University of Texas registrar. We have several strong and many small universities and colleges under direct control of various Protestant churches and most of them require Bible, etc., for graduation.

Marymount College (Kans.)

History of Religion or the Bible but not Religion (Apologetics).

Nazareth College (Ky.)

Registrar of University of Kentucky states: "The College of Arts and Sciences of the University will accept a maximum of

thirty semester hours in professional credits toward the bachelor of arts degree. Under the head of professional credits we include courses in theology. Courses in Religion taken at Nazareth College would be accepted under the above conditions. The College of Education will accept courses in Religion to the total amount of electives allowed."

Niagara University (N.Y.)

Courses must be of college calibre.

The University of Notre Dame (Ind.)

The State of Indiana has not specified the characteristics of religion courses for this purpose, in so far as I am aware. It recognizes the courses in religion in the same way as courses in other subjects.

Rosary College (Ill.)

I do not know.

Trinity College (D.C.)

We have often found that credit is allowed for Sacred Scripture, but not for Religion proper.

St. Viator College (Ill.)

None that I know of.

St. Vincent College (Pa.)

No specifications were ever given. We have not had our Religion credits called into question by any school, and we use the name Religion to designate some of the courses (upper classes). In first two years Religion is called Apologetics. We are against the use of spurious titles as we know some Catholic schools have done.

Space will not permit a detailed analysis of the data given above. However, they may be summarized in five statements:

1. Some institutions accept Religion credit towards the minimum requirements for a degree, but they have raised this minimum, i.e., from 120 semester hours to 128, 136 or even 140 semester hours.
2. In some Catholic colleges where credit from Religion courses is not recognized toward the minimum requirements for a degree, the local state university recognizes the same courses for credit upon the transfer of a student.
3. A number of institutions have no specific knowledge relative to the reception received by their courses in Religion at their respective state universities.

4. Catholic colleges in the same state differ in their recognition of Religion credit.
 5. Non-Catholic colleges vary greatly in the recognition of courses in Religion from Catholic institutions of higher learning.
-

Although the data assembled in the two studies reported in this magazine show different tendencies, the JOURNAL would like to raise this question: Have we the departments of Religion—faculties, courses and standards of scholarship, that of necessity will procure favorable recognition by representative non-Catholic colleges?

RELIGIOUS METHODS WITH ADOLESCENTS

During the latter years of high school and a *fortiori* during the first years of college, there should be a change both in the content of religious courses and especially in the manner of their presentation. To the adolescent of this age, interest in religion is more important than deep knowledge of it, for interest will prompt him to widen his information and to improve his understanding of his faith both during his school years and after them. Certainly there must be an insistence on thoroughness in the study of religion, but if "thoroughness" is interpreted in such a way that it results in monotony, it defeats its own purpose. It stunts and strangles enthusiasm. The youth who regards his religion courses as tedious, necessary evils, to be endured only so long as he is constrained to attend them, will probably engage in no religious study when he is free to choose his own curricula or to select his own reading.

By Raphael C. McCarthy, S.J., *Training the Adolescent*, p. 189.

Theology for the Teacher

THE INNER LIFE OF GOD

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In a former contribution to this page, we pointed out that while our knowledge of God in this life is necessarily imperfect, it is still of priceless value. Further we noted that our unaided reason attains to some knowledge of the Deity, yet such philosophical contemplation leaves us cold compared with the warm light thrown upon the nature of God and our relations with Him in the coming of His Divine Son into the world to take upon Himself our human nature. This is the supernatural knowledge of God. It was granted to man first when he was most freely raised by God to a state demanded neither by man's nature or its requirements. This supernatural knowledge of our first parents was sadly impaired by their fall; the traditions of these supernatural truths were corrupted among the nations, and though preserved in its essentials among the chosen people of God, the Jews, it was still far from complete, admitting of many additions in the course of centuries. Only in the fullness of time, did the Son of God become Man. Then was revealed primarily in His own Person, but also in His teachings, the complete body of truths that pertain to the supernatural order. In this, the New and Eternal Testament, the types of the Old Covenant were fulfilled, the shadow became a reality, the promises made of old were realized.

Fundamentally, this manifestation of divine truth is the revelation of the inner life of God, as contrasted with such

knowledge as lies within the reach of human reason, the concept of God as Creator and First Cause of all things. At the very basis of Christianity is the mystery of the Blessed Trinity, one only God in three distinct Divine Persons. Obscurely set forth in the Old Testament, it is clearly and definitely revealed in the New Testament in the Person and preaching of the Christ, the Son of God made Man. It is not merely that we as Christians are to know God as He is in Himself, but we are called to share in that divine life in the mystery of sanctifying grace, which is the indwelling of the Holy Trinity in our souls. This is our Redemption, the new favor of God, merited by the Incarnation and Passion of the Second Person of this most Holy Trinity. And this mystery of the Incarnation is continued in the Blessed Eucharist, the New Sacrifice, the Sacrament of the abiding Presence of God with us. The mystery of the Holy Trinity not only underlies but also interpenetrates the whole Christian life. We must therefore know definitely what is implied in the mystery and explicitly profess our faith in it, because it is probable that without this explicit belief it is simply impossible to be saved in the present dispensation.

In the course of ages, the Catholic Church has solemnly defined the doctrine of the Blessed Trinity against rising errors, which turned away from the constant tradition of Catholic faith. It is of faith that "in God there are Three Divine Persons, really distinct and equal in all things, the Father, the Son, and the Holy Ghost; that the Father is not the Son, the Son is not the Holy Ghost, the Holy Ghost is not the Father or the Son; that each of the Divine Persons is one and the self same God; that the Three Divine Persons are co-eternal; that the Son comes eternally from the Father, that the Holy Ghost comes eternally from the Father, and the Son as from one source; that all the attributes of the Divine Essence are common to the Three Divine Persons."

In this mystery, we must humbly and simply profess our faith, and each phrase must be inculcated and impressed on the mind of the young until there is no hesitation, no wavering in asserting the Unity of the Godhead in the Trinity of Persons. How far can we make clear the meaning of these

phrases that set forth accurately this sublime doctrine? What do we mean by a "person"? When we speak of a man as a person, we mean he is an intelligent, independent being and can act for himself. We say that the acts that a man performs belong to him as a person, that as a person he is answerable for them. Not merely the part of him or organ that performs them, not merely his nature, but that he himself, the person is responsible,—in other words, the person denotes the owner of the acts, one to whom the acts belong.

Now it is something like this that is meant when we say that in God there are Three Divine Persons; something like it, for as we have insisted before, all our knowledge of God in this life, both natural and supernatural, is only analogical. So we understand that in God there are Three, to each of Whom belongs something like an act, which is not attributable to either of the other two; the Father eternally begets, brings forth the Son; the Son is eternally brought forth by the Father; the Holy Ghost comes eternally both from the Father and the Son, as from one source. But this is the great difference in the meaning of the term "person," applied to creatures and to the Persons of the Blessed Trinity. A human person has always a distinct and separate nature from every other person, whereas the Divine Persons have but one and the same identical nature; each is God and each has all the divine perfections, yet each has something which neither of the other two has. For our word "person" is derived from our knowledge of creatures; we use it when speaking of God, not because it is adequate, but because as St. Augustine says, it is the least inaccurate term we can employ. It is not surprising that it represents God imperfectly, since He belongs to an infinitely higher order than we; we understand things only by comparison with our own nature; things higher we can accept but we cannot perfectly understand.

And still we must be most careful not to conclude that the doctrine of the Blessed Trinity contains a contradiction, for that we could not even accept, much less understand. It is simply the matter of having to face two truths, each of which is acceptable, but which our reason cannot reconcile. It is a truth that there is one God; it is another truth that

each of the Three Persons is God. Taken separately we can understand them, but not when taken together. Yet they do not contradict each other, for while it is a contradiction to say that God is one in exactly the same way in which He is Three, it is no contradiction to say that God is One in nature and Three in person, and that is precisely the mystery of the most Blessed Trinity.

Consideration on the nature of God as a Spirit, whose first act is understanding and knowledge of Himself, has led the theologians to expound the mystery of the Holy Trinity in terms of the Divine Understanding and Will. God eternally knows Himself, not in a mere passing idea such as we have, but in His own Image, His own very substance, a Living Person. God knowing Himself is God the Father; God as known to Himself is God the Son. God the Father and God the Son loved one another from all eternity for each beheld in the other the Supreme Goodness of the Divinity. Their mutual love is their own very substance, a Living Person, the Holy Ghost. This exposition is necessarily imperfect, for we are acquainted with our manner of understanding and loving, which is something like, yet something quite different from the understanding and love which is proper to God, the infinitely Perfect Being. The mystery is unsolved, yet we can in this way conceive the Blessed Trinity to be the eternal outcome of the Divine Understanding and the Divine Will. It is our best manner of conceiving, imperfectly we repeat, what we cannot understand, a truth of a higher order than our nature and infinitely removed from us. It is the faint resemblance that we find in creatures, which so feebly mirror forth the infinite perfection of God.

Thus we understand that the soul must exist before it can know itself; it must know itself before it can love itself. The soul as existing and before it possesses self knowledge and self love may be compared to God the Father; its self knowledge to God the Son; its self love to God the Holy Ghost. Note that we say "may be compared" for it is only an analogy, for the soul is really distinct in nature from its self knowledge and its self love, while the Three Divine Persons are one and the selfsame God; again our self knowl-

edge and our self love are mere passing changes in the substance which is our soul, while each of the Divine Persons is the very substance of God, identical with it, yet distinct from each other.

Still less perfect are other analogies; the sunbeam with its light, heat and chemical properties; a solid with its three dimensions, length, breadth and thickness; a line with its two extremes and their connection; again there are many symbols of the Holy Trinity, such as the triangle, each angle extending over the whole surface of the figure; concentric circles and other geometrical figures. Then there are examples drawn from living things: the root, trunk and branches, or stalk, branch and leaf of a plant; the familiar legend of St. Patrick with the three leaved shamrock and countless others not so well known. But we must never forget the nature of an analogy. It is a matter of comparing two things that are similar but not identical, using the same term for both, and therefore it always falls short of a perfect illustration. That must be so when it is a matter of illustrating a mystery, else the mystery would cease to be a mystery.

In all instruction, therefore, on the mystery of the Blessed Trinity, it is of prime importance to retain the mystery in its entirety, keeping our terms to the exact wording of the defined formularies of the Church and the teaching of her Fathers and Doctors. These must be impressed on the soul, these must be committed to memory from early childhood, that all supplementary reading and instruction may never turn us away from this sound doctrine, that we may ever unhesitatingly declare our faith in the essential mystery of God's Inner Life and never accept notions that imperil the Unity of the Godhead and the Trinity of Persons in that Unity. For every heresy against the Trinity has the same explanation. It is the fruitless effort of some human mind to solve the mystery, to make it understandable. Tradition, which is the teaching of God, was deserted in order to follow the uncertain guide of human understanding in matters that lie outside the field of mere rational investigation. Even to the young it must be made clear that they are in the pres-

ence of a mystery, the fundamental mystery of Catholicism. Train them to the act of faith, submission of their reason to God. Let all prudence be exercised in the use of examples for illustration. Too many symbols may catch the imagination but lead them astray from the essential truth. Above all let it never be forgotten that all analogies of the Blessed Trinity only show us "something like" the Trinity, never what it is exactly in itself; the Godhead "dwelleth in light inaccessible" and we cannot comprehend His Infinite Nature and Perfection.

We add a word on the Blessed Trinity in relation to the works of God. The Trinity may be regarded as the internal work of God, the life of God in Himself, in which each Divine Person has His own particular share. All the works of God outside Himself, that is, all His dealings with creatures are common to the whole Trinity. Yet it is customary to speak of one or other Person of the Blessed Trinity as doing this or that work. This manner of speaking is called appropriation. We assign a name, work or attribute to a Divine Person as belonging to Him alone whereas it belongs in truth to all Three Divine Persons. The explanation of this usage is found in our notion of the relations which each Divine Person bears to the others. Thus we refer creation to the Father since He is the source of the whole Trinity. We refer our sanctification to the Holy Ghost, since He is Divine Love. In like manner we speak of the divine attributes, for example the Wisdom of the Son, though they are common to all the Persons, yet they are appropriated to one or other Person, because of the relations of the Persons to one another. How far this can be explained to children is very doubtful. It appears better to have them think of God as One, yet the Persons are distinct, and without further explanation speak by appropriation of the works and attributes after the example of Sacred Scripture which conveys the distinction of the Persons according to our manner of conceiving them, the while it emphasizes that the work of each in our souls and in the world is the work of the One God, Who is Father, Son and Holy Ghost.

Let us give the same recommendation in regard to the difficult and mysterious doctrine of the missions of the

Trinity, whereby a Divine Person is sent into the world for some special work or to exist in some new way. The Son can be sent by the Father; the Holy Ghost by the Father and the Son; the Father comes but is not sent. The Three Persons enter the soul with sanctifying grace. These are statements of profound mysteries in this economy of Divine Grace. They keep us to what is orthodox because they are exact and correct formulae. They show forth the relations of the Persons with one another, they preserve the distinction of the Persons, but the exposition of them is fraught not only with difficulty but danger to those who are unskilled in the divine science of theology.

Instructors of the young should above all insist upon exactness in the statements of the doctrine of the Blessed Trinity. For the rest, let them stress the intimate relations of the Blessed Trinity with the Christian Life, as the fundamental article of our faith, delivered to us by our Savior. Point out how this revelation was made not only in His teaching but in His Divine Person, by the Incarnation, which belongs in the strictest sense to this Divine Person and to this Divine Person exclusively. Stress also how the Blessed Trinity runs through our whole life, from our adoption of sons in Baptism to the prayer of the Church when we are about to leave this life and she commits our soul into the keeping of the Triune God. Our sanctification through the sacraments and through other ministration of this Church is by the power and in the name of the Holy Trinity. Constantly, frequently we profess our faith in it in the Sign of the Cross, all our works begin and end therein since they must be referred to the glory of God, Who is One in nature and Three in person. Insist upon the presence of the Blessed Trinity in our souls by sanctifying grace, which is our supernatural life, our sharing in their very life. These exhortations will arouse interest, these reflections will keep faith lively, these truths brings even little ones to a deeper, warmer appreciation of the mystery of the Blessed Trinity than much exposition of the mystery itself. For in attempting to explain a mystery, we threaten the existence of the mystery. And the mystery must remain, else "faith is made void."

New Books in Review

The First Cardinal of the West. Chicago: J. H. Meier, 64 W. Randolph St., 1934. Pp. 215. Price \$3.00.

We believe that readers of this JOURNAL will find a most satisfactory preview of *The First Cardinal of the West* in the following statements taken from the Preface to this volume, and written by His Excellency Most Reverend Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago:

The publication of *The First Cardinal of the West* is a fitting and timely tribute to His Eminence, George Cardinal Mundelein, on the occasion of the celebration of the silver jubilee of his Episcopal Consecration. As first planned, the content of this volume was intended as a series of articles for publication in *The New World*, the official Catholic newspaper of the Archdiocese of Chicago. The publication of the single chapters, however, met with universal acclaim and before the series was half completed there was repeated demands for publication of the completed work in book form.

It was only with the greatest reluctance that Cardinal Mundelein permitted the editors of *The New World* to arrange for the publication of the work either in *The New World* or in book form. Only when he was convinced that the immediate benefit to *The New World* was far outdistanced by the permanent value to the diocese as an historical record did he grant permission to carry out the plan.

Permission being obtained, *The New World* immediately secured the services of Mr. Paul R. Martin, well known Catholic author, to carry on the research work and to compile the record from *The New World* files and other authentic sources of information. To Mr. Walter Krawiec, former staff artist of the *Dziennik Chicagoski* (a Polish daily newspaper in Chicago) was entrusted the task of illustrating the series. How well both of these Catholic gentlemen accomplished their task has been demonstrated by the wide demand, "publish the series in book form and use all the pictures." The present volume is the response of *The New World* to that appeal. Though not in a strict sense a biography, this work partakes of the

nature of the biographical work since it relates various incidents in the life of Cardinal Mundelein as seen by contemporary outside and disinterested persons. In this respect it differs substantially from the autobiography which would naturally be more intimate and personal and would relate the subject's experiences not as seen by others but as seen and experienced by himself.

It is to be hoped that some day, toward the evening of life, after he has celebrated his golden jubilee, that His Eminence, Cardinal Mundelein, will be prevailed on to write an autobiography which will enlarge and enhance and enliven the store of facts recorded in this volume, which is, of itself, a faithful account, in word and in picture, of the achievements of the Catholic Church in the Archdiocese of Chicago under the leadership of His Eminence, George Cardinal Mundelein, the third archbishop of Chicago and "*The First Cardinal of the West.*"

Training the Adolescent. By Raphael C. McCarthy, S.J., Milwaukee: The Bruce Publishing Company, 1934. Pp. xx+298. Price \$2.00.

This is the only text in English with which we are familiar that presents the important problems of adolescence from the Catholic point of view. To those who are interested in understanding and guiding adolescent youth, Father McCarthy's text should prove invaluable. We recommend it to parents, teachers and pastors. The author, a well-known psychologist and scholar, has shown unusual ability in presenting his content in a language and style that is satisfactory to the lay reader.

Peace Education in the Curriculum of the Schools. By Right Reverend Monsignor John M. Wolfe and Peace Education Committee, Washington, D. C. The Catholic Association for International Peace, 1934. Pp. 30.

This report was first presented at the April, 1934 meeting of The Catholic Association for International Peace. In its present form it represents a report of the Committee only, not a statement from the whole Association. A study of this report should be made by all teachers who appreciate

the fact that Religion should be a force in the life of the individual twenty-four hours of the day. The report should be studied not only by teachers of Religion but by all those associated with Catholic education, that they may evaluate their personal attitude and practice in the light of the present report. We recommend, likewise, to all Catholic teachers the address, "Catholic Thought on International Peace," presented by Monsignor Wolfe at the annual conference of The National Catholic Educational Association in Chicago, June, 1934, and printed with the report.

Syllabus on International Relations. For Colleges and Lay Groups. Washington, D. C.: The Catholic Association for International Peace, 1934. Pp. 30. Price 10c.

This syllabus was prepared for use in Catholic college and study groups, and in eighteen lessons presents outlines and suggestions for study of the most important questions involving the relations between nations, particularly those concerning the United States and its share in solving them.

My Own Speller. By James A. Fitzgerald. Chicago: Rand McNally & Company, 1934. Pp. vii+72. Price, paper cover, 28c; cloth cover, 48c. *Teacher's Manual*, gratis.

Catholic teachers will be interested particularly in this new speller, prepared by Professor Fitzgerald of Loyola University, Chicago. The *Teacher's Manual* should prove invaluable to the teacher, for not only does it explain the scientific phases of word selection used in preparing *My Own Speller*, but in a brief, thoroughly clear form it presents a very good program for teaching spelling. Teachers in parochial schools will like "A Selective Word List for Catholic Schools" that is supplementary to *My Own Speller*. The grade placement of most of these words was determined wholly or partially by their value and use in religious instruction.

Logic. By Thomas Crumley, C.S.C. New York: The Macmillan Company, 1934. Pp. 442. Price \$2.40.

This is a new and revised edition of Father Crumley's *Logic*, first published in 1926. The volume, a text for college students, reflects the author's adherence to the teachings of Aristotle through the traditions of scholastic discipline, still a potent factor "in controlling man's interpretation of his own nature and destiny as well as his assessments of the value and purpose of the things around him."

My Mother. The Study of an Uneventful Life. By Daniel A. Lord, S.J. St. Louis: The Queen's Work, 1934. Pp. 308. Price \$2.50.

Iva Jane Langdon Lord did nothing outwardly remarkable. She was born in obscure Catholic surroundings. She knew poverty and want and the early necessity of earning a living for herself and her mother.

After her marriage to a minister's son, she led a life devoted to her husband and her two boys. She was first and foremost a home builder. She played no part in the public life of her times, and died unknown outside a narrow circle of friends.

Yet Father Lord shows her as a great Catholic woman. She belongs to the ranks of those great Christian mothers of whom the humble Mary was the first. The study shows her as a lover of books and music and the theater. It follows her development of her husband to high gallantry. It traces the skilled pedagogy by which she moulded the character and tastes of her son.

Father Lord offers almost in novel form the career of his mother as child, girl, maiden, wife, mother, teacher, companion, financier, inspiration, ardent Catholic. The volume is full of practical pedagogy for the teacher or young parent.

Guide to the Franciscan Monastery, Washington, D. C. Washington, D. C.: Commissariat of the Holy Land, 1934. Pp. 159. Price 30c postpaid.

In this new edition to the *Guide to the Franciscan Monastery of Washington, D. C.*, the reader will find mention made of changes both within and without Mount St. Sepulchre. In the last six chapters, pages 128-159, are to be found many interesting and little known facts concerning the activities of the Franciscan Order in the fields of science and discovery, as well as in the Church.

BOOKS RECEIVED

Dougherty, S.T.L., Rev. John C. *Outlines of Bible Study*. Milwaukee: The Bruce Publishing Company, 1934. Pp. xi+212. Price \$1.80.

Martin, Paul R. *The First Cardinal of the West*. Chicago: J. H. Meier, 64 W. Randolph St., 1934. Pp. 215. Price \$3.00 (postage extra).

McCarthy, Raphael C., S.J. *Training the Adolescent*. Milwaukee: The Bruce Publishing Company, 1934. Pp. xx+298. Price \$2.00.

PAMPHLETS

Lord, Daniel A., S.J. *Christ and His Church*. St. Louis, Mo.: The Queen's Work, 1934. Pp. 36. Price 10c.

McDevitt, E. Francis and Latin America Committee. *Argentina, Land of the Eucharistic Congress*, 1934. Washington, D. C.: The Catholic Association for International Peace, 1934. Pp. 39.

O'Brien, Rev. John A. *Does Evolution Dispense With God?* Huntington, Indiana: Our Sunday Visitor Press, 1934. Pp. 31. Price 10c postpaid; 5 for \$25c; \$3.00 per 100, plus transportation charge.

O'Brien, Rev. John A. *Intellectuals Turn to Rome; Why?* Huntington, Indiana: Our Sunday Visitor Press, 1934. Pp. 32. Price 10c postpaid; 5 for 25c; \$3.00 per 100, plus transportation charge.

O'Brien, Rev. John A. *Why Should We Give Thanks to God?* Huntington, Indiana: Our Sunday Visitor Press, 1934. Pp. 20.

Price 10c postpaid; 5 for 25c; \$3.00 per 100, plus transportation charge.

Poppe, Rev. Edward. *The Educational Method of the Eucharistic Crusade*. Adapted from the Dutch by the Rev. G. Rybrook, Ord. Praem. West De Pere, Wis.: Eucharistic Crusade, St. Norbert Abbey, 1934. Pp. xi+45. Price 20c.

Syllabus on International Relations. For Colleges and Lay Groups. Washington, D. C.: The Catholic Association for International Peace, 1934. Pp. 30. Price 10c.

Wolfe, Rt. Rev. Msgr. John M. and Peace Education Committee. *Peace Education in the Curriculum of the Schools*. A Report of the Peace Education Committee. Washington, D. C.: The Catholic Association for International Peace, 1934. Pp. 30.

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Editorial Notes and Comments

TOWARD HARMONY WITH CHRIST AT BETHLEHEM

There is untold motivation for Christian conduct in all the mysteries of Religion. In guiding children and youth toward the approaching feast of Christmas, let us utilize well the opportunity that is ours, to show the need of harmony between man's mind and conduct and the mind and conduct of Christ. Let us realize, however, that no matter how sublime the motivation, desirable conduct cannot be expected to result unless the individual learner has enriched experience in recognizing the occasions for justice and charity in every phase of life—domestic and industrial, professional and leisure, national and international, in fact in all his dealing with his fellowmen, now as a child or youth and later as an adult.

THE INFLUENCE OF THE TEACHER

There is perhaps no teacher of Religion who has not heard of the important part example plays in the religious education of children and youth. However, in any survey among teachers themselves, there is always the embarrassed acknowledgment that children, youth and adults not infrequently accuse them of partiality. Teachers of Religion,

without exception, should examine their practice to see if this same indictment might be placed against them. If it is, they should realize that they are setting up a difficult barrier, one not easy to remove. We read with interest, pride, and sometimes fright of the tremendous monies used for Catholic education. As teachers we are humbly grateful to play a small part in this great work of the Church. However, it would seem that teachers of Religion in particular should examine their procedures to determine if the results they are producing are commensurate with the sacrifices entailed in the support of Catholic education. The possibilities of Catholic education are tremendous, but are we realizing them?

"THE PROBLEM OF MOTION PICTURES"¹

We can hardly hope for desirable results from the Legion of Decency without the cooperation of home and school. Furthermore, cooperation to be lasting must be intelligent. The National Council of Catholic Women recently issued nine study outlines under the general title of *The Problem of Motion Pictures*. We would recommend these outlines to schools eager to put in the hands of parent study groups an easily used outline, based on convincing material.

PARENT-TEACHER ASSOCIATIONS

We have been observing with admiration Mount Carmel High School's various activities for working with parents

¹ *Study Outline on The Problem of Motion Pictures*. Washington, D. C.: National Council of Catholic Women, 1312 Massachusetts Avenue, N.W., 1934. 25c with pamphlet on *Motion Pictures* by Mary G. Hawks.

in the education of Catholic youth. This large high school² for boys has a Fathers' Club, a Mothers' Club and a Parent-Teacher Association, each of which has a particular function in the education of the boy. We regret that we have not the direct words of His Excellency, Bishop Lucey, in a recent plea for parent-teacher associations, in which he implied that the school that did not give parents an opportunity to cooperate with the school education of their children was interfering with the right and privilege of the parent. Parent-teacher groups are far too infrequent in Catholic education. Why is it that our high schools and elementary schools are not furthering this work? Is it possible that unconsciously we have an inordinate fear of criticism, or an unwillingness to see the parent's point of view? Have we ever given detailed consideration to the important part such an association could play in the well-rounded Christian education of our children and youth?

² Chicago.

THE CATECHISM METHOD

Before feeling obliged to look upon this method as the only one essentially Christian and Catholic, it might be well to inquire what evidence do we find of its use and sanction in the Gospels. Do we remark that it seems to be the only method adopted by our Blessed Lord in His unceasing practice of instruction? Rather may we not be permitted to ask, is there any evidence discernible at all of His having taught the great truths of religion in that way?

In the light of a traditional teaching which would seem to almost entirely ignore a system of memorizing formulated statements of doctrine, it is pertinent to ask on what ground are we asked to accept this as a method which must not be departed from, as the only method which can conscientiously be contemplated?

Rev. M. V. Kelly, C.S.B., "The Only Method of Religious Instructions," *The Acolyte*, Volume 9, No. 20 (September 30, 1933), p. 12.

THE CONFRATERNITY OF CHRISTIAN DOCTRINE*

MOST REVEREND EDWIN V. O'HARA, D.D.
Diocese of Great Falls
Montana

In the code of Canon Law (Canon 711.2) it is provided that the Confraternity of Christian Doctrine shall be established in every parish. The parent Archconfraternity in Rome dates back to the time of St. Charles Borromeo and St. Pius V. In the venerable Church of St. Mary of Tears, which is the seat of the Archconfraternity, I have seen a marble slab commemorating a foundation of Masses accepted by the Archconfraternity of Christian Doctrine in 1622. Since that date the Confraternity of Christian Doctrine has entered frequently into papal and conciliar legislation, culminating in the decree of the Pope of the Catechism, Pius X, and in the Canon of the New Code already mentioned. The purpose of this paper, however, is not to trace the history of the Confraternity, but to indicate the field and fruitful method of its operation.

It will not be necessary to recall the zeal of the Church in America for the religious education of children. Someone has properly called the Catholic school system, maintained in such vast extent and excellence, the greatest moral fact in America. Every Catholic child in a Catholic school is the ideal universally accepted. The fact that this ideal has been approximated for two and a half million Catholic children should not, however, blind us to the fact that nearly an equal number of our children are not enjoying these advantages, nor indeed is there any prospect that Catholic school

* This paper was presented by his Excellency, Bishop O'Hara, at the first National Meeting of Diocesan Confraternities, held in St. Paul on November seventh, under the patronage of Most Rev. John Gregory Murray, Archbishop of St. Paul.

facilities will be extended to them within the next two generations. Every consideration of zeal and charity, therefore, urges us to provide as adequately as possible for the religious education of these two million underprivileged children. Our obligation for the religious training of these children is exactly the same as it is for the fifty per cent on whom we are now lavishing ninety-nine per cent of our resources of educational personnel and equipment.

The extent of the problem may be presented in another way. There are in the United States about 18,000 Catholic churches and about 8,000 Catholic schools. There are, then, 10,000 churches without schools, ten thousand groups of Catholic children who have no opportunity of attending a Catholic school, no matter how ardently they may wish to do so. Nor is this all. In parishes where Catholic schools exist there is only a small per cent in which all of the Catholic children of elementary school age are in Catholic schools; and when we approach the Catholic children of high school age—the most critical age of all—the problem of giving them adequate religious education is seen to be still more stupendous.

The chief field for cultivation by the Confraternity of Christian Doctrine, though by no means the only field, is religious education of this vast number of Catholic elementary and high school children who are attending the public schools. To provide for these children, through the establishment of strong permanent parochial units of religious education affiliated with a diocesan center of direction, is the main purpose of the Parish Confraternity of Christian Doctrine. Let us sketch first its plan of organization and then its program of work.

The Confraternity of Christian Doctrine prescribed by Canon 711, Section 2, is a parish organization. Consequently, the responsibility for its establishment and development rests upon the pastor to whom the bishop has committed the care of religious education in the parish. Wherever established by the authority of the bishop, it is entitled to the same kind of pastoral supervision and support as is the parish school.

The Confraternity has a very simple form of organization. Besides the usual officers of any society, it has these principal sections or departments: (1) Teachers, (2) Helpers, (3) Home visitors, (4) Club workers.

The first work of the Confraternity is to enroll and train a sufficient staff of competent teachers. It is in this section that the highest standard should be aimed at. A knowledge of his religion and an ability to teach children are required of the teacher. Few of our laity will be found possessed of both of these qualities. Hence the necessity of teacher-training classes under competent direction. Here we will get pretty much what we demand. If we have low standards, we will have untrained little girls directing catechism classes. If we are convinced that the teaching of religion is worthy of the best-educated and best-trained members of our parish, we will be able to enroll the most competent of our men, as well as of our women, in the work. The wretched state of catechetical instruction in our country is due primarily to low standards generally accepted in providing teachers.

The work of helpers or assistants to the teachers does not need to be detailed here. It is, however, of great importance and is outlined in any Confraternity Manual. Emphasis must be placed on the home visitors or fishers who systematically visit the homes in the parish to secure attendance of children at the various classes and religious exercises. The patience and zeal required for success in this section must be insisted upon. Home visitors will frequently have to return to homes again and again only to meet rebuffs. Then they must say their prayers and return again to urge and entreat with all patience and kindness. They will have their reward.

We come now to the program of the Confraternity. Needless to say, the Sunday School, as well as week-day religious instruction, will occupy its attention throughout the year. Teachers, helpers, home visitors and club workers will all be occupied in preparation for the Sacraments and securing attendance at Sunday Mass; with children's retreats and observance of the great festivals in a Catholic manner; in training a children's choir and in sponsoring their sodalities

and clubs. With such a program of activities, the Confraternity will not be idle during the school year.

During the summer vacations, the Confraternity will have as its major work the conducting of a religious vacation school. The program of such a school is set forth fully in the splendid *Manual of Religious Vacation Schools* available through the N. C. W. C. Here it is necessary to say only that religious vacation schools have long since passed the experimental stage, and that they are capable of being successfully conducted wherever a dozen Catholic children live within a radius of ten miles. Three hours a day of religious education for twenty days is a substantial contribution each year to the child's training.

In addition to the above program, the Confraternity may properly engage in managing the pamphlet rack, in promoting religious study clubs, especially for high school children and even for adults. The Parish Confraternity of Christian Doctrine will, of course, not be established on a permanent foundation unless it is coordinated with diocesan supervision. The vacation school program will always be halting and unsatisfactory without such central direction. Moreover, the very magnitude of the problem of reaching Catholic children in the public schools indicates the essential inadequacy of a program with less than diocesan direction and stimulation. A growing number of dioceses have diocesan offices for the Confraternity of Christian Doctrine, and regional conferences of the Confraternity are being held annually in some sections of the country. The growth of parish and diocesan Confraternities in America has recently led to the establishment at the Catholic University at Washington of a National Office for the exchange of ideas and for the dissemination of information and materials.

THE CONFRATERNITY OF CHRISTIAN DOCTRINE AND THE PRESENT POSITION OF RELIGIOUS INSTRUCTION IN THE UNITED STATES *

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The teaching mission of the Church must be carried out by something more than mere projects, speeches, and formulation of abstract policies. It must issue in some definite practical thing which we are resolved to do, and which we really carry out. Every practical movement requires close attention to those little details to which neither glory nor fame is attached, but without which it could not function. The invisible and hidden forces are frequently sources from which all power comes; if we look at a beautiful automobile with its spreading fenders, air-flow hood and body, polished radiator, and other outward parts, we are impressed by its appearance, but nevertheless it is the cylinders beneath the hood in which the explosions take place that really drive the car. When, then, we face an issue, such as that of religious instruction in a practical manner, we must look to something more than the bursts of oratory and expressions of good will if we desire real achievement. This meeting has among its great purposes not the production of a bulky report or the mere power of assembly and discussion, great as they may be, but solid results in the way of real work now actually being done, or as yet to be performed. It seeks, therefore, practical means of taking a forward step towards the achievement of its aim. To do so it must know the conditions with which it intends to deal, and the actual

* This paper was presented by Dom Walsh at the first Convention of the National Union of Diocesan Confraternities of Christian Doctrine, held in St. Paul, November 7, 1934.

requirements needed to put into operation the forward movement which it hopes to achieve.

It is for these reasons that I have been called upon to discuss the present position of religious instruction in the United States and its relation with the Confraternity of Christian Doctrine. It is obvious that since the Catholic Church is a body and indeed, a living body—the living body of Christ—that in all its operations there must be order, harmony and subjection to the Head. We cannot understand either the past, present or the future of religious instruction, unless we penetrate the nature of Catholic organization. The Church functions through her dioceses and her parishes; her bishops are the successors of the apostles and possess the divine rights conferred upon them by their episcopal consecration and their appointment to a designated see. Within the dioceses, the parishes are organized by authority descending from the bishops; the pastors are helpers of the bishop in charge of definite portions of the flock. It is true to say that this form of organization has come into the Church under the providential guidance of the Holy Ghost; the living Body of Christ has thus grown, developed and functioned throughout the ages of Christianity; and as the divine grace is poured out from the Head through Jesus Christ our Mediator, so it descends in regular orderly channels to all the members of His mystic body on earth. In the designs of God men are united by natural and supernatural bonds; nature sets up the family and the state; the Church for which nature might seek but not find has been established by the authority of the Son of God come into this world. The Church, therefore, is supernatural; she does not, however, spurn nature but vindicates to herself all the rights which would belong by nature to human organizations, together with those which have been given her by her Divine Founder. She does not reject the natural organizations which exist among men or does she destroy them. She groups the family within the parish and the diocese, and she organizes her dioceses according to the needs of the various nations and tongues. No movement will be thoroughly blessed by God unless it takes into account this form of organization, this manner in which

the branches, each with its own leaf and flower, draw the spirit of life from the central stalk of the vine. Among the great needs of the Church in our country and elsewhere is the stability of solid Catholic parochial life. This stability was the means by which under Grace in the welter of destructive war, barbarism and ignorance following upon the downfall of the Roman Empire, religion once more restored peace and culture and produced the glories of the Ages of Faith. We have seen in our day hopes and ideals brought down to the dust, poverty entering in the midst of riches, and just at the moment when golden prosperity painted the picture for worldly happiness—wealth, ideals, and even morality were brought down, shattered and crumbled.

We speak of recovery. Recovery means to get back that which was lost. It means a going back; we must go back civilly and religiously. We go back not for the crumbs of a material prosperity, fallen from the table of a Dives already buried in hell, but for the continuity of human progress, which depends upon lessons from and links with the past. We go back religiously because of the errors by which in doctrine and in practice we have either wandered far from the wholeness of Christ's teaching or lapsed into practices which destroy within us that perfection which should mark us as members of the Communion of Saints. Our going forward by a strange paradox depends upon our looking backwards, just as the pilot sets his ship to cross the Pacific by watching the shore lines sink behind him.

We are directing our attention to an important work; a work that is to be done not in a haphazard way, but in a manner carefully planned, authoritatively established, both by law and practice, and given a definite function in parish and diocese as an instrument of operation in the living Church. It is a work which does not spend itself in supplying entertainment or empty pleasure, in the hollowness of meetings and idle talk; it cannot be classed as just another society to join; on the contrary, it involves work properly so called; it means zeal, devotion, and sacrifice. It will make better those who perform it, and those for whom it is performed. It will develop home life, Christian charac-

ter and knowledge. Of all the institutions in the Church outside of Orders of Religious under vows, the Confraternity of Christian Doctrine, is the best adapted to produce the "homo perfectus ad omne bonum opus instructus" (the finished Christian equipped for every good work). Every one who becomes a member enters in a manner into the work of the Apostles; if he be a layman or a laywoman, he or she undertakes to carry out in a more than an ordinary degree the teaching function of that priesthood to whose royalty, according to St. Peter, every Christian belongs. This singular privilege and position comes to this Confraternity not by a mere legal designation, but by every right of ecclesiastical law, historical tradition, and present energetic and vigorous action. The Confraternity of Christian Doctrine is not a "salvation army," appealing to the casual listener or the idler in the park, although it does not exclude such efforts; it is not merely a reading circle for the information of its own members; much less is it a social circle to gather around the festal board and pass the fleeting hours in the enjoyment of drama, moving pictures, music and song. It is a well organized group of men and women, priests, religious and laity, working under diocesan and parochial leadership in the majority of the dioceses of the United States.

It does not require the exact figures which might be supplied by those interested in statistics to know that a large number of Catholic children of school age are not in Catholic schools. Nor do we need to go out and count heads to become aware of the fact which stares us in the face that non-Catholics are almost entirely without religious contacts in the daily school life of the child. What I am conscious of is not the figures, but the fact; it is the need, the crying need of these children for knowledge of their God, for something to fill the empty, vacant places in their souls, for a well founded hope for the future, and an intelligent explanation of the foundations of whatever ideals in morals and religion are held out to them. Their need is Christian instruction for the individual, whether young or old, and it is a need which we must meet and meet with vigor and

intelligence. It confronts us from every side; in fact, it exists not only among children but among adults as well. There is a stirring among the youth of the world; in every nation "Youth Movements" in one guise or another have made their appearance. Are these young men and women, Catholic and non-Catholic, to be permitted by reason of the absence of teachers to wander irresponsibly about the world in ignorance of whence they have come and what is their final destiny? The Church has need to look earnestly and devotedly to this rising tide of youth in city and in country. Not infrequently we find our rural districts, which cannot support a priest, almost entirely neglected; and it is well known that despite our vigilance, many young persons in the city grow up to maturity with little or no knowledge of their religion. The peculiar educational conditions existing in the United States make this condition of ignorance true, not only of the poor and neglected, but also of those whose wealth permits them to attend even the most exclusive of private schools.

The absence of any definite religious policy in public education and school is the paramount reason for the existing religious ignorance and decay. Despite the claims of the churches, and the present sporadic increase in church attendance, actual religious knowledge whether biblical, sacramental or Catholic has so far decreased that a large number of persons are easily won to sham doctrines, social injustice, and moral indifference. Catholics are put in the false position of having to plead for toleration for schools which they themselves have built, equipped and paid for. Many Protestant leaders have pointed out their own unsatisfactory relationship with the public schools; they too are by law (sometimes evaded) excluded from all use of school buildings, and in most places, of school hours, for the religious instruction of the children of their faith. It is not our purpose here to raise the question of why as a nation we are not one hundred per cent honest in this matter, why we do not give an open approval for religion associated with education. Sooner or later it must come; a national policy in education is impossible until a new attitude and a broader

view are achieved towards the place of religion in the education of the young.

Until this condition comes to pass, and afterwards as well, the Confraternity of Christian Doctrine will not only have a place but will be and should be the busiest organization in the United States. If it were fully organized and nationally coordinated at the present time, we would, no doubt know that this is already the fact. Under different names and by organizations, not well unified, we are doing this work at least in part. There is scarcely a Catholic society that does not include some form of study or even of teaching among its objects. The Confraternity of Christian Doctrine, however, by traditional right and by the position which it has already achieved in the United States, stands in the forefront of those who are carrying on the battle for the salvation of the young and have dug their trenches in the borderlands of the new social, economic, political, and religious frontiers.

The National Office of the Confraternity was set up last year in the National Shrine of the Immaculate Conception, at the Catholic University of America in Washington, D. C.; it was welcomed by Archbishop Curley and its services, although only beginning, have been found useful by such dioceses as have availed themselves of it. Hitherto the Confraternity of Christian Doctrine has had an organization either strictly parochial or diocesan in form. Enrollment in these local Confraternities has carried with it all the spiritual privileges granted since the first foundation to the Arch-Confraternity of Our Lady of Grief (Santa-Maria-del Pianto) in Rome. The project of a National Center was first broached by His Excellency, Bishop O'Hara. The need for it was driven home to him by the careful study which he made of the Confraternity and his many contacts with it, both in the United States and elsewhere.

In her organization the Church takes note of the existence of nations. She sends to them her delegates and legates, she approves of councils held by the bishops of a nation, and even in her ecumenical councils she takes note of national groups. But it is not any abstract consideration

drawn from the constitution of the Church that urges us to set before this Assembly the necessity for and the benefits which come from the National Center in which we may coordinate the work of Christian instruction throughout the United States. You have heard of the vacation schools which really are becoming all the year round week-day Sunday Schools. You have heard of the plans for the rural organization, you have heard of the activities of priest, religious and laity in this Confraternity. This is too great a project to be hampered by lack of sympathetic mutual understanding. After all, we are first of all Catholics, and if Catholic means anything, it means mutually helpful. In a sense, the more parochial we are, the more Catholic we are; for we cannot be truly parochial, unless we draw from the central source of all truth; no priest can have a good parish or good parish life unless his people are unified in some of the great organizations by which the church links together the units of a whole people. In a country like the United States, where the benefits of national organizations and centers are well understood in every line, where the nation itself has undertaken so many projects and activities on a scale beyond that of which any single State will be capable, it should not be necessary to point out the advantages of interdiocesan contacts through a national center. We may recount some of the services which we can render. There has been a lack of unified method of admission into the Confraternity; the local organizations have had difficulty in formulating constitutions, deciding on officers and methods of procedure. The educational means used in one region have remained unknown in others. There has been no National Convention up to the present time. A national office would not supersede nor even be in control of local offices and local work. It would be a center to which inquiries can be sent, information asked for, and from which assistance in the form of supplying pamphlets, books and even of sending speakers and organizers when requested, might be given.

The wide distribution of the Confraternities of Christian Doctrine throughout the United States is evident from the

number of local branches and dioceses in which it has been officially established. The work which the zealous and earnest members of the Confraternity are doing can be compared only to that which is being done by mission workers in foreign lands. In New York, in California, in the far northwest and in the sparsely settled regions of the South, it has been found to be as important as the establishment of parishes and in many cases to be the logical forerunner of the setting up of a regular parish and the coming of a duly appointed pastor. We know that in the regions of the Far East, in China and in India, as well as in the equatorial belt of darkest Africa, the missionary catechists are not only useful but essential. He or she is a layman or laywoman, instructed carefully in the Faith itself and with a certain amount of training in teaching method, and given the commission to do the layman's part in the Christian education of converts in these lands. In our own country, similar work has been done among the Indian tribes and in the congested areas of some of our great cities. An immense amount remains still to be done, both among the twelve million neglected negroes and among the thirty or more million unreligious adults and uninstructed children of other races. What a call this is to the crusading spirit with which the zealous missionary heart of every honest Catholic is filled! There are souls to be saved here, there is virtue to be protected and fostered; we may even say that the preservation of the ordinary machinery of civilization in our nation, as well as the progress of our Catholic Church, demand that this work be taken up and carried to a successful conclusion.

The wide area covered by this work and the numbers engaged in it, diversified as they are, and unacquainted with their mutual practices and needs, call louder and louder for such a focal point as the fully operative National Center will become. This Center, as was remarked by a distinguished Archbishop, should be affiliated with some church or shrine and placed under the guidance and care, not only of a National Director, but also of episcopal authority set up for this purpose. It could then catch the waves given off by the tide of Catholic activity in every

region; it could draw upon the strong for the assistance of the weak; and, with the assurance of national acceptance and support, it could develop projects whose labor and expense would overwhelm single units or even diocesan groups.

There could, therefore, be nothing more fitting than that a Committee of Bishops should be formed to concern themselves on a national basis with the work of Christian Doctrine and Religious Instruction. Of all the practical lessons which Catholics can learn from the past, there is one that is definitely certain, and that is that wherever such a group has been formed dealing with Christian Doctrine, it has been productive of fruit in abundance. We have but to recall the restoration of the Faith after the Protestant Reformation, and the efforts of the Hierarchy in any nation during times of trouble and distress, past and present, to know that religious instruction has always been carried on and progressed, no matter what the obstacles, once the Bishops have taken the matter in hand.

His Excellency the Archbishop of Baltimore, has authorized the Confraternity to be set up in the National Shrine of the Immaculate Conception at the Catholic University of America. A small Confraternity has been formed among the students of the University. What this beginning now calls for is adequate attention and support from the diocesan and local confraternities. More than once the Apostolic Delegate has spoken of the support which is necessary for a National Office, adequately equipped and functioning. The Holy Father himself has seen fit to give his special blessing to the work in which we are engaged; the means necessary to do this work, not only with zeal and fervor but with intelligence and skill, are well known and now available. The salvation of souls is here at stake; the pleading of the religiously helpless, not in foreign lands, but among our neighbors at our very doors, cannot fail to awaken a response in the heart of every follower of Christ.

EXPERT PROFESSIONAL CATHOLICITY¹

REVEREND A. J. BARRETT, S.J.

Woodstock College

Woodstock, Md.

Just about the time when most tired teachers have corrected their last blue-book the Central Office of the Sodality of Our Lady swings into its busiest season, the summer schedule of conventions and Catholic Action Schools. This despite the fact that the school year is one whirling succession of district conventions, pamphlet writing, individual servicing of sodalities and editorial duties connected with getting out *The Queen's Work*, the National Sodality Monthly.

Those who have read that dramatic best-seller of Catholic Action in Berlin, published by Sheed and Ward, Eric Von Kunnelt Leddihn's novel *The Gates of Hell*, will have a fairly accurate picture of what life at the Central Office of the Sodality in St. Louis is like. The novel depicts the struggle between the Red Front and the Black Front, between the agents of irreligion and the agents of Christ; and there is an arresting excitement about the personalities of the young lay-Catholic editor and the two Jesuits who from their Central Office in Berlin enlist every modern device, radio, high-powered automobiles, intelligently trained youth leaders, in furthering their cause.

The general spiritual director of the Sodality in America, might be a composite of the two Jesuits in the novel. And his story is the story of the Central Office of the Sodality. The building whence emanates so much Sodality activity is situated on West Pine Boulevard, near St. Louis University, and is the gift of a generous friend of the spiritual leader-

¹ Author's Note: December fifth is the 350th anniversary of the Prima Primaria Sodality.

ship movement. Of no particular architectural period, but boasting the comfortable gables and cornices of the late nineteenth century, it is a fitting home for a movement which is characterized by warm sympathy for the difficulties and the tremendous spiritual capacity of modern youth. As you go up the wide staircase you see a white marble statue of Our Lady and hear the bustle of activity and the clicking of typewriters from rooms which once echoed the conversation of a St. Louis middle-class family, and perhaps the sound of a piano in pre-radio days. A piano is still there, but it is the gift of the director's mother, as he has told in his biography of her, just published under the title: *My Mother—The Study of An Uneventful Life*. On this piano, Father Lord, in odd moments, composes the songs and marches which enliven the national student conventions and are familiar to students in schools throughout the land.

The Spiritual Leadership Movement is just eight years old. In those eight years, *The Queen's Work* has increased its circulation from 7000 to 80,000, and was practically the only paper in the country to boom during the depression. As the nerve-center of the Sodality Movement, its growth is the index of lasting foundations well laid and of tireless energy on the part of the Central Office.

Thousands of sodalities of boys and girls, men and women, in parishes and schools, receive free service in the form of ideas for meetings, social action projects, radio programs, plays, pageants and every sort of promotion, and look forward to an occasional visit from one of the Central Office staff. Four Jesuits have been assigned to assist the director, and the financial fruits of their labors, as well as the income from the sale of *The Queen's Work* booklets (in one record month, 70,000 copies were sold) are all turned into the promotion of the Spiritual Leadership Movement. In addition, a staff of 33 lay assistants is employed at the Central Office, each of whom is an outstanding exemplification of the lay apostolate, putting into the work a devotion far in excess of what might be expected in return for their NRA wages.

Since its foundation in the Roman College of the Society

of Jesus in 1562, the Sodality of Our Lady as a Catholic Action organization has had its boom times and its periods of depression. The record of the past eight years shows that in America at least it is definitely resurgent. Concrete achievement can be gauged most accurately by attending one of its national conventions or Summer Schools of Catholic Action. Two of each were held this past summer, the conventions in Chicago and the Catholic Action schools in St. Louis and New York.

Into Chicago's Palmer House they poured, early last July, the five hundred college men and women and the fifteen hundred high school delegates, who had saved their vacation money to attend the national conventions. They came by train, buses, in their own cars; and some of the young men hitch-hiked. And they came to work, not to see the World's Fair, though an afternoon was wisely set aside for this distraction. For three days they worked. The days were hot. The lake was near. The Century of Progress swung wide its gates. But they assembled with never less than ninety-five per cent of the total registration present.

The program was theirs, prepared and engineered (with skilful faculty direction) by a student resolutions committee with a student chairman. One heard the charming "N'Yawlins" drawl, the broad A of Boston, the intonations of speech peculiar to Buffalo, California, Canada, Texas, but always it was the students who led the discussion. A newspaper man who came reluctantly but stayed willingly told one of the Central Office staff: "I have attended hundreds of conventions; that's my job. But I've heard from these Catholic young people the best public speaking that I've ever listened to at a convention."

And what did they talk about? Everything from the Mystical Body of Christ to the Legion of Decency campaign. They talked about the Catholic attitude towards literature, social life, interracial relations, the NRA, Hitler, world peace. They surprised their elders by asking how to make mental prayer, and by practicing it as they sat, heads bowed in hands, for fifteen minutes on each of the three days.

LOYOLA
UNIVERSITY

One practical resolution was the sponsoring of a national quarterly magazine, to be known as the *Catholic College Digest*, which will have a format based on the *Reader's Digest*, and will reprint the best short stories, essays, poems and editorials written by Catholic college students, thus giving a cross-section of Catholic thought to a wider reading public and to the budding authors of quasi-professional standing even while in college. Plans were made to strengthen the Sodality's contribution to the Legion of Decency. The boycotting idea, which told heavily on the box office, was definitely adopted by the Sodality when Father Lord addressed a regional convention of over 3000, held at the Hotel Statler, Buffalo, early in March.

Thanks to the graciousness of the Cardinal of Chicago, whose blessing led the list of twenty-five cardinals and prelates who blessed the convention, the Red Lacquer Room of the Palmer House was transformed into a chapel. The sight of the flower of Catholic youth kneeling on the carpets of a ballroom for Mass and advancing to receive Holy Communion is no less a source of abiding wonder to guests and employees of the hotel than the almost incredible fact that 2000 young people have met and lived together in a metropolitan hotel without a single breach of discipline. To a case-hardened negro head-waiter who has seen conventions come and go, this is the final miracle.

"The Love of Christ Drives Us On" was the motivating slogan of the Summer Schools of Catholic Action held in St. Louis and New York during August. Three hundred spent the week at the St. Louis school, held on the premises of Webster and Fontbonne Colleges. But the New York school, under the auspices of Fordham, broke every record with a registration of 742. This included 50 priests, 25 seminarians, 376 sisters, 208 laity, with an additional 84 taking the night course.

Only a few hundred feet from the Rand School of Social Science, the hotbed of communism and atheism, this School of Catholic Action, holding its sessions in the building of the College of St. Francis Xavier on 16th Street, seemed to have been providential even in its location. Almost side

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by side in the heart of New York City two schools were preaching the brotherhood of man by the destruction of religion and the social order, and the brotherhood of man in the Mystical Body and the regeneration of the social order under the Kingship of Christ. The Red Front fighting the Black Front once again. Peter Maurin and Dorothy Day, editors of the militant *Catholic Worker*, mingled with the students and told them of the apostolate among the radicals of Union Square.

But it was no rotarian, band-playing Catholic Action that was preached at this school. In the program of the courses, in the discussions and questions at the open forum, in the serious enthusiasm of the students was reflected a pre-occupation with the beautiful dogmas underlying Catholic Action, which most had known in theory but had never fully appreciated. Paramount among the courses and most popular was the consideration of the Mystical Body of Christ. "This dogma is most stressed now," asserted the director, "because now it is most needed. The doctrine of the Mystical Body was always true, but modern conditions have predicated the necessity of saving humanity by preaching that we are all members of the Mystical Body of Christ. This knowledge is the greatest aid to perfection, the greatest deterrent to sin. It is the only adequate motivation for Catholic Action."

Father Lord defined Catholic Action as "the cooperation of the laity with the hierarchy," "24-hour a day religion," "expert professional Catholicity," "a struggle against apathy," "a knowledge of the Person of Christ and an enthusiasm for His leadership." He said that most organizations lose their strength because of a substitution of motivation. No motivation will avail for Catholic Action today but the love of Christ driving us on.

Rev. Gerald Ellard, S.J., author of *Christian Life and Worship* and a specialist on the Liturgy, showed in one of the special courses how the Mass is the most worthy worship of God. Rev. J. Roger Lyons, S.J. and Rev. George A. MacDonald, S.J., both of the Central Office staff, gave valuable courses on organization methods. Lectures at the

lunch-hour faculty meeting were given by Rev. Vincent McDonough, S.J. on "The Qualities of a Student Counselor," by Rev. Martin J. Scott, S.J. on "Writing Religion," and by the present writer on "Sodality Unions."

Closely integrated with the doctrine of the Mystical Body were talks given by Rev. Wilfrid Parsons, S.J., on "Social Justice" and by Rev. John LaFarge, S.J., on "Interracial Justice." Rev. Francis P. LeBuffe, S.J., held the attention of mixed groups with his series on "Grace and the Supernatural Life." His skill in handling abstractions so that they could be readily grasped made his course one of the most popular. Also very popular was the series of talks on "Personality and Leadership" by Miss Dorothy Willman, who wields wide influence as the Executive Secretary in Charge of Women's Parish Sodalities in connection with the Central Office. Miss Willman's class filled out a personality questionnaire which included questions like the following: "Do you distrust the people with whom you work? Do you fear their opinions? Have you a real love for Christ? Are you vain? Steady? Too monotonously steady? Dowdyish? Does the appearance of other people affect you? Are you *too* aware of your external appearance?" Some of those questioned are delving into rational psychology in an effort to answer the more than a hundred scientifically assorted queries.

A practical feature of the week's session was the exhibit of booths filled with books, projects and aids of every kind to more efficient Catholic Action. More than twenty commercial exhibitors did a rushing business and most delegates bought books by authors on the program and had them autographed. Rev. Aloysius Heeg, S.J. who lectured on "Catechetical Methods," showed the most complete collection of projects and devices for teaching religion which has yet been assembled.

Noteworthy was the enthusiasm for more and better parish sodalities, both for men and women, as shown by the large attendance of priests from distant points, all of whom were pleased to note the insistence on the fact that the school sodality is only a training course for leadership in the

parish. From its inception the Sodality of Our Lady has sought to develop lay apostles whose personal holiness would overflow into Catholic Action. The Central Office is able to offer the Holy Father and the Bishops of America a fruitful sodality summer, concrete evidence of "the cooperation of the laity with the hierarchy," on this the 350th anniversary of the Papal Confirmation of the Sodality by Gregory XIII, December 5th, 1584.

SMALL TEXTBOOK INADEQUATE

I believe that the fuller and richer the textbooks are, the better they are as educational instruments. The idea that the sketchier, the more anemic a textbook, the better it is pedagogically is built on a misconception of the imagination. It has been assumed that the bigger the mental structure, the more bizarre, the more remote, it was, and the narrower or more limited base, the greater the imagination. The richer the foundation upon which the imagination works, the more secure and the higher quality the superstructure which the imagination builds. Consequently, the greater, the broader, the deeper the content of the book, the greater the educational opportunity of the imagination, the constructive and creative power of man to transmute it into life, into vision, into truth. Anemic books should be discarded if they are cheap. Size of a textbook, generally speaking, should be in favor of it, rather than as now, a presumption against it. This is, of course, true if the author is competent; if he is not, the smaller textbook may be less evil. The more vicarious experience, the richer illustrations, the more numerous and richer the aids to the imagination, and the larger the points of contact with the child's present experience, the better the book.

Edward A. Fitzpatrick, "The Pedagogy of the Book,"
p. 116. *The Catholic School Journal*, June, 1934.

Religion In the Elementary School

TERCE, SEXT AND NONE

REVEREND PAUL BUSSARD

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Washington, D. C.

We have been hearing a great deal in recent years about the necessity of making the Catholic schools Catholic. It is claimed that a half hour given to catechetical instruction, a crucifix on the wall, and the presence of a teacher in a religious habit does not necessarily cause the spirit of Catholicism to pervade the school. One of the ways lately devised to accomplish the highly desired goal of deepening the religious atmosphere is the publication of a booklet called *Three Little Hours*.¹ In view of the repeated Papal statement that the primary and indispensable source of the true Christian spirit is to be found in the Liturgy, this booklet deserves much greater attention than it has received.

The plan is very simple. With the aid of the booklet the children say Terce at nine o'clock, Sext at twelve, and None at three. The hymn is sung, the psalm recited, the collect of the day read from a Missal by the teacher. Each little hour requires about four minutes to pray, so that there is no interference with class schedules. Further, the booklet is so inexpensive that it is within the reach of everyone.

¹ *Three Little Hours*. The Leaflet Missal, 244 Dayton Avenue, St. Paul, Minnesota. 10 to 6 cents per copy according to quantity.

To introduce the children of Catholic schools to the praying of the *Three Little Hours* has many things to be said in its favor. I shall attempt to list some of the advantages without any attempt at deciding the order of their importance.

First: the plan teaches better than words the nature of corporate prayer. Each child is not an isolated person saying prayers which have no relation to the other children except the fact that they are said together. The praying of a little hour is actually accomplished by the entire room together. Each child has his part, the teacher contributes her part, and the complete action is placed by the community of children and teacher together.

This idea of corporate prayer is of great value in teaching the Sacrifice of the Mass. The application of the idea of the Mass as a Sacrifice, offered by priest and people together, in which everyone participates and no one is a mute spectator, can be built upon the knowledge gained by saying the Little Hours with ease and great effectiveness.

Second: it sanctifies the school day. It is perhaps providential that nine, twelve, and three o'clock coincide perfectly with the beginning, middle, and end of the school day.

Third: it correlates the prayers and work of the school day with the Sacrifice of the Mass. It is through the Sacrifice that all human actions are made meritorious. So through the Little Hours runs the Collect of the day's Mass like a golden thread. It recalls at least three times each day the chief burden of praise and petition addressed to God that day by the Church-praying.

Fourth: it has the advantage of incorporating the voices of the children into the voice of the Church. It, of course, is not the official prayer of the Church in a technical sense. For example, a religious bound to the recitation of the office could not fulfill her obligation by saying the Little Hours in English. But still it is for the children the closest approximation possible. One can even see in it an obedience to the words of Christ, "Suffer the little children to come unto me." In that sense it is not a private devotion, but a par-

ticipation in the public and official prayer of the Church, from which (indispensably from which according to Pius X) comes the true Christian spirit.

Fifth: it teaches at least three psalms to the pupils. And those three have been carefully chosen as a representative of those psalms which teach of the kindness, the providence, the goodness of God. I wonder how many Catholic adults there are who know three psalms from memory. Furthermore, for pedagogical effectiveness there is no better way of teaching the omnipresence of God than by means of the beautiful psalm for None.

Sixth: it introduces the children to the dialogue form of prayer. This is of the greatest value in helping them understand the dialogue prayers of the Mass. One can proceed from their knowledge of Terce, Sext and None to the nature and purpose of the Preface-dialogue, for example, in a simple step.

Seventh: the hymn for Terce correlates the coming of the Holy Ghost upon the Apostles at nine o'clock on Pentecost with the coming of the Holy Ghost at nine o'clock every day to fill each waiting heart with divine charity.

Eighth: it is literary. The hymns were translated especially for the booklet by that eminent authority, Monsignor Hugh T. Henry of the Catholic University. The translation of the psalms is an adaptation of the version of Boylan, which is both lucid and accurate.

Ninth: it is well within the mental ability of the average fifth grade child. Of course it requires intelligent explanation on the part of the teacher. But it has proved by experiment that it is practical even for the fourth grade.

Tenth: it is a thing children take to with the greatest ease and delight. It has been found that after a month many children will say it without opening their books. The rhythm of the psalms renders it most easily memorized.

Eleventh: among its lesser advantages is the fact that it teaches children the derivation of the word sex, and associates it with something holy.

Twelfth: among its greater advantages is the beauty of its symbolism. The hymns make it plain that just as each day of our life is lived in the presence and with the help of God, just as God works in the beginning, middle and end of each day, so also with the course of human life upon earth. God who makes the morning so beautiful, and mid-day so brilliant, is asked to keep us pure throughout our entire life, to give health to the body and peace to the heart.

Thirteenth: its symbolism further associates the sun of heaven with the Son of God, associates the natural light of the sun with the supernatural light of grace. With that as a basis, the teacher can give a beautiful instruction on the fact that the light of grace is as necessary, as beautiful, as great a cause of growth for the supernatural life as the natural light of the sun is necessary, beautiful, and the cause of the growth of all natural life.

As the sun strength strives
in all strength,
Glows in all glow,
Of the earth that wits not
And man thereon.

Fourteenth: it enables the teacher to associate instruction concerning the physical universe with a prayer, and at the same time to enlarge conception of God's power by means of an instruction upon the universe. I refer to the hymns again, especially the one for None:

O God, whose power doth the whole
Of Nature's universe control,
Who giveth morn its torch of light
That flames at noon and fades at night.

Oh, when our life is near its end,
May Thy dear light on us descend;
And make our death an open door
To happiness for ever more!

Using the first verse as a springboard, the teacher can explain the system of planets, gravity, and motion. It is best to draw a complete picture of the planetary system upon the board and show how God makes the morning

bright, noon flaming hot, and night dark. As the children learn the truly fearful things about the speed of light and planets, they learn simultaneously that God's power controls the speed of a comet as well as the growth of a violet, while the entire lesson is centered in and about the beautiful hymn of St. Ambrose. Truly, it is an admirable example of the correlation of religion and prayer with physical science.

This list is by no means exhaustive. It points out only a few of the more obvious advantages of the saying of Terce, Sext and None during the school day.

Now if it were something newly devised, one might well hesitate before accepting an innovation. But in view of the fact that it is simply the ancient and venerable way of the Church, adapted to the simple capabilities of children, no one need hesitate. It would be lovely to know that thousands of little voices were joining with the not more powerful voices of men and women of America and Africa, laymen and women of every walk of life, of queens and kings, peasants and princes, nuns and brothers, monks and abbots, priests and Bishops, Cardinals and Patriarchs and the Holy Father himself, together with all the millions who make up the mystical body of the Church-praying in one self-same prayer of unending praise.

LOOKING TOWARD CHRISTMAS

Have you thought of the JOURNAL OF RELIGIOUS INSTRUCTION as a gift:

1. For the Sisters in your parish?
2. For the priests of the parish?
3. For the young men or women who are teaching Christian Doctrine?
4. For a novitiate?
5. For those teachers who desire personal copies?
6. For schools too poor to subscribe?

OBJECTIVE TESTS BASED ON "THE BALTIMORE CATECHISM, NUMBER TWO"

LESSON IV, ON CREATION

EDITOR'S NOTE: At the request of a number of its readers the JOURNAL commenced, with the September, 1934 issue, the publication of objective tests based on the content of the *Baltimore Catechism, Number Two*. This material should serve two purposes. Those teachers who, either through choice or necessity, use the catechism as a basic text will find the tests of value in giving pupils assimilative content of a more varied character than they are accustomed to use. Teachers, who are using a more psychological approach in their presentation of Christian Doctrine, will find the following content helpful in diagnosis and in testing.

I

On the line before each word or group of words in Column I, write the letter of the group of words in Column II which describe the word or group of words in Column I.

Column I

- ____ 1. Heaven and earth and all things
- ____ 2. Angels and men
- ____ 3. Angels
- ____ 4. A work of the angels
- ____ 5. Created
- ____ 6. By a single act of His all powerful will
- ____ 7. Guardian angels
- ____ 8. Devils
- ____ 9. Calling upon him in trouble, following his promptings, and thanking him for his helps

Column II

- A. The chief creatures of God
- B. A word that means "made out of nothing"
- C. Those angels who sinned and were cast into hell
- D. God created
- E. Devotion to our Guardian Angel
- F. To them have been given the care and protection of men
- G. How God created heaven and earth
- H. To adore and enjoy God in heaven
- I. They cannot be seen or touched

II

Answer Yes or No.

- 1. Did God create heaven as well as earth? _____
- 2. Is there anything in this world that God did not make? _____
- 3. Was it very hard for God to create heaven and earth? _____

4. Are animals the chief creatures of God? _____
5. Did God make the sun and the stars? _____
6. Did God have assistance in making the world? _____
7. Has your angel guardian a body like yours? _____
8. Have the angels other duties besides the adoration of God? _____
9. Did all the angels remain good? _____
10. Were all the angels good when God created them? _____
11. Have angels ever been sent as messengers from God to man? _____
12. Is it true that a spirit cannot be seen or touched? _____
13. Did God have a beginning? _____

III

Insert the correct word.

1. God created heaven and _____ and _____ things.
2. The word _____ means made out of nothing.
3. The chief creatures of God are _____ and _____.
4. To each man God gives a _____ angel at the time of _____.
5. God created heaven and earth from _____.
6. Angels are pure spirits without a _____.
7. Those angels who _____ and were cast into hell are called _____ or bad angels.
8. Angels have sometimes been sent as _____ from God to man.

IV

Answer True or False

1. God did not create those angels that sinned and were cast into hell. _____
2. The chief creatures of God are men and angels. _____
3. We show our gratitude to God for creating us when we keep His commandments. _____
4. The boy who sins is trying to make himself as great as God who made him. _____
5. God made heaven and earth from nothing. _____

6. Man, as well as God, can create things out of nothing. _____
7. Devotion to one's guardian angel is only for small children. _____
8. The angel, who appeared to Mary Magdalen on Easter Sunday, had the form of a young man. _____
9. The angel Gabriel appeared to the Blessed Virgin. _____
10. God has never permitted human beings to see an angel. _____

KEY

I

- | | | | | |
|------|------|------|------|------|
| 1. D | 3. I | 5. B | 7. F | 9. E |
| 2. A | 4. H | 6. G | 8. C | |

II

- | | | | | |
|--------|--------|--------|---------|--------|
| 1. Yes | 4. No | 7. No | 10. Yes | 13. No |
| 2. No | 5. Yes | 8. Yes | 11. Yes | |
| 3. No | 6. No | 9. No | 12. Yes | |

III

- | | | |
|----------------|--------------------|-------------------|
| 1. earth, all | 4. guardian, birth | 7. sinned, devils |
| 2. created | 5. nothing | 8. messengers |
| 3. angels, men | 6. body | |

IV

- | | | | | |
|----------|---------|----------|----------|-----------|
| 1. False | 3. True | 5. True | 7. False | 9. True |
| 2. True | 4. True | 6. False | 8. True | 10. False |

FRUITFUL COMMUNION

Grace itself, however, is not sanctity or perfection, but only the principle of sanctity and perfection. The graces obtained by the reception of the Sacrament, must be applied to the child's conduct and developed according to his capacities for the correction of his faults and the acquisition of Christ's spirit and virtues. Only in this way will the graces of the Mass, of Communion and the other Sacraments obtain their full efficacy and make the child interiorly and exteriorly conformable to the life of Jesus Christ, his Model. (II Cor. V, 15., Rom. VIII, 29.)

Rev. Edward Poppe. *The Educational Method of the Eucharistic Crusade*, page 5.

High School Religion

ASSIMILATION TESTS TO BE USED DURING A HIGH SCHOOL STUDY OF THE MASS

UNIT VII—THE MASS OF THE CATECHUMENS

EDITOR'S NOTE: This is the third of a series of tests that is appearing monthly in this JOURNAL, based on a semester study of the Mass.¹ The first tests appeared in the October issue.

I

Each word or group of words in Column I matches a group of words in Column II. In the spaces before the numerals in Column I, write the key letter of the group of words in Column II which they match.

Column I

- _____ 1. Solemn Mass
- _____ 2. Pontifical High Mass
- _____ 3. Low Mass
- _____ 4. The two great parts of the Mass
- _____ 5. "Confiteor"
- _____ 6. "Judica me, Deus"
- _____ 7. "The Sign of the Cross"
- _____ 8. The Most Blessed Trinity
- _____ 9. "Introit"

Column II

- A. celebrated by the bishop
- B. The 42nd psalm
- C. In honor of the Blessed Trinity
- D. In whose name the Holy Sacrifice is begun and offered
- E. A sacramental which we should use to obtain the forgiveness of venial sin
- F. The first changeable part of the Mass
- G. The prayer, "Gloria in Excelsis"
- H. A word that means *entrance*
- I. The prayer, "Glory be to the Father, etc."

¹ Reverend Raymond J. Campion, *Religion, Book II. A Secondary School Course*, pp. 3-218. New York: Wm. H. Sadlier, Inc., 1929.

- | | |
|---|--|
| —10. The Lesser Doxology | J. Used many times during the Mass |
| —11. The chanting of the "Kyrie" and "Christe eleison" for nine times | K. Offered by priest or bishop, without singing |
| —12. The Greater Doxology | L. Recited by both priest and server |
| —13. The public confession of one's sins in the Confiteor | M. Offered and sung by the priest, assisted by deacon and sub-deacon |
| —14. "Introit" | N. Mass of the Catechumens and Mass of the Faithful |

II

Each word or group of words in Column I matches a group of words in Column II. In the spaces before the numerals in Column I, write the key letter of the group of words in Column II which they match.

Column I

- 1. May be found in the Collects, Secret, and Post Communion
- 2. (1) A petition to God; (2) the end desired by the prayer; (3) the urging of the merits of Christ or giving glory to Him
- 3. "Epistle" or "Lesson"
- 4. "Collects"
- 5. "Alleluia"
- 6. Tract
- 7. Gradual
- 8. Before reading the Gospel
- 9. The sign of the cross on the book

Column II

- A. A collection of the prayers of the people present
- B. The priest makes the sign of the cross on the book, and on his forehead, lips and breast
- C. A reminder that we should never be ashamed of the word of God
- D. To signify that the cross should be impressed upon our hearts indelibly
- E. The dismissal of the catechumens, public penitents and strangers
- F. Three parts of every Collect
- G. Verses from the Psalms, which are read between the Epistle and Gospel, and used during Lent and on certain fast days. They express the principal thought in the Mass of the day
- H. Selected because of the lesson it teaches
- I. The central thought of each day's Mass

- | | |
|--|---|
| —10. The sign of the cross on the forehead | J. Today, one or two verses of a psalm, read between the Epistle and Gospel |
| —11. The sign of the cross on the lips | K. The care taken by the early Church to keep the important mysteries of religion from unfriendly Jews and pagans |
| —12. The sign of the cross on the breast | L. A Hebrew word meaning "Praise the Lord" |
| —13. "The Discipline of the Secret" | M. To signify that the words of the Gospel are the words of Christ, who died for us on the cross |
| —14. Before beginning the Offertory | N. To remind us that we should be ever ready to proclaim the word of God |

III

Answer Yes or No

1. Have the ceremonies of the Mass ever been changed? _____
2. Is the Mass, as we have it today, the same in all its essentials as the Mass celebrated by the apostles? _____
3. Did the pagan world, surrounding the early Church, encourage the Christian religion? _____
4. Does the priest begin Holy Mass with the "Sign of the Cross"? _____
5. Should we begin our part in the Mass with the "Sign of the Cross"? _____
6. Is the prayer that begins "Judge me, O God" (Judica me, Deus) from the New Testament? _____
7. Does the server recite the "Confiteor" _____
8. Is the "Confiteor" a confession of sin? _____
9. Does confession of sin avail without purpose of amendment? _____
10. Does the Church require her priests to acknowledge themselves as sinners in the "Confiteor" at the beginning of the Mass? _____
11. Is the spirit of the "Confiteor" for the congregation as well as for the priest about to offer Mass? _____
12. Does the priest kiss the altar for the first time, after reading the "Introit" for the day? _____
13. Does the priest make the "Sign of the Cross" before the "Introit"? _____

14. Is the "Introit" said at the foot of the altar? _____
15. Was the "Introit" always as short as it is today? _____
16. Does one ever find the central thought of the feast of the day in the "Introit"? _____
17. Is the "Gloria" said before the "Introit"? _____
18. Is the "Introit" one of the unchangeable parts of the Mass? _____
19. Does the priest pray the "Kyrie" standing at the right side of the altar? _____
20. Was Latin the language in which Mass was offered in Rome during the first three centuries? _____
21. Is the word *Amen* Greek? _____
22. Are the words *Kyrie eleison* Hebrew? _____
23. Does the priest pray the "Collect" at the Gospel side of the altar? _____
24. Are the "Collects" always the same? _____
25. Is the "Epistle" read immediately after the "Gloria"? _____
26. Is the "Epistle" or "Lesson" always taken from the New Testament? _____
27. Were portions from the Sacred Scriptures read in the synagogue services of the Jews? _____
28. Might one describe a sequence as a dramatic hymn? _____
29. Is the Gospel the last of the lessons read in the Mass? _____
30. Will you find the words of Christ in the Gospel? _____
31. In the early Church, were the catechumens dismissed before the reading of the Gospel? _____
32. Were the catechumens permitted to remain during the sermon? _____
33. Is it the practice of the Church of today to preach the mysteries of religion in a hidden way? _____

IV

Answer True or False

1. The division of the Mass into two parts dates back to the early days of the Church. _____
2. In the early Church, the Catechumens were not permitted to be present at the more solemn parts of the Mass. _____
3. In the early Church, it took great courage to adopt the Christian Religion. _____
4. When the persecutions ceased, the catechumens were allowed to stay until the end of Mass. _____

5. The Mass of the Catechumens included all those parts which preceded the Consecration. _____
6. The psalm, "Judica me, Deus" did not appear in the Mass as celebrated in early times. _____
7. A humble and contrite heart is not expected of the priest, only of the congregation and server. _____
8. In the "Confiteor" the priest does not acknowledge his own faults and sins, only those of the laity. _____
9. Only weak characters acknowledge sinfulness and ask forgiveness. _____
10. The priest reads the "Introit" from the left side of the altar. _____
11. After the asperges, at a High Mass, the "Introit" is the first prayer chanted by the choir. _____
12. The prayer "Glory be to the Father, etc." is called the Greater Doxology. _____
13. A sacramental is an action or sign which obtains for us from God the remission of venial sins. _____
14. The priest says "*Oremus*" before beginning the "Gloria" in the Mass. _____
15. The priest reads the "Collects" from the Epistle side of the altar. _____
16. The "Lesson" or "Epistle" is taken from the Sacred Scriptures. _____
17. The "Sequence" is a necessary part of every Mass. _____
18. The portions from the Sacred Scriptures read during the "Gospel of the Mass" are taken from the Old Testament. _____
19. Before going to the Gospel side of the altar, the priest prays that he may be worthy to pronounce the sacred words of the Gospel. _____
20. The Gospel is the climax in the Mass of the Catechumens. _____
21. Apostasy was unknown in the first centuries of Christianity. _____
22. The catechumens were dismissed after the offering of the bread and wine. _____
23. The duty of dismissing the catechumens was the duty of the porter who held an important and honorable position. _____
24. The Sunday sermon or instruction has always been considered of importance by the Church. _____

V

Fill in the blanks with the correct words.

1. During Mass the priest makes the "Sign of the Cross" on:
 - (1) _____
 - (2) _____
 - (3) _____
 - (4) _____
 - (5) _____
2. The word "_____" is from the Hebrew and means "So be it."
3. The "Sign of the Cross" keeps before our minds the Sacrifice of Christ on _____.
4. Holy Mass always begins in the name of _____, and _____, and _____.
5. When the priest says "The Lord be with you," the server replies "_____."
6. Give the English for the following phrases:
 1. *Judica me, Deus* _____
 2. *Confiteor* _____
 3. *Oremus* _____
 4. *Dominus vobiscum* _____
 5. *Kyrie eleison* _____
 6. *Et cum spiritu tuo* _____
 7. *Gloria in excelsis Deo* _____
 8. *Christe eleison* _____
7. Before beginning the Collects, the priest invites all present to join with him in the prayer, by saying in Latin, "_____."
8. Immediately after the Collects, the priest reads the _____ or _____.
9. The "Gradual" is the connecting link between the "_____" and "_____."
10. Name the Sequences sung or read in any three of the following Masses:
 - (1) Easter "_____"
 - (2) Pentecost "_____"
 - (3) Feast of the Seven Dolors "_____"
 - (4) Requiem "_____"
 - (5) Corpus Christi "_____"

VI

1. Check two phrases from the following that might describe the thoughts of priest and people during the "Judica me, Deus."
 - (1) Confession of sin
 - (2) Eagerness to arrive at the altar
 - (3) Hope and confidence
 - (4) Consideration of all mankind
 - (5) Union with the saints in heaven
2. Number the following parts of the Mass of the Catechumens in the order in which they occur in the Mass:

_____ Gloria	_____ Kyrie
_____ Epistle	_____ Collects
_____ Confiteor	_____ Introit
_____ Gradual	_____ Gospel
_____ "Judica me"	

KEY

I

- | | | | | |
|------|------|------|-------|-------|
| 1. M | 4. N | 7. J | 10. I | 13. E |
| 2. A | 5. L | 8. D | 11. C | 14. F |
| 3. K | 6. B | 9. H | 12. G | |

II

- | | | | | |
|------|------|------|-------|-------|
| 1. I | 4. A | 7. J | 10. C | 13. K |
| 2. F | 5. L | 8. B | 11. N | 14. E |
| 3. H | 6. G | 9. M | 12. D | |

III

- | | | | | |
|--------|---------|---------|---------|---------|
| 1. Yes | 8. Yes | 15. No | 22. No | 29. Yes |
| 2. Yes | 9. No | 16. Yes | 23. No | 30. Yes |
| 3. No | 10. Yes | 17. No | 24. No | 31. No |
| 4. Yes | 11. Yes | 18. No | 25. No | 32. Yes |
| 5. Yes | 12. No | 19. No | 26. No | 33. No |
| 6. No | 13. Yes | 20. No | 27. Yes | |
| 7. Yes | 14. No | 21. No | 28. Yes | |

IV

- | | | | | |
|----------|-----------|-----------|-----------|-----------|
| 1. True | 6. True | 11. True | 16. True | 21. False |
| 2. True | 7. False | 12. False | 17. False | 22. False |
| 3. True | 8. False | 13. True | 18. False | 23. True |
| 4. True | 9. False | 14. False | 19. True | 24. True |
| 5. False | 10. False | 15. True | 20. True | |

V

1. (1) himself; (2) the Book; (3) the water and wine; (4) the precious Body and Blood of Our Lord; (5) over the congregation
2. Amen
3. Calvary
4. the Father, and of the Son, of the Holy Ghost
5. and with thy spirit
6. (1) Judge me, O God; (2) the general confession of sins; (3) Let us pray; (4) The Lord be with you; (5) Lord, have mercy on us; (6) And with thy spirit; (7) Glory to God in the highest; (8) Christ, have mercy on us.
7. "Oremus"
8. Epistle, Lesson
9. Epistle, Gospel
10. (1) "Victimae Paschali Laudes"; (2) "Veni Sancte Spiritus"; (3) Stabat Mater"; (4) "Dies Irae"; (5) "Lauda Sion"

VI

1. (2), (3)
2. (5), (7), (2), (8), (1), (4), (6), (3), (9)

EUCCHARISTIC CHARACTER OF EDUCATION

As the Sacrifice of Calvary is the central fact of the world's history—"the great divine event toward which the whole creation moves"—so the Mass is the center of our life and of our educational system. Hence the entire life of the educator and his pupils must converge toward the Mass not only every Sunday but, if possible, every day of the week.

Rev. Edward Poppe. *The Educational Method of the Eucharistic Crusade*, page 3.

College Religion

THE LECTURE IN SENIOR RELIGION

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During the second semester of senior Religion, the instructor usually discusses problems of daily life: the selection of a partner for marriage, marriage itself, marital duties, and the raising of children. For nearly eleven and a half years the average senior has been listening to religious men and women in his religion classes without once questioning their fitness. He might now, however, be less impressed that his teacher is to direct him through a course of life problems. If he were given during this half year, lectures on these important subjects by competent Catholic speakers, lay or clerical, I am sure that he would derive more benefit from his course. In senior Law, special lecturers often take over a class for a discussion of a subject in which the speaker is a master. Why should not a senior Religion class receive the benefit likewise of talks by men well versed in their field? For the last half year of Religion, I propose that at least five lectures be given in life problems by specialists.

One of the first problems discussed in this semester is "The Selection of a Partner in Marriage." Although the text does contain ample material on this subject, and even though the average teacher is competent to discuss this matter, I feel that a Catholic judge, well experienced in the city courts, will do more good for the class than either the text

or the teacher. The judge will impress the students with his experience; his ideas are going to seem more solid, and he is going to be more interesting.

In our classes we stress the necessity of Catholics marrying only Catholics, we emphasize the practicality of like-minded marrying the same type of mentality, and we do promise success to those of like dispositions joining in matrimony with each other. The students have read the same things in newspapers and in magazines so that we do not affect them to any great degree. When the Catholic judge lays down the principle that only Catholics should marry Catholics, and non-Catholics should only marry non-Catholics, and then he strengthens his principle with stories of his court, the class will be impressed. Some will object because the type of person appearing in a court is not typical of the class room group, yet I feel that the judge will be effective by driving home our mutual theory that only like should marry like. We may tell a class that the students should be discreet in the choice of friends and find the class indifferent; yet the Catholic judge, stating the same idea and illustrating it from his experiences, will profoundly affect the seniors.

No student ever questions the Catholic doctrine on marital life, even though he may object to it. If he were given the same doctrine on the same subject by a competent and interesting Catholic doctor, he might be more impressed. It is not very pleasant discussing marital life. Our seniors have their text books, and they have the liberty of our libraries, yet I am sure they would derive more benefit from a Catholic doctor than they do from the text books or from ourselves.

For two years, Dr. Stephen A. Zieman, a thoroughly competent and interesting Catholic of our staff, has given a lecture on problems of married life from the Catholic viewpoint. In the course of his lecture he discusses: twilight sleep, the rights of the unborn child, the necessity of continence before marriage, birth control, and the diseases resulting from incontinence. Throughout his talk he emphasizes the teaching of the Church on these phases of married

life. The seniors invariably are impressed. In the following class the instructor can restate the moral obligations of married people and also the degree of sin attached to lack of observance of the laws.

In the senior year I think that there is urgent need for a lecture by a skilled Catholic doctor on the subject of the care needed for mothers preceding and following the birth of children. The senior men should be informed of the duties that are to be theirs, and the women should be plainly told that they must be careful of their health. Our text mentions this problem, and sometimes instructors briefly comment on it in class. More satisfactory then would be a lecture on this important phase of married life by a competent Catholic doctor.

Whenever the regular instructor presents the problem of the parish to his class, I feel that his solution falls on deaf ears. The students have fixed conceptions of their duties, which will not be changed through a talk given by a priest who is not in parish work, or by a sister who has not any relation with parochial life. What a parish is, a student already knows; in what his attitude toward it should be, he feels that his actions are justified. If he is informed of the amount of revenue taken in during a year, of the expenditures necessary for conducting the church plant through one year, of the difficult day of a pastor of a busy parish, of the types of people in a parish, the student is certain to be interested.

For a talk during the first year, I would suggest that the pastor of a large city church be asked to lecture. During the next year I think the pastor of a country parish might be invited to lecture on the problems he must meet in conducting his church. Last year we had the Very Rev. Joseph Morrison, pastor of the Holy Name Cathedral, talk to both our junior and senior classes on the financial side of conducting successfully a huge plant like the Cathedral. When an engaging talker discusses a life-topic, the students are certain to be interested. This class was one of the liveliest of the year.

Sometimes students must smile as we lay down principles for correctly raising children. They must wonder at the practical value of our words, because to the class, a religious does not seem the proper teacher of such a vital problem. For a satisfactory lecture, I offer a professor of child education, who is the father of a family, and who is an interesting talker. He could aptly and fittingly present strong arguments for parents taking courses in child education; he could insist on parents reading articles dealing with the raising of children; he could offer advice on the proper methods to employ in dealing with the various types of children; he could effectively present the need for Catholic education of children. I think that his hour's talk would be more effective than would be the usual lecture given by the regular instructor.

Will lectures be successful in the senior year? If some wisdom is used in selecting only those speakers who are skilled in their professions and engaging in their manner, I am positive that the seniors will derive much more practical knowledge from their course than they would otherwise.

RELIGIOUS METHODS WITH ADOLESCENTS

In the religious education of adolescents there should be a change of method. The adolescent is intolerant of the drill which is so useful in the ordinary catechetical courses in the grade schools, and which the child does not resent. Besides, youth is impatient of repetition; if his religion classes follow the same general plan at every stage of his education, he is likely to feel that he is marking time in learning what he already knows. He may cling to this opinion and have his interest blunted by it even though the texts he uses at different periods of his training are progressively enlarged and made more copious in their expositions. This may be an erroneous view, but it influences the adolescent's attitude toward the study of religion and hence it must be taken into account.

By Raphael C. McCarthy, S.J., *Training the Adolescent*, p. 189.

Teaching the Public School Child

GRADE GROUPING

SISTER MARY SERAPHIA

Sisters of Charity

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This paper was presented at the Confraternity of Christian Doctrine Institute, held in Great Falls, Montana, August 8-10, 1934.

The purpose of this consideration of the subject grade grouping is to show conclusively the need of a complete grade grouping system for religious schools.¹

Briefly let us consider: (1) What is the best method of grade grouping for religious schools? (2) What are some of its advantages? (3) How can grade grouping make for an improved religious school system?

In our regular public and private school courses efficient grade grouping is, from the psychological standpoint, a fundamental factor in curricula making; on it pivots the details of class room activities.

Since learning is mastery over fact, and fact can be mastered only when presented in a psychological setting, inviting to the mental attitude and aptitude of the learner, it stands to reason that the factors of appeal proper to the age, aptitude, dominant instincts, mental capacity and scholastic development of the child must determine the material and methods of presentation suitable to each child. And these

¹ EDITOR'S NOTE: The term, religious school, is used by the author to designate programs of religious instruction for children and youth not attending Catholic schools.

psychological factors militate complementally for the grouping together of children possessed of these common attributes.

This psychological principle of learning is impressed by the Creator on each human intellect; and it must be respected if knowledge, secular or sacred, is to be imparted, whether the school be public, private, or religious. The logical conclusion is that proper grade grouping is essential to reasonable progress in the methods of presentation and in the acquisition of knowledge. And since the grading system of our accredited public and private schools is psychologically sound, and brought to a high degree of efficiency through systematic experimentation and organization, religious schools can find there a rich heritage worthy of adoption.

Can the paucity of teachers to handle the various grades in Sunday schools and vacation schools militate against the practicability of such grade grouping? This objection is expected from those unfamiliar with the aims and general purposes of the Confraternity. In any locality where a sufficient number of well-trained teachers cannot be obtained, an adequate system of grading cannot be established. Yesterday, His Excellency explained clearly that a specific aim of the Confraternity is to train lay teachers for the work of catechization and vacation school activities. It follows then that only where the Confraternity is functioning adequately can a Vacation School or Sunday School be organized on a standard grade grouping plan; and, as already concluded, only where religious schools are established on the plan of systematic grade grouping will the fruits of their endeavor be competently effectual.

Our state and national educational organizations, in their standards for accrediting public and private schools, prescribe for such schools a definite plan of grade grouping with specific details regarding the scope of subject matter for each grade, and the detailed requirements as to teacher certification, teaching load, even building and equipment. Schools seeking the privilege of this national recognition have faith in the educational soundness of such standards,

and make heroic efforts to meet the requirements and to remain on the accredited list.

The Confraternity of Christian Doctrine aims at improving its religious school program through standards psychologically sound. Grade grouping is fundamental, and will be most effective when worked out on a diocesan plan. This will make for higher standards because it makes available to all the talent and expert experience of qualified leaders; makes possible the organization and distribution of materials and instructional aids at the least expenditure of time, money and talent; it furthers the Church's plan of strong diocesan and parish organization; and insures the blessing of God pledged to united effort in the cause of Christ. This last statement prompts a forceful conclusion. The Church today does not need so much an ever increasing variety of praiseworthy organizations within her fold, as coordination and unification of organized effort functioning within and through those authoratively organized centers, the diocese and the parish.

The Manual for Religious Vacation Schools covers competently the scope and details of grade grouping. This work is the out-growth of talent, training, research, survey, and experience in the field. It is offered by the editorial staff, not as a rigid norm, but as a guide to grading and procedure under local conditions. It must be wisely interpreted in terms of local problems. It does hold out to every vacation school or Sunday school, large or small, equipped or unequipped, the ultimate goal of a completely graded system. In even the smallest places there can be found potential lay teachers. And with their help, even where the enrollment is thirty-five to forty (or twelve to twenty) and the age range probably from five to eighteen years, a class for each school grade becomes imperative and possible. This gives promise of giving the individual child each year an intelligible grasp of one or two truths of his religion, made attractive because suited to his mental attitude and aptitude and translated into a practical bearing upon his own life habits and practices. It relieves the teaching orders of the problem of supplying more teachers; lightens the burden

of the pastor, and the sisters or seminarians teaching in the vacation school; and gives opportunity for that which is most valuable to each young soul, individual contact with one able to counsel and direct spiritually.

A great advantage of grade grouping is that it necessitates the call of the laity to apostolic activity. Thus they share the soul-satisfying experience of bringing Christ into the lives of their less fortunate brothers, of bringing Christ into their own lives more intimately; and of tasting the sweetness of instructing others unto justice.

And now a concluding suggestion for those concerned with lowly localities where the poverty and paucity of souls to be served makes grade grouping a seeming impossibility. There are isolated settlements of three or four families almost removed from civilization where attempting a vacation school means that sisters or seminarians must be deprived of the spiritual consolation of daily (sometimes Sunday) Mass and Holy Communion, and even meagre comforts of privacy and living. For a certainty such conditions have been endured in Kansas, in Colorado, and even in the Great Falls diocese this very summer.

Presuming that immediate remedy for such conditions is impossible, what is to be done? Shall Sisters refuse to serve such centers for the next five or more years while the Confraternity and the grading system are being efficiently established?

A Sister who has given service under such circumstances will give her ready answer (in substance) like this:

Hard as were our privations they were insignificant when compared with those endured a half-century ago by missionaries of the Middle West, or the saintly Father Palladino, S.J., who carried the light of Christ into the frozen plains of Alaska.

Hard as our privations were, we endured them but a few short weeks while the pastor of that flock endures them continuously for years. Do we not owe him the encouragement of a cheerful, generous and devoted service to those souls?

Hard as were our privations, the experience became a magnificent act of gratitude to God for the ninety-nine comforts, spiritual and temporal, left behind while seeking stray sheep in that lonely, isolated district.

And such hardship can be made less significant in the light of the consciousness that perhaps out of that lowly Nazareth will come Christ-like leaders for the vineyard or the lay apostolate, and the makers of better Catholic homes. If the hidden depths of their better selves is to be discovered by these young souls through the work of the vacation schools, it must be done by methods born of the consciousness that these souls too, are impressed with the Creator's fundamental principle of learning and can be reached only through the factors inviting to each individual attitude and aptitude. This makes imperative adherence to grade grouping principles, and a pioneering effort to lay the foundation of a future complete grade grouping system, and through this the foundation of a future great Catholic community.

Will not the sweetness of such a conquest be a fuller and abiding realization of God with us?

How can we account for the fact that large numbers of our Catholic people, old and young, for years patronized indecent films. by their very presence in the cinema encouraged the producers and exhibitors of such filth and inflicted upon themselves great spiritual harm? This undeniable fact furnishes food for timely reflection. Here a number of questions intrude themselves. Can it be that our teaching regarding purity is inadequate, i.e., incapable of producing the desired results? Or is there perhaps over-reliance on the apodictical: "Thou shalt, thou shalt not?" Do we give our moral teaching the necessary background, the foundation which our Faith and the Church are able to furnish? Will the Decency Campaign eventually accomplish what it set out to do, unless our people are taught what is right and what is wrong in the cinema and are given profound reasons why it must be so? And would not the sublime doctrine of the Mystical Body of Christ, which of late has been brought to the fore throughout the Catholic world by the Liturgical Revival, with all its wonderful implications for right living, enhance our moral teaching in church, school and home?

Orate-Fratres, Volume VIII, Number 10 (September 8, 1934), pp. 465-66.

The Home and Religious Training

THE RESPONSIBILITY OF PARENTS TOWARD YOUTH

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During the past few years the accusation has been made with consistent frequency that the youth of today has developed a spirit of egotism, of selfishness, of undue self-direction which will inevitably lead it to ruin. Teachers assert that pupils are uncivil, arrogant and self-willed; neighbors complain that the children in the block are insolent, destructive and uncontrolled; older brothers and sisters are amazed at the display of self-indulgence, self-interest and unwarranted superiority of the teen-age members of the family. And parents, even, prone as they naturally are to overlook the deficiencies of the little ones, sadly admit their inability to explain the attitude of disrespect, self-sufficiency and exaggerated independence displayed by the majority of their children.

Undoubtedly, if young people realized that these complaints were being lodged against them, or if, realizing they were sufficiently impressed with the seriousness of the situation, they would rise in self-defense to the point of asking at least these three questions about themselves:

First: "Are we really more impressed with ourselves than the children of other generations?"

Second: "If we are, will you not admit that the social agencies with which we come in contact—which are, indeed, the moulders of our characters—have largely encouraged this attitude?"

Third: "If there is need to remedy this personality defect of ours, what do you, adults, recommend?"

In answering the first question, we must admit, at the outset, that except through the medium of the pages of history, we do not know the children of by-gone generations; and unfortunately historians have directed much more of their time, energy and attention toward the recounting of political situations, battles and economic difficulties than they have toward the entrancingly interesting story of family life and its contribution to society. Consequently we are not justified, in view of the paucity of our information, in repeatedly insisting that children today are so much worse than were those of the days before our own time.

And then the rather embarrassing question arises: are our children more incorrigible, more selfish, more self-centered than *we* were? If we answer: "Yes" (and the assumption of this article is that we will) ought we not examine our consciences to ascertain whether we are to blame for this undesirable change? Furthermore, ought we adults not admit that the subjective element has entered into our comparison—that we, in retrospect, have remembered only the good qualities we exhibited when we were young, and have forgotten our disobedience to parents and teachers, our threats to run away from home, our disposition not to share our own affairs? In other words, we no doubt have looked back upon ourselves with the proverbial rose-colored glasses. Despite that fact, however, the weight of opinion that children today are distressingly different, merits our earnest consideration.

And what, now, shall we answer to Youth's second question: "If we *are* more impressed with our own importance than were the children of other days, are not the major social agencies—the home, the school, the press, the theater, the neighborhood—responsible for this undesirable trait?"

Are they? Perhaps Youth is right!

Let us look at the average American home today. For what are boys and girls praised? Because they have performed a kind deed, behaved well on the street, played agreeably with other youngsters, graciously assisted the teacher at school, or spent an hour in devout prayer? Occasionally, perhaps, and incidentally. Unfortunately, however, is it not much oftener true that children receive the approbation of their parents because they have successfully administered the last blow in the neighborhood fight, have dared to swim out into the water farther than their companions, were the leaders of the school dance, won the local walkathon, or ventured to tell teacher just wherein mother and dad thought she was all wrong? For these superficial and often-times dangerous claims to fame, boys and girls are lauded! Parents want their sons and daughters to be resourceful, independent, self-collected and self-assertive, and they seem to envisage in these supposed feats commendable contributions to society!

And the tendency of the school is very similar. We hear on all sides such terms as individualized instruction, enlarged curricula to meet the every need of the child, student government, specialized services, behavioristic psychology, child guidance clinics. Although these modern trends and devices unquestionably involve and connote much that is good for our youth, fundamentally the stress is on the extreme development of the personality of each pupil. Eventually and inevitably the boy or girl grasps the notion that in this new educational scheme he or she is the center of all things—the one and only important cog in the wheel.

As for the press—no one would question its glorification of people who are independent, lacking in consideration of others, self-indulgent. The stories of crime and criminals, of graft and grafters, of intrigue and intrigant which fill so large a space in our newspapers and magazines can only serve falsely to impress young folks with the glamour, the romance, the exhilaration which must come from being just a bit more daring, more scheming, more self-interested than the rank and file of people!

And then the theater—especially the motion picture world: it, no doubt, is our worst offender against Youth. Little need be said here, for the many splendid written and verbal discussions which have been launched by the Legion of Decency, combined with our own contact with vicious film presentations, have forcibly and unalterably convinced us that pictures were and still are engendering in our children a spirit of rebellion and non-restraint in all phases of life which, if unchecked, will sooner or later spell the destruction of honesty, integrity, and all other virtues.

Many neighborhoods, too, are centers of "ego" development. To be able to pick pockets most adeptly, to strip autos most completely, to break the most school windows, to stay out latest at night—these are the criteria by which the gang in the neighborhood judges whether Jim or John shall be the leader! Coupled with this premium on self-assertiveness is the virtual cooperation which the so-called law enforcing agents and agencies give to young desperadoes by overlooking their depredations. And the neighborhood offers another source of cooperation in the form of pool hall, dance hall, and tavern operators who, because of being interested in financial profits only, permit young men and women—young boys and girls even—to satisfy their appetites unrestrainedly. Finally, the weak sentiment of the average community stands as a silent abetter to the transgressions of youth.

It is by developing the thought contained in this last sentence that we shall attempt to answer Youth's final question:

If there is need to remedy the personality defect of egotism and all that it implies, what do you, adults, recommend?

Youth, bombarded on all sides by the materialistic philosophy of the day, is indeed an object of pity and concern. And parents, if they are earnest and sincere in their endeavor to meet the exigency, need something firm and staunch and fundamental to which to cling and from which to secure enlightenment in their guidance of Youth. The church—especially the Catholic Church—is the one and

everlasting answer. From it every father and mother can learn in what manner the home and its members must be ordered so that skepticism, abandon, arrogance and egotism cannot gain a foothold. From it they can learn that the destructive, exaggerated "selves" of the twentieth century: self-assertion, self-will, self-indulgence, self-interest, self-complacency, self-satisfaction, self-sufficiency and a host of others, will give way to a philosophy of wholesome altruism when Youth is unforgettably taught three things:

1. TO PRAY—not merely once a day, but always, so that each waking moment may remind him of his dependence on an Infinite God. The very meaning of prayer is that we can place ourselves humbly before the Lord of All and ask for those things which will be beneficial to us temporally and spiritually. Youth, when really praying, can never be arrogant or selfish or deceitful. Youth should pray by himself; he should pray in union with others. He should be praised for learning new prayers. In short, Youth must see that prayer is one of his surest weapons of defense against the myriad temptations of today, and particularly against the growth of a warped soul dominated by self.

2. YOUTH MUST LEARN TO LOVE THE SACRAMENTS OF PENANCE AND HOLY EUCHARIST.

"Oh my God, I am heartily sorry for having offended Thee," says Youth contritely when he goes to Confession.

"Oh Lord, I am not worthy," says Youth humbly before he approaches the Communion table.

Where in either of these beautiful ejaculations, is there room for the interposition of one's ego? Or, how can Youth be contriving ways of harming himself or others—through a display of arrogance, high spirit, disobedience, self-will—when he is engaged in repenting of his past sins of commission or omission, or admitting his wretchedness? It is paradoxical. Hence Youth must be taught the prophylactic and preventive qualities of the sacraments of the Church so that he will use them very, very often, because every hour consumed in preparation for, and participation in Confession and Holy Communion is an hour grasped from the world of thoughts and deeds too often teeming with sinfulness.

3. And finally, parents can learn from Holy Mother, the Church, that they must teach children the value of service to others. It is in this realm that they can perhaps make their most practical and tangible appeal, consequently the opportunity must not be lost.

This service finds its most fertile field within the home, where parents have the responsibility of building the character of those committed to their charge. This they will accomplish, first of all, by example; they will guard closely their own speech, so that no unkind word shall be spoken to anyone in the home, or about anyone outside the home; they will also perform deeds for each other in a manner signifying the pleasure and satisfaction which the act brings to them. Secondly, parents will accomplish their end of building the character of their children by unobtrusively yet unremittingly insisting upon each of them becoming habitually helpful, pleasant, and considerate: never forgetting the cheery "Good morning" and "Good night," or the polite "Thank you," "Please," and "Pardon me"; always willing to assume extra duty in case of illness; never tiring of entertaining an infirm or convalescent one; ever gracious about giving up some coveted temporary pleasure for the sake of a greater ultimate good; never wearying of running errands, or finishing the housework for fatigued Mother at night. No child in the family is too young to enroll, and no son or daughter is too old to continue his lessons, in this home-school of true Christian charity, where "Christ is the head of the house, the unseen guest at every meal, the silent listener to every conversation, the invisible observer of every act."

But service must also extend beyond the confines of the home. How interesting and how valuable (especially from the viewpoint of strengthening character) it would be for parents to encourage their children to prepare and distribute baskets for the poor and to visit them in their homes; to entertain underprivileged children confined in our various institutions; to make a few dainties for the inmates of our old folks' homes; to spend an hour a day with the little old lady next door whose eyesight is fast failing her, and who

would be so pleased to have someone read to her; to call after school several times each week for the little boy who used to romp and play but who now, because of the effects of infantile paralysis, depends upon his loyal friends to give him a short ride in his wheel chair so that the drab monotony of the day will be broken. There is no city, however small, nor rural community, however isolated, which does not offer vast occasion for service to our fellowmen. And they are shortsighted parents indeed who will not recognize in the tribulations which God has sent others, the opportunity to enlist the aid of their own children, large and small. For in giving devotedly of themselves they will forget themselves, and thus a good deed a day combined with prayer and the frequent reception of the Sacraments will, before long, banish the egotism of Youth so prevalent today, and will bring in its place an altruism which will be satisfying to themselves, consoling to others, and pleasing in the sight of God.

I would urge that we ought not to arrange for something to be happening at Mass which is not Mass or about Mass. I cannot think that the frequent practice in convents or at the children's Masses, of singing hymns connected with the feast in general, or not even that, can be a good one. Why should a hymn in honor of the Sacred Heart or the Immaculate Conception be sung on the feast of Pentecost or Easter? If we are told that no suitable hymns exist, well, we must write some, and I think that attempts to write some are being made. If we must have hymns, why not have some that suit the idea of the Kyrie, the going forth of the Gospel, gratitude at the *Gratias agamus*—it cannot be right that the essential idea of "Eucharist" should be allowed to lapse, and that the great shout, "*Habemus ad Dominum*," should not reply to that most ancient cry, "Up with your hearts!"

C. C. Martindale, S.J. *Orate-Fratres*, Vol. VIII, No. 3 (January 27, 1934) pp. 110-11.

Research Investigations

CREDITS IN HIGH SCHOOL RELIGION AND THEIR ACCEPTANCE TOWARD THE MINIMUM UNITS REQUIRED FOR ENTRANCE TO REPRESENTATIVE NON- CATHOLIC COLLEGES

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In the last two issues of this magazine the Editorial Office of the *Journal of Religious Instruction* reported on the practice and attitude of Catholic and non-Catholic colleges in the recognition of college credits in Religion toward the minimum units required for a bachelor's degree.¹

It has been the opinion of the *Journal* that if Catholic secondary education required and accepted credits from high school courses in Religion the teaching of Religion and the general attitude of students toward it would show a marked improvement. Catholic high schools, however, have been handicapped in setting up this requirement due to the practice of Catholic and non-Catholic colleges in not accepting credits in Religion toward the minimum units required for entrance to college. The *Journal* believed that if the attitude and practice of leading institutions were studied infor-

¹ Ellamay Horan, "The Non-Catholic College and Credit for Courses in Religion," *Journal of Religious Instruction*, Volume V, Number 2 (October, 1934), pp. 158-171. "Recognizing Credit from Courses in Religion," *Journal of Religious Instruction*, Volume V, Number 3 (November, 1934) pp. 250-262.

mation would be on hand that would be helpful to Catholic educators in studying the problem.

In April, 1934, six brief questions were submitted by the office of the *Journal of Religious Instruction* to registrars of eighty-five non-Catholic Colleges in the United States. Replies to three of the questions were reported upon in the October issue of this magazine.² Data procured from the other three questions will be given in the present report.

Replies to the questionnaire were received from the following colleges:

ALABAMA	KANSAS
University of Alabama	University of Kansas
Women's College of Alabama	KENTUCKY
ARIZONA	University of Kentucky
University of Arizona	LOUISIANA
ARKANSAS	Louisiana State University
University of Arkansas	MAINE
CALIFORNIA	University of Maine
Leland Stanford Junior University	MARYLAND
University of California	Johns Hopkins University
University of Southern California	University of Maryland
COLORADO	MASSACHUSETTS
University of Colorado	Harvard University
University of Denver	Mt. Holyoke College
CONNECTICUT	Radcliffe College
Yale University	Smith College
DELAWARE	Tufts College
University of Delaware	Wellesley College
Women's College of the University of Delaware	Williams College
DISTRICT OF COLUMBIA	MICHIGAN
American University	University of Michigan
FLORIDA	MINNESOTA
Florida State College for Women	University of Minnesota
University of Florida	MISSISSIPPI
GEORGIA	University of Mississippi
University of Georgia	MISSOURI
IDAHO	University of Missouri
University of Idaho	MONTANA
ILLINOIS	University of Montana
University of Chicago	NEBRASKA
University of Illinois	University of Nebraska
Northwestern University	NEVADA
INDIANA	University of Nevada
Indiana University	NEW HAMPSHIRE
Purdue University	Dartmouth College
IOWA	NEW JERSEY
State University of Iowa	Princeton University

² *Ibid.*

NEW MEXICO

University of New Mexico

NEW YORK

Barnard College

College of the City of New York

Columbia University

Cornell University

Hunter College of the City of
New York

New York University

Syracuse University

Teachers' College, Columbia
University

University of Buffalo

Vassar College

NORTH CAROLINA

University of North Carolina

NORTH DAKOTA

University of North Dakota

OHIO

Ohio State University

University of Cincinnati

Western Reserve University

OKLAHOMA

University of Oklahoma

University of Tulsa

OREGON

University of Oregon

PENNSYLVANIA

Bryn Mawr College

Pennsylvania State College

University of Pennsylvania

University of Pittsburgh

RHODE ISLAND

Brown University

Rhode Island State College

SOUTH CAROLINA

University of South Carolina

SOUTH DAKOTA

University of South Dakota

TENNESSEE

University of Tennessee

Vanderbilt University

TEXAS

University of Texas

UTAH

University of Utah

VERMONT

University of Vermont

VIRGINIA

College of William and Mary

University of Virginia

Virginia Polytechnic Institute

WASHINGTON

State College of Washington

University of Washington

WISCONSIN

Milwaukee-Downer College

University of Wisconsin

WYOMING

University of Wyoming

Only four of the institutions asked for information failed to reply.

I

THE PRACTICE OF NON-CATHOLIC INSTITUTIONS OF HIGHER
LEARNING IN ACCEPTING CREDITS IN RELIGION TO-
WARD THE MINIMUM UNITS REQUIRED FOR
COLLEGE ENTRANCE

In reply to the question: "*Do you ever accept high school credits in Religion toward the minimum credits required for entrance to your colleges?*" the following colleges answered in the affirmative:

Barnard College

Brown University

Buffalo, University of

California, University of

California, University of Southern

Chicago, University of

Cincinnati, University of

Colorado, University of

Columbia University, Teachers College

Cornell University

Denver, University of
 Florida State College for Women
 Florida, University of
 Indiana University
 Iowa, State University of
 Kansas, University of
 Louisiana State University
 Michigan, University of
 Minnesota, University of
 Mississippi, University of
 Montana, University of
 Nebraska, The University of

North Dakota, University of
 Pennsylvania, State College
 Purdue University
 South Carolina, University of
 South Dakota, University of
 Syracuse University
 Tennessee, University of
 Virginia, University of
 Washington, State College of
 Wellesley College
 Western Reserve University
 Yale University

The institutions of higher learning listed below stated that they do not accept high school credits in Religion toward the minimum units required for college entrance:

Arizona, University of
 Bryn Mawr College
 Dartmouth College
 Delaware, Women's College,
 University of
 Georgia, University of
 Harvard University
 Hunter College
 Illinois, University of
 Johns Hopkins University
 Maryland, University of
 Missouri, University of
 Nevada, University of
 New Mexico, University of
 New York, College of the City of

New York University
 Pennsylvania, University of
 Pittsburgh, University of
 Princeton University
 Radcliffe College
 Rhode Island State College
 Tufts College
 Tulsa, University of
 Utah, University of
 Vanderbilt University
 Vermont, University of
 Washington, University of
 William and Mary, College of
 Williams College
 Wisconsin, University of

Fifteen colleges replied that they accepted high school credits in Religion when the courses were confined to Bible study. These institutions are:

Alabama, Women's College of
 Arkansas, University of
 Columbia University
 Idaho, University of
 Kentucky, University of
 Maine, University of
 Mount Holyoke College
 North Carolina, University of

Oklahoma, University of
 Oregon, University of
 Smith College
 Texas, University of
 Vassar College
 Virginia Polytechnic Institute
 Wyoming, The University of

American University (Washington, D. C.) stated that it occasionally accepted credits in Religion. Barnard College (New York) replied that such credits were accepted by examination. The State College of Washington answered that credits in Religion were accepted if the work pursued by high school students was not doctrinal.

Several registrars, in answering the question, made additional notes:

Arkansas, University of. We accept courses in literary and historical study of the Bible for entrance to the University to the extent of one unit, when given as a regular high school course. As a state university we hardly feel justified in accepting any other type of Bible or religion courses either for college credit, or toward entrance.

University of Southern California. Yes, if from an accredited high school.

Columbia University. Yes, in English Bible.

Columbia University, Teachers' College. I should explain that we do not usually make a very careful and critical analysis of the student's high school program. This is in view of the fact that we require for admission two years of college training beyond high school graduation. We are inclined to assume that if the student has completed two years of college work in an acceptable institution, that institution made the check of the high school program. We do require a credential covering the high school program, and we examine it sufficiently to make sure that the full four-year course was covered. If courses in Religious Education were accepted, this is satisfactory to us provided the program did not include an excessive amount of such training.

Cornell University. Yes, if satisfactory.

Idaho, University of. Only if courses are Biblical History or Biblical Literature.

Kentucky, University of. We accept credit in Bible that can be counted as Literature or History but no credit in Theology.

Maine, University of. Yes, for English Bible.

Mt. Holyoke College. In Bible. This unit may be offered only when permission has been secured from the Board of Admissions.

New York University. The various colleges and schools of the University do not ordinarily accept high school units in Religion as meeting entrance requirements. The School of Education is an exception and has accepted a half unit for an hour's work per week for four years, or the equivalent, in the case of applicants for admission to the curriculum in Religious Education.

University of North Carolina. Yes, in Bible as history.

Princeton University. Under our Plan B method of examination, we are permitted by the Trustees to be a little more liberal in the subjects which we will accept on certificate without examination. So far as I can recall, we have never accepted a course in Religion, but if you have a particularly good course in that subject, we should be glad to have you send us an outline of it to see whether or not it could be accepted in this way.

Rhode Island State College. As this is a technical college, we have not had the problem of credits in Religion. It has not been necessary to accept or to refuse to accept, as it has made no vital difference to any candidate for admission or degree.

Wyoming, The University of. In the matter of high school credits, we have occasionally recognized work in the Bible, but we have not recognized credit labelled as religion. In general, the problem has not been a serious one with us neither from the standpoint of high school or college credit since there are so few cases that arise.

Yale University. Alternative Electives—Special Cases. Upon recommendation to the Board of Admissions by the principal or head master, other subjects of study may be accepted, provided they form a part of the regular secondary school curriculum leading to graduation.

II

THE NUMBER OF UNITS IN HIGH SCHOOL RELIGION ACCEPTED
BY NON-CATHOLIC COLLEGES TOWARD ENTRANCE
REQUIREMENTS

The second question, presented to the registrars of those institutions of higher learning that were asked for information relative to the recognition of high school credits in Religion, asked for the number of credits thus accepted. The reader will find these data in Table I.

TABLE I

NUMBER OF UNITS IN RELIGION OR BIBLE RECOGNIZED BY
THOSE INSTITUTIONS ACCEPTING CREDIT IN THE SAME

<i>Institution</i>	<i>No. of Units</i>	<i>Institution</i>	<i>No. of Units</i>
Alabama, Women's College of.....	1	Mississippi, University of.....	2
American University.....	$\frac{1}{2}$ -1	Montana, University of.....	1
Arkansas, University of.....	1	Mt. Holyoke College.....	1
Barnard College.....	1	Nebraska, The University of.....	3
Brown University.....	1	North Carolina, University of.....	1
California, University of.....	5 or 6	North Dakota, University of.....	2
California, University of		Oklahoma, University of.....	1
Southern.....	5	Oregon, University of.....	1
Chicago, University of.....	4 or 5	Pennsylvania State College.....	No limit
Cincinnati, University of.....	1	Purdue University.....	5
Colorado, University of.....	4	Smith College.....	1
Columbia University.....	1	South Carolina, University of.....	1
Cornell University.....	2	South Dakota, University of.....	$\frac{1}{2}$
Denver, University of.....	No limit	Syracuse University.....	1 or 2
Florida, University of.....	1	Tennessee, University of.....	1
Florida State College for Women.....	2	Texas, University of.....	$\frac{1}{2}$ or 1
Indiana University.....	1	Vassar College.....	1
Iowa, State University of.....	4	Virginia, University of.....	2
Kansas, University of.....	1	Washington, State College of.....	No limit
Louisiana State University.....	1	Wellesley College.....	1
Maine, University of.....	$\frac{1}{2}$ or 1	Western Reserve University.....	3
Michigan, University of.....	1	Wyoming, The University of.....	1
Minnesota, University of.....	3		

It is interesting to observe that there is little agreement in the general practice. There is a tendency for colleges located in the middle west or west to be more liberal in the acceptance of credits in Religion toward the minimum units accepted for college entrance.

The following statements from registrars furnish addi-

tional information relative to the recognition of high school credits in Religion by the colleges investigated:

University of Buffalo. It hasn't been necessary to set a maximum.

University of California. For admission to the University of California, a student must present evidence that he has included in his high school program ten units of prescribed work in English, History, Mathematics, Laboratory Science, and Foreign Language, and that he has made superior grades in this special group of courses. The University places no restriction on the balance of the program except to make recommendations for those students who are preparing for special curricula. For the five or six units of electives allowed the University makes no restrictions and will accept any course counted by the high school in satisfaction of the requirements for graduation.

University of Southern California. Must be included amongst the maximum of 5 units of non-academic work allowed.

University of Chicago. Four or five units, depending upon the plan on which the students enter, may be electives, and we say that these electives may be any secondary school courses applied on the diploma of an accredited high school. There is no rule to prevent all of the electives being in one field; therefore, it would be possible for a student to have accepted at the University of Chicago, toward admission to the College, a maximum of four or five units in Religion. We would recommend against the inclusion of that much Religion in the high school program, however, just as we would recommend against the inclusion of more than three units in English.

University of Cincinnati. We accept high school credit in religion to the extent of one unit, provided such credit is given under the conditions prescribed by the North Central Association or some other good accrediting association, and provided the unit counts toward graduation.

Colorado, University of. Theoretically four credits, if they are counted for high school graduation and are given by duly accredited teachers and schools.

Columbia University, Teachers' College. No definite rule, depends on student's total program.

University of Iowa. A maximum of 4 units within what we call the "commercial, industrial, and miscellaneous" group of secondary school studies. In other words, we insist upon a minimum of 11 units within what we call the five "principal groups"; foreign language, English, the history-civics-economics-sociology group, mathematics (not including arithmetic), and the physical and biological sciences. We would accept a maximum of 4 units in religious education—provided that there were no other units within this group; and provided, to be sure, that each one of the 4 units thus accepted were organized and conducted, with reference to amount of work, the educational "challenge" to the student, and the quality of work required for the credit indicated, each semester's course in religion being a regular five-period-a-week course, in all respects just as the customary secondary school courses in foreign language, English, history, mathematics, physics, etc., are. Moreover, this subject should not be regularly open to any student in addition to four other full-time, five-period-a-week subjects; but should be one of four such five-period-a-week subjects; unless any student concerned should have already demonstrated a sufficient superiority of scholarship to warrant his taking any fifth five-period-a-week subject, as an extra subject which he has earned the right to take through his already demonstrated superiority of scholarship.

University of Minnesota. Maximum of 3 units from Grades 10, 11 and 12.

University of Montana. The matter of maximum credit is usually cared for by

high school regulations. In case more than one unit is shown in Religion each case is considered individually by the Committee on Admission and Graduation.

University of Nebraska. Entrance credits at present are presented on the senior high school basis, that is credits earned in grades 10, 11 and 12, and on this basis 12 units are required for full admission. Of the 12 units 9 must be academic, but the remaining 3, or elective units, may be presented from Religion or other courses.

New York University. The various colleges and schools of the University do not ordinarily accept high school units in Religion as meeting entrance requirements. The School of Education is an exception and has accepted a half unit for an hour's work per week for four years, or the equivalent, in the case of applicants for admission to the curriculum in Religious Education.

North Carolina, University of. As 1 unit towards meeting requirement, provided at least 1 unit in amount was done.

Pennsylvania State College. No limit, but have never been requested to accept more than 1 credit.

Purdue University. As many as five. In actual practice usually not more than one-half.

Vassar College. Bible may be offered as one entrance unit. Each individual course in Bible, however, must be approved by our Committee.

Virginia, University of. We sometimes accept two, more have not been offered.

Washington, State College of. No limit on history or literature courses, provided specific entrance requirements are met.

Western Reserve University. We have rarely been asked to accept high school credits in Religion for entrance to college, but our entrance requirements provide that three units of entrance credits may be in any field accepted by the high school for graduation.

Wyoming, The University of. In such cases as there has been a recognition of credit in Bible, the amount has usually been limited to one of the fifteen required units.

III

THE ATTITUDE OF NON-CATHOLIC COLLEGES TOWARD THE ACCEPTANCE OF RELIGION CREDITS FROM ACCREDITED CATHOLIC HIGH SCHOOLS

The third of the three questions that were presented to registrars asked: *Can you see any serious objection to the acceptance of such credits from an accredited Catholic or other denominational high school?*

Two colleges, Bryn Mawr (Pa.) and Radcliffe (Mass.) do not accept entrance credits in Religion but stated that they did not see any objection. Later in this report the reader will find comments made by these colleges in answering the question under consideration.

tional information relative to the recognition of high school credits in Religion by the colleges investigated:

University of Buffalo. It hasn't been necessary to set a maximum.

University of California. For admission to the University of California, a student must present evidence that he has included in his high school program ten units of prescribed work in English, History, Mathematics, Laboratory Science, and Foreign Language, and that he has made superior grades in this special group of courses. The University places no restriction on the balance of the program except to make recommendations for those students who are preparing for special curricula. For the five or six units of electives allowed the University makes no restrictions and will accept any course counted by the high school in satisfaction of the requirements for graduation.

University of Southern California. Must be included amongst the maximum of 5 units of non-academic work allowed.

University of Chicago. Four or five units, depending upon the plan on which the students enter, may be electives, and we say that these electives may be any secondary school courses applied on the diploma of an accredited high school. There is no rule to prevent all of the electives being in one field; therefore, it would be possible for a student to have accepted at the University of Chicago, toward admission to the College, a maximum of four or five units in Religion. We would recommend against the inclusion of that much Religion in the high school program, however, just as we would recommend against the inclusion of more than three units in English.

University of Cincinnati. We accept high school credit in religion to the extent of one unit, provided such credit is given under the conditions prescribed by the North Central Association or some other good accrediting association, and provided the unit counts toward graduation.

Colorado, University of. Theoretically four credits, if they are counted for high school graduation and are given by duly accredited teachers and schools.

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University of Iowa. A maximum of 4 units within what we call the "commercial, industrial, and miscellaneous" group of secondary school studies. In other words, we insist upon a minimum of 11 units within what we call the five "principal groups"; foreign language, English, the history-civics-economics-sociology group, mathematics (not including arithmetic), and the physical and biological sciences. We would accept a maximum of 4 units in religious education—provided that there were no other units within this group; and provided, to be sure, that each one of the 4 units thus accepted were organized and conducted, with reference to amount of work, the educational "challenge" to the student, and the quality of work required for the credit indicated, each semester's course in religion being a regular five-period-a-week course, in all respects just as the customary secondary school courses in foreign language, English, history, mathematics, physics, etc., are. Moreover, this subject should not be regularly open to any student in addition to four other full-time, five-period-a-week subjects; but should be one of four such five-period-a-week subjects; unless any student concerned should have already demonstrated a sufficient superiority of scholarship to warrant his taking any fifth five-period-a-week subject, as an extra subject which he has earned the right to take through his already demonstrated superiority of scholarship.

University of Minnesota. Maximum of 3 units from Grades 10, 11 and 12.

University of Montana. The matter of maximum credit is usually cared for by

high school regulations. In case more than one unit is shown in Religion each case is considered individually by the Committee on Admission and Graduation.

University of Nebraska. Entrance credits at present are presented on the senior high school basis, that is credits earned in grades 10, 11 and 12, and on this basis 12 units are required for full admission. Of the 12 units 9 must be academic, but the remaining 3, or elective units, may be presented from Religion or other courses.

New York University. The various colleges and schools of the University do not ordinarily accept high school units in Religion as meeting entrance requirements. The School of Education is an exception and has accepted a half unit for an hour's work per week for four years, or the equivalent, in the case of applicants for admission to the curriculum in Religious Education.

North Carolina, University of. As 1 unit towards meeting requirement, provided at least 1 unit in amount was done.

Pennsylvania State College. No limit, but have never been requested to accept more than 1 credit.

Purdue University. As many as five. In actual practice usually not more than one-half.

Vassar College. Bible may be offered as one entrance unit. Each individual course in Bible, however, must be approved by our Committee.

Virginia, University of. We sometimes accept two, more have not been offered.

Washington, State College of. No limit on history or literature courses, provided specific entrance requirements are met.

Western Reserve University. We have rarely been asked to accept high school credits in Religion for entrance to college, but our entrance requirements provide that three units of entrance credits may be in any field accepted by the high school for graduation.

Wyoming, The University of. In such cases as there has been a recognition of credit in Bible, the amount has usually been limited to one of the fifteen required units.

III

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The third of the three questions that were presented to registrars asked: *Can you see any serious objection to the acceptance of such credits from an accredited Catholic or other denominational high school?*

Two colleges, Bryn Mawr (Pa.) and Radcliffe (Mass.) do not accept entrance credits in Religion but stated that they did not see any objection. Later in this report the reader will find comments made by these colleges in answering the question under consideration.

The institutions of higher learning mentioned below failed to answer this question:

Arkansas, University of
Cincinnati, University of
Dartmouth College
Delaware, Women's College,
University of
Hunter College of the City of
New York
Illinois, University of
Johns Hopkins University
Kentucky, University of
Nebraska, The University of

Nevada, University of
New York, College of the City of
New York University
Pittsburgh, University of
Maryland, University of
Rhode Island State College
Tufts College
Western Reserve University
Williams College
William and Mary, College of
Yale University

The registrar of Johns Hopkins University stated that he preferred "not to comment"; the registrar of the University of Pittsburgh stated "the matter has never been discussed, and I could not venture an opinion," while the registrar of Williams College answered this question with the word "Doubtful."

Nine schools, none of which accept credit in Religion toward the minimum units required for entrance, answered that they believed there was a serious objection to the acceptance of such credits. Five of the colleges made additional comments that will follow this first presentation of data.

The institutions, the registrars of which felt that there is an objection to the acceptance of credits in Religion, are:

Arizona, University of
Missouri, University of
New Mexico, University of
Pennsylvania, University of
Vermont, University of

Washington, State College of
Washington, University of
Wisconsin, University of
Wyoming, The University of

Those institutions that replied that they could see no serious objection to the acceptance of high school credits from an accredited Catholic or other denominational high school are:

Alabama, Women's College of
American University
Barnard College
Brown University
Bryn Mawr College
Buffalo, University of
California, University of
California, University of Southern
Chicago, University of

Columbia University, Teachers' College
Columbia University
Colorado, University of
Cornell University
Denver, University of
Florida, University of
Florida State College for Women
Georgia, University of

Harvard University
 Idaho, University of
 Indiana University
 Iowa, State University of
 Kansas, University of
 Louisiana State University
 Maine, University of
 Michigan, University of
 Minnesota, University of
 Mississippi, University of
 Montana, University of
 Mt. Holyoke College
 North Carolina, University of
 North Dakota, University of
 Oklahoma, University of
 Oregon, University of

Pennsylvania State College
 Purdue University
 Radcliffe College
 Smith College
 South Carolina, University of
 South Dakota, University of
 Syracuse University
 Tennessee, University of
 Texas, University of
 Tulsa, University of
 Utah, University of
 Vanderbilt University
 Vassar College
 Virginia, University of
 Virginia Polytechnic Institute
 Wellesley College

The following comments made by registrars in replying to this question will furnish additional information relative to the question under investigation:

Barnard College. Not if examination be taken.

Bryn Mawr College. None, except that our candidates enter on C.E.E.B. examinations and the C.E.E.B. makes no provision for examinations in religion. The question of accepting this subject as an entrance unit has therefore never been seriously considered by the Admissions Committee.

Chicago, University of. We would recommend against the inclusion of more than 3 units in the high school program, however, just as we would recommend against the inclusion of more than three units in English.

Colorado, University of. No, except that I think there should be a limit of credits in religion. We seldom have more than one or two presented for admission from high school.

Columbia University. No as long as it meets stated requirements, set up by faculty.

Denver, University of. Not if approved for graduation in accordance with standards of accrediting agency.

Idaho, University of. No, if the courses are not denominational.

Mt. Holyoke College. No, if the units offered conform to our requirements.

Missouri, University of. Our faculty has not seen fit to accept such credits from any source.

North Carolina, University of. No, on conditions named.

Pennsylvania, University of. In our opinion such credits should be supplementary to the fifteen units required for admission.

Purdue University. No, provided the other essential requirements for admission are met.

Radcliffe College. We should accept them from a Catholic High School as much as from other high schools, but we do not accept credits in Religion at all.

Smith College. Not if the credits are in Biblical study; if in dogmatic religion I should doubt the wisdom.

Tennessee, University of. No, if safe-guarded by high scholarship.

Vanderbilt University. No. We ask 15 academic credits. This leaves room for religion, vocational, physical education and other electives.

Vassar College. We are glad to consider the outline from any school, whether Roman Catholic or Protestant.

Virginia Polytechnic Institute. This is a technical college, and it has been found advisable for us to specify certain units in the fundamentals of English and Mathematics. If the applicant satisfies our specified units and is a graduate of an accredited secondary or accredited public high school, we do not concern ourselves very much about the other units. We have had occasion in the past to accept units in Bible courses, and we would not hesitate to do so in the future if the occasion should arise.

Washington, State College of. As a state institution, we are opposed to credit for study of any particular creed or dogma.

Washington, University of. In this state we are prevented by the law based on a provision of the constitution.

Wyoming, The University of. The University of Wyoming is a state institution supported by the people and as such is restricted in the recognition of or instruction in courses in religion bearing on any particular denomination.

An analysis of the data presented in the above report offers to Catholic secondary education in the United States information that should be of current importance in studying the status of the teaching of Religion in the Catholic high school. It would seem that the recognition of high school credits in Religion toward the minimum units required for graduation and entrance to college is not an impossibility. If in Catholic secondary education, faculties, courses organizations, text-books, hours of instruction and teaching procedures are of adequate worth they will force recognition from non-Catholic and, at the same time, Catholic institutions of higher learning.

While many Catholic high schools have departments or teachers of Religion that have had special preparation for their work, this is not enough. Every teacher of Religion should have special preparation for his or her work, not only in the field of doctrine but in social studies, the psychology of youth and principles of teaching. Furthermore, high school courses in Religion should be so outlined that there is no unnecessary repetition and provide for the youth of adolescent years an adequate program for religious development. There is no reason, if the above mentioned high school conditions are satisfactory, why our courses in Religion will not procure recognition among the solid subjects from the academic field that are accepted as electives. It is for this recognition Catholic education must work. It would seem that the undertaking is one for the Secondary School Section of the National Catholic Educational Association.

Theology for the Teacher

THE SIN OF ADAM

REVEREND LEO P. FOLEY, C.M.

Kenrick Seminary

Webster Groves, Missouri

To understand the mystery of human life with its mingling of joys and sorrows, its constant striving after happiness and its inevitable failure to attain that happiness in its fullness, one must go back to the beginning of the human race and consider the relation in which the first man stood to God his Creator, Who had called him forth from nothingness. Adam, the first man, lord of the visible material creation, the masterpiece of God's handiwork, sharing in his soul the nature of the angels, in his body the common features of the sensible world, was a microcosm or little world. By his very nature he was destined for natural happiness, fitted to attain to a considerable measure of knowledge of God and the works of God by contemplation of the effects of God's creative power, learning from analogy with creatures something of the infinite perfection of their Maker. From this knowledge, passing on to the love of this same God, he would rejoice in this knowledge and love. But we know from the revelation of God, that man's destiny was not to be merely natural. From the first moments of his creation in all probability, certainly after no long delay, he was endowed with a supernatural destiny, and equipped to attain that destiny by gifts superadded to his natural powers of mind and heart. He was meant not only to know God

by analogy with creatures, to love him according to the natural powers of his will, but after a period of trial and testing to enjoy the vision of God, seeing Him face to face and finding in that attainment of the Infinite Good, the fullness of happiness, the satisfaction of every desire, the full fruition of every power of soul and body.

To fit him for such a glorious destiny, he was given forthwith the habit of sanctifying grace, a new life inherent in his very soul, whereby he knew God by faith in this life, as revealed and made known by God Himself, not merely God as First Cause and Creator, but the very inner life of God in the eternal processions of the Persons of the Blessed Trinity. To this supernatural knowledge, entirely above and beyond man's nature and any demands of that nature, was added the supernatural love of God, flowing again from the habit of sanctifying grace, the will fired and animated with a participation of the divine nature which is love as well as knowledge. This is the supernatural state of man, this is the supernatural life to which he was raised and elevated by the most free and generous goodness of the God, Who had in the first instance from pure bounty called him forth from nothing. That same bounty endowed him with ample knowledge of the things of God, of all things necessary for life here on earth, both for himself and to be transmitted to his descendants, of which he was the head and representative in the supernatural order, as he was their source in the material order. Further there was granted him steadiness of will, the perfect control over his lower faculties and the inclinations of his body, by the faculty of reason. And, last of all, immunity from suffering and death. The shadow of the Most High covered him and no harm might befall him from accidents without or the weakening of his inner constitution. We do not know by what means this immunity was effected, for the story of the first beginnings of our race is contained only in the early chapters of Genesis. Much is set forth there in metaphorical fashion, sufficient to establish beyond questions the cardinal doctrines, but leaving much room for speculation as to how these gifts were effective.

Such was Adam in the innocence of original justice, the

head and representative of the human race, destined to live awhile in this state, to make proof of his steadfastness and attachment to the will of God. Then without suffering or death he would pass into a better life in which would be realized to the full and brought to consummation his destiny of sharing in the life of God, not merely in the initial stage of sanctifying grace but in the complete participation by vision and love, that would bring absolutely perfect happiness. Of the gifts that pertained to this original justice, the principal is sanctifying grace, an absolutely supernatural gift since it exceeds all the natural powers of any creature, for to share in the life of God pertains to no creature by nature or by any demand of nature. It is entirely matter of God freely adding it to even the most perfect created nature. The special knowledge granted to Adam as head and representative of the race, the peculiar control he exercised over his body and its inclinations in the steadiness of his will and the clarity of his reason, his immunity from death and suffering, these, while they do not pertain properly to his nature are not, however, strictly supernatural. They are in the case of man superadded gifts, but it is within the range of possibility that a creature might be so constituted as to have them for its natural endowment. We insist upon this inasmuch as at times we come to think of the loss of these things as a greater calamity than the loss of sanctifying grace, whereas the fact of the matter is that they were secondary gifts only of Adam, and though most precious, of infinitely less worth than the habit of sanctifying grace, the participation in the very life of God.

To Adam, thus constituted in the supernatural state as the head and representative of all mankind to be born of him and of his descendants, the generous but just God made it perfectly clear that these gifts, both supernatural and preternatural, were to be retained by him and by his descendants only on condition of fidelity to the divine commands, which set forth the Divine Will as to the manner in which life must be lived here on earth so as to lead man to blessedness of the consummation in eternity. If Adam were faithful, then to his descendants would be transmitted at their conception and birth all these gifts. Each of them

in turn would in all likelihood be subjected also to this same test of fidelity, but since they had not in the design of God this same position of head and representative of the whole race, their loss of the gifts would affect none but themselves. In the case of Adam, the head, if he defaulted, then they were lost for all that descended from his line, unless God provided an exception as He most certainly did in the case of the stainless Virgin Mary conceived immaculate. We sometimes speak of the sin of our first parents, but it is more correct to speak of the sin of Adam, for only in his sin was the supernatural endowment of the race cast off; if Eve alone had sinned it would not have affected her descendants but only herself.

We know by revelation and the solemn teaching of the Church, that Adam did cast off this supernatural gift and its accompanying gifts by falling into sin. From the friend of God, a sharer in the divine life, he became the enemy of God, further he became the slave of Satan, the arch-enemy of God, another fallen creature, and lastly he was by this sin changed for the worse both in soul and body, and not merely in the loss of his preternatural gifts, but even in his natural powers was he disturbed. Further, because of his position as head of the human race, he transmitted to all his descendants the guilt of his sin and all its evil consequences. Let us remember as we recall these familiar truths that this transmission is a mystery, a truth which we cannot perfectly understand and no matter what explanations we may give the mystery will always remain; but again a mystery is not a contradiction, and theology has as its field and scope to solve objections to the doctrines we know by revelation from God and show that they contain no contradictions in themselves. With this in mind let us strive to clarify our notions on the sin of Adam, which we call original sin.

We use the term original sin in two senses, first, the actual sin of our first parents, really the actual sin of Adam; secondly, the state to which that sin reduced them, and through them all their descendants. Consider first the actual sin of Adam. There can be no question that it was a mortal sin and no mere act of thoughtlessness. We will later set forth

its exact nature. To show here that it was mortal, it suffices to remember that God made clear to Adam the gravity and seriousness of the command laid upon him in pointing out how severely it would be punished. "In that day you shall die the death." Recall again the happy state of Adam in the garden of Eden, how all things were provided for him, and it is clear that the command was not difficult to obey. "Of the fruits of all the trees we may eat, save this one." And last of all the disobedience was with full knowledge, due to no sudden onrush of passion, but in cool deliberation. You have verified the definition of mortal sin, the violation of God's law in a serious matter with sufficient reflection and full consent of the will.

The consequence of that act of Adam was the immediate loss of all his gifts, but principally of the habit of sanctifying grace, that friendship of God, that adoptive sonship so incompatible with this, his deliberate choice of his own will against the will of God. He was returned to the natural order, stripped of the very principle whereby his acts were supernatural and capable of attaining a supernatural end. By his own powers he could attain nothing higher than his nature, and by the loss of sanctifying grace he was reduced once more to his unaided natural powers. And that primarily is what is transmitted to his offspring. His children are born into the world in a state where nothing higher than natural happiness is attainable for them. But while they do not contract the guilt of Adam's sin as though they were themselves guilty of a like actual sin, still they are in a state not meant for them by God; in His design they were to have been born in sanctifying grace, the object of his favor and friendship, but through Adam's fall they are the object of His wrath, since they are by their very condition of birth set over against the Divine intention and plan for the human race. Here we touch upon the mystery and it is made more difficult of understanding when we know also by our faith that the other consequences of Adam's sin are in like fashion transmitted. We can understand in part that the awful remorse that followed on the full realization of his guilt must have greatly changed Adam, both in soul and body, render-

ing him must less fit to live according to the natural demands of his nature and that his disorder and disturbance passed on to his descendants in greater or less measure.

In part we understand, in part we do not, but still this dogma of our faith, the original sin of Adam in its consequences explains the present unhappy condition of mankind. It is reflected in the legends of every race of a golden age of happiness, from which man fell by his own fault. It casts light upon the problem of suffering in the world, the pain and sorrow which is our lot, punishment for sin committed ages ago and a salutary discipline to keep us from sin on our own part. It is of the mercy of God that we should suffer and thus learn to fly from sin, else living in a fool's paradise of natural happiness, we should never strive for anything better or higher and never regret the great gifts lost by Adam and regained at such a bitter price by Christ, the second Adam. Were it not for Adam's sin, we would have striven and attained to these higher and better things without the bitterness of pain and sorrow; God would have spared us that hard way, but since Adam's fall, it is the only remedy for our condition, wherein our inclinations draw us to unwise pleasures, our lower powers encroach on the sovereignty of reason, our will is weak and turns us away from God the perfect Good, to go after transient worthless goods, so fair in appearance to our feeble powers of knowledge, but utterly deceitful and leading to the second and unending death. Only pain that gives pause to undue enjoyment of lower pleasure can save us, "the plant whose root is bitter but whose fruit is sweet." And thus God's mercy shines forth even in the darkest hour of man's failure, and in that mercy was effected reparation of the fall. But this will be the subject of another article. For the moment we feel it advisable rather to discuss some of the objections that are alleged against the doctrine of the original sin and its consequences to the human race. We will limit the discussion to those based on the consideration of the justice and mercy of God.

It is objected first of all against the justice of God that the punishment for the eating of an apple is excessive. We

have explained already that the actual sin of Adam was no trifling disobedience of which a child might have been guilty. It was the outward expression of pride and rebellion. St. Thomas thus explains it; Adam desired to be independent of God, to determine for himself what was good and what was evil and to attain to perfect happiness by his own unaided exertions. The Church has never fully determined how far the "eating of the fruit of the tree of good and evil" is to be taken literally but whether taken literally, wherein there is no particular objection to God assigning such a simple trial for the obedience of Adam or metaphorically, about which there will be much speculation as to what was typified by the tree and its fruit, the underlying doctrine is identical and has been set forth by St. Thomas in the form accepted by unvarying Christian tradition.

Another objection is that God is unjust in punishing innocent children for the sins of their parents. The objection rests on the misunderstanding that the supernatural and preternatural gifts of our first parents were theirs by strict right, whereas they are essentially a privilege, freely granted. The common illustration is of a king showing favor to two of his subjects, of lowly condition. On condition of fidelity to him he promises to adopt them as his heirs, to raise them and their children to royal rank (this corresponds to sanctifying grace); further he gives them house and lands and provides them with every comfort (the other gifts). They prove ungrateful and traitorous. The king withdraws his promise and deprives them of their riches and reduces them to the level at which he had found them. He has deprived them and their descendants of nothing but privileges, to which their only claim was the faithful observance of the condition he had imposed. The example is not perfect, but it shows how much above man's natural condition he was raised by God and that from the very beginning of his existence, hence how he owed all the more gratitude to God.

To some this answer is not satisfactory since they cannot see how immunity from suffering was a free gift of God. It does not seem compatible with the mercy of God that he should create man subject to pain. Again the argument

rests on a false supposition that suffering is useless and brings no reward. But suffering as a matter of fact has a great civilizing influence and is the teacher of kindness and virtue. Moreover, it is never without its reward in this world or the next, and this would have been true if God had never raised man to the supernatural state but destined him for merely natural happiness. As to suffering by animals who cannot so merit or profit, we answer that in the first place they are not nearly so sensitive to pain as man since they lack our feeling and understanding. Again, if they are capable of pain, they are also capable of pleasure and their lot for the most part is one of pleasure. Pain, moreover, is useful, as warning of disease and danger; it is really their shield of life. This does not explain all suffering that is in the world; it remains in part a mystery but we are confident in the goodness of God that none of it is useless. It is simply that we cannot grasp in its fullness the divine plan of His Providence; we see only very dimly this great design, somewhat like the back of a tapestry from which we cannot form an adequate idea of the masterpiece and which we would be inclined to criticize as full of defects. So all things, even the smallest, are found to be a necessary part of the harmony of the whole world as ruled by God. There is no real evil in the world except sin and that is of man's, not God's making.

One may of course insist further and ask, why then does God permit sin? Why, for example, He did not so constitute Adam, and for that matter His angels also, that sin would be impossible? There is this explanation at hand. The possibility of sinning is a necessary part of every creature. By its very nature the creature is defectible, that is, every creature can turn away from the rule or norm of its life, thus violating the command of God who gives it a definite nature and intends it to live according to that nature and thus attain the end assigned to it. This possibility is present inasmuch as the creature is not itself the norm or rule of its being, the norm or rule is from without and remains without the creature. The activity of the creature must be conformed and fitted to the measure, and in this work of fitting and measur-

ing there is always the possibility of error, due to the feebleness and weakness of the created thing. An added gift of preservation is required to guarantee constant fidelity to the norm of being. This was given to the Mother of God in virtue of her exalted position in the scheme of our Redemption, but it belongs to the wisdom of God to withhold it in the case of others. He freely willed to create beings endowed with understanding and free will; beings thus endowed still remain creatures, hence capable of sin but also capable of merit. If He will to create them at all, He must create them such, and while evil was to follow, yet He willed to permit it that with it much good might come forth, which could not be saved with the evil. Thus St. Augustine: "God judged it better to do well with evil than to permit no evils at all." And St. Thomas touched on the profoundest mystery of God's relation with His creatures when he stated as an axiom, that in judging of the motive or reason for God's activity outside His own Being: "The whole reason or motive for any effect is the will of the One effecting it."

CATHOLIC EDUCATION IN UTOPIA, U. S. A.

At all events, it would be an interesting—and an unusual—phenomenon for American Catholic education to strike out on its own, instead of the drab and colorless trek over the beaten path. If Catholic education is different, and we maintain in season and out of season that it is, why not be different all the way through? In the American world of standardized education, the Catholic school or college, if it conforms entirely to the conventional pattern, can never (or in deference to the hypercritical *Pinafore* crew) *almost* never attract attention. Even one Vittorino School or one Newman College would be a portent in the deady dull mediocrity of the American educational world.

By William J. McGucken, S.J., *The Catholic Way in Education*, p. 72.

New Books in Review

Gospel Rhymes. By Fr. Martindale, Fr. Vincent McNabb, T. V. Nicholas, Fr. Leonard Feeney, Marigold Hunt, Michael Trappes-Lomax and others. New York: Sheed & Ward, 1934. Pp. 48. Price 75c.

Teachers of primary grades will be delighted with these rhymes. Children will love their rhythm and simplicity of thought. The rhymes are both playful and prayerful. We can think of no more delightful Christmas present for small children. In each poem "a single gospel incident is told . . . , and in each the last stanza is a prayer giving the essence of what the incident can mean to a child."

A Primer of Prayer. By Rev. Joseph McSorley of the Paulist Fathers. New York: Longmans, Green & Company, 1934. Pp. viii+120. Price \$1.25.

While the present reviewer has never heard of prayer as a study club topic, nevertheless its absence from the list of most commonly used study subjects is one worthy of consideration. *A Primer of Prayer* would be an invaluable text for a study group. Teachers of all grades will find this book a helpful manual in guiding children and youth in the practice of prayer. The text itself could be used by high school and college students with ease. The type of print is itself an invitation, and the copious use of examples shows the author's understanding of the psychology of learning. Teachers of the elementary grades should find particular interest in the section dealing with "A Private Prayer Book." The contents of *A Primer of Prayer* is presented in three parts. The following outline of the text shows the topics treated therein: PART I. Three Ways of Praying—I. Vocal Prayer: (1) The Worth of Words, (2) Printed

Prayers; (3) Home-Made Prayers, (4) A Private Prayer—Book, (5) Praying Slowly, (6) Aspirations. II. Meditations: (1) What Meditation Is, (2) An Easy Way to Meditate, (3) Sample Meditations. III. Beyond Meditation. Part II. What To Say to God—I. Themes of Prayer, II. Petition, III, Thanksgiving, IV. Contrition, V. Adoration, VI. Abandonment, VII. Consecration. Part III. Helps and Hindrances—I. Daily Conduct, II. Immediate Preparation, III. Invoking the Saints, IV. The Passion of Christ, V. Resisting Distractions. Epilogue. A Simple Plan of Meditation. Books on Prayer.

Outlines of Bible Study. By Rev. John C. Dougherty. Milwaukee: The Bruce Publishing Company, 1934. Pp. xi+212. Price \$1.80.

Reverend George Johnson of the Catholic University and the Department of Education, N.C.W.C., says in his Introduction to this volume:

"It would be difficult to overestimate the importance of a textbook which aims to introduce the young people in our high schools and colleges to the Bible and to inspire in them a love for Bible Study. "This is eternal life—that they know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The source of this knowledge is the Inspired Word of God.

Young people need to learn many things in school these days in order to fit themselves for life amid the complications of modern civilization. Yet, without adequate knowledge of God all other knowledge is vain. It is true, God speaks to us in the natural world that surrounds us. He whispers to us in the quiet cloisters of our hearts. However, something more is necessary, and He has designed, in His loving providence, to inspire the writing down in a Book of the wonderful things that men otherwise would never have known, to give us a vision of Him that our unaided powers could never have achieved.

The present work has a definite mission and answers a definite need. It aims to teach young people how to study the Bible. Once they have learned how to study the Bible, they will come to love it, for them it will become a cloud by day and a pillar of fire by night to lead them onward in their quest for Truth and Love.

The content of the text is presented in four parts. Each part is made up of several or many sections. For each sec-

tion in the text there are questions based on the immediate content. These "Test Questions" should be of distinct help to the learner during the study process. The college teacher will be particularly interested in the readings to which the student is referred. The following is the general outline of the text: I. GENERAL INTRODUCTION—(1) The Contents and Influence of the Bible, (2) History of Bible Texts, (3) Inspiration, (4) The Canon of the Bible. II. THE OLD TESTAMENT—(1) The Geography of the Old Testament, (2) The Story of the Jews, (3) The Place of the Books in the Story, (4) Contents of the Books of the Old Testament. III. THE NEW TESTAMENT—(1) Geography of the New Testament, (2) Social, Religious, and Political Situation in Palestine at the Time of Christ, (3) The Messianic Hopes of the Jews in Christ's Time, (4) The Story of Jesus, (5) The Parables, (6) The Miracles of Christ, (7) The Human Character of Jesus, (8) The Divinity of Jesus, (9) The Acts of the Apostles—The Story of the Early Church, (10) Contents of the Books of the New Testament. IV. READINGS FROM THE BIBLE (this section contains fifty different excerpts from the Old and New Testament). The volume has an index and is illustrated.

The Bible and Character. By the Rev. W. H. Russell. Philadelphia, Pa.: The Dolphin Press, 1934. Price \$1.50 net.

In an editorial in the October issue of the JOURNAL we expressed our appreciation of Father Russell's valuable contribution to the teaching of Religion. This new edition of "The Function of the New Testament in the Formation of the Catholic High School Teacher" should prove of interest not only to teachers but to priests, seminaries, novitiates and the laity. The volume is not technical. It is a great argument for the value of Bible reading and knowledge in the development of Christian character.

The Educational Method of the Eucharistic Crusade. By the Rev. Edward Poppe. Adapted from the Dutch by the

Rev. G. Rybrook, Ord. Praem. West De Pere, Wis.: Eucharistic Crusade, St. Norbert Abbey, 1934. Pp. xi+46. Price 20c.

Father Rybrook herein gives principles and practices of the Eucharistic Method that does "not try to supplant catechetical systems, but rather to animate them with supernatural energies and thus to lead the young to a realization of their great destiny to live 'through Christ, with Christ and in Christ.' "

The Bushies' Scheme in Western Australia. By Rev. John T. McMahon. Western Australia: "The Record" Press, Hay Street, Perth, 1934. Pp. 39. Price 1/, post free.

American readers who are interested in the spread of religious instruction in remote districts will find much of interest in the history and method of what the writer calls "an attempt to face the problem of isolated Catholic homesteads." The Scheme works through three departments: (1) Religious holiday schools, (2) Religion by post, (3) the adoption movement, which circulates Catholic literature throughout isolated areas. Those of us who are working in large up-to-date high schools and colleges should find Father McMahon's description of this last mentioned activity helpful in guiding children and youth toward a lay apostolate.

An Evaluation of the Philosophy and Pedagogy of Ethical Culture. By Samuel Frederick Bacon. Washington, D. C.: The Catholic University of America, 1933. Pp. viii+182.

In his preface to this doctoral dissertation the author says it is "an attempt to appraise the educational work of the Ethical Culture Movement from the standpoint of the principles of Catholic Education." This is the first work of an outsider to find wherein Ethical Culture is right in theory and to separate it from whatever may be found to be in error.

BOOKS RECEIVED

Castel, Rev. E., C.M. Translated from the French by Rev. Basil Stegmann, O.S.B. *Rose of China* (Marie-Therese Wang) 1917-1932. New York: Benziger Bros., 1934. Pp. 131. Price \$1.50.

Crites, Lucile. *Short Stunts for Shower Parties*. Franklin, Ohio: Eldridge Entertainment House, 1934. Pp. 46. Price 40c.

Dawson, Christopher. *Mediaeval Religion and Other Essays*. New York: Sheed & Ward, Inc., 1934. Pp. 195. Price \$2.00.

Dougherty, Rev. John C. *Outlines of Bible Study*. Milwaukee: The Bruce Publishing Company, 1934. Pp. xi+212. Price \$1.80.

Hornback, Florence M. *The Walters Family*. Paterson, New Jersey: St. Anthony Guild Press, 1934. Pp. xiii+159. Price 50c.

McSorley, Rev. Joseph. *A Primer of Prayer*. New York: Longmans, Green & Company, 1934. Pp. 120. Price \$1.25.

O'Rourke, L. J. *Rebuilding the English-Usage Curriculum to Insure Greater Mastery of Essentials*. A Report of a Nation-Wide Study of English. Washington, D. C.: The Psychological Institute, 3506 Patterson St., N.W., 1934. Pp. x+98.

Poulet, Dom Charles. Authorized Translation and Adaptation from the Fourth French Edition by The Rev. Sidney A. Raemers. *A History of the Catholic Church*. St. Louis, Mo.: B. Herder Book Co., 1934. Pp. xxxiv+769. Price \$5.00.

Russell, Rev. W. H. *The Bible and Character*. Philadelphia, Pa.; The Dolphin Press, 1934. Pp. 292. Price \$1.50 net.

Tooke, Alfred. *Recitation Stunts for Little Folks*. Franklin, Ohio: Eldridge Entertainment House, 1934. Pp. 74. Price 50c.

Vera, Sister M., S.N.D. *Guy De Fontgalland, The Angel of the Blessed Sacrament*. Number One. "Children Who Loved God." A Series of Stories for Children, New York: P. J. Kennedy & Sons, 1934. Pp. 34. Price 25c.

Ward, Maisie and F. J. Sheed. *Catholic Evidence Training Outlines*. Sixth Impression, Revised and Enlarged. New York: Sheed & Ward, Inc., 1934. Pp. 334. Price \$1.00.

Ward Family, The Wilfrid, Assisted by others. *Cinderella*. A New and Original Version. London: Sheed & Ward, 31 Paternoster Row, E. C., 1934. Pp. 46. Price 60c.

Wasson, Mata. *Everybody's Game Book*. Franklin, Ohio: Eldridge Entertainment House, Inc., 1934. Pp. 120. Price 75c.

Webster, Glenn R. and William Wetzol. *Scenery Simplified*. Franklin, Ohio: Eldridge Entertainment House, Inc., 1934. Pp. viii+167.

Effective Readings and Recitations for Church Affairs. Franklin, Ohio: Eldridge Entertainment House, Inc., 1934. Pp. 137. Price 75c.

Entertainment Novelties for Kindergarten and Primary. Franklin, Ohio: Eldridge Entertainment House, Inc., 1934. Pp. 93. Price 50c.

Program of Religious Instruction for Public School Pupils. Diocese of Omaha, 1934. Omaha, Nebraska: Diocese of Omaha, 2507 Cass Street, 1934. Pp. 16.

Study Outline on the Problem of Motion Pictures. Washington, D. C.: National Council of Catholic Women, 1312 Massachusetts Ave., N. W., 1934. Pp. 18. Price 25c with pamphlet on *Motion Pictures. A Problem for the Nation.* By Mary G. Hawks. Pp. 16.

The Greatest Prayer: The Mass. Milwaukee: The Bruce Publishing Company, 1934. Pp. 64. Price 10c.

PAMPHLETS

Rosary Novenas to the Blessed Virgin. New York: The Paulist Press, 1934. Pp. 48. Price 10c; \$6.00 hundred; \$50 a thousand.

Bouwhuis, Caroline M. and Mary Galmbacher. *A Rosary Project.* St. Louis, Mo.: The Queen's Work, 1934. Pp. 45. Price 10c.

Lord, Rev. Daniel A., S.J. *'Tis Christmas in Your Heart.* St. Louis, Mo.: The Queen's Work, 1934. Pp. 21. Price 10c; 50 copies \$4.00; 100 copies \$7.00; 500 copies \$32.50; 1000 copies \$60.00.

McMahon, Rev. John T. *The Bushies' Scheme at Work in Western Australia.* An attempt to face the problem of the isolated Catholic homesteads. Western Australia: "The Record" Press, Hay Street, Perth, 1934. Pp. 39. Price 1 shilling, post free.

LOOKING TOWARD CHRISTMAS

Have you thought of the JOURNAL OF RELIGIOUS INSTRUCTION as a gift:

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RELIGIOUS TEXTBOOKS IN CATHOLIC EDUCATION

The Catholic position places unequivocal emphasis on religion as the center of education as it is the center of life. It is fundamental in the curriculum. Its influence should ramify into every subject. It is more important than any other subject and of all other subjects. It should be the pervasive influence in the morale of the school.

The textbook in American education has been a dominant factor in the classroom. It often dominated the teacher; to the better teachers it gave direction. If it was a good textbook it was often suggestive both as to the content and method. It was stimulating to both teacher and student.

True as this is, one is amazed to find that in religion only is there, generally speaking, a failure to seek such textbooks.

The catechism, useful as it is, as a summary of Christian doctrine, does not meet the essential requirements. "We were trained," we have been told, "by that means, and that is the way these children will be trained." We may pay a dollar and a half for a textbook in geography, or history, but a dime is enough for a book of religion. Here we have an insuperable difficulty to the preparation of adequate textbooks in religion. The lack of demand, accompanied by a lack of appreciation of what a really good textbook in religion is.

We ought to be sure that the children have the best possible textbook in religion. Physically, its type must be suitable for the eyes of children at the age they are using it; its illustrations should be truly illustrative and appropriate, paper should help make reading easy, and every standard of typographical excellence should be complied with. The book should not only be satisfactory in the content and its orderly presentation within the experience, language, and capacity of the child, but it should be rich in pedagogical suggestion. And where there is justified departure from current practice to any considerable degree, the methods of handling the material should be presented in manuals for teachers supplementing the text.

Let us be receptive as to such textbooks in religion in every grade of school from the primary grades to the university. Let us stimulate those authors and publishers who are willing to sacrifice their time and money in the search for the best books for our children. Let us hold them to the highest typographical, pedagogical, and religious standards. Let us not deny our children such excellent books. Wherever anyone succeeds, let us do everything in our power to help make them succeed. Let us base our judgment of textbooks on

the highest service to the children in helping them to achieve their eternal destiny. Let us find a way to give our children the really eminent Catholic textbooks, whoever the author or publisher, and no matter what the cost of the book, so long as it is fair.—*Editorial of Dr. Edward A. Fitzpatrick in the December, 1933 issue of The Catholic School Journal.*

INSISTENCE ON THE ELEMENT OF AUTHORITY

The need of authoritative teaching in religion must be stressed at all times. Such emphasis is especially urgent in the religious instruction of youth today because of a popular heresy that is given wide notoriety at present. It advises a man to accept only those religious doctrines that meet with his approval, or that compel his assent by the irrefragable arguments on which they rest. Our youth must be protected against this false doctrine. He must be shown clearly that the Catholic religion is essentially one of authority. There is no place for private interpretation when there is question of the church's dogmas or of many of her moral precepts. These have been definitely established by Christ's revelation so that man is not free to admit or to reject them as he chooses. This we maintain as a fundamental truth; but when teaching religion to adolescents, we should be at pains to impress them with the truth that the Church's dogmatic and moral doctrines rest on the soundest possible foundations.

It is true that a Catholic does not require specific arguments for every article of his creed. Once he is convinced that the Church is the Church of Christ, he is perfectly reasonable in embracing all her teachings without any further reasons. For him it is sufficient to know that Christ's infallible Church has spoken. But it is my opinion that students in our high schools and colleges should also be given conclusive demonstrations of Catholic doctrines as well as of the divine teaching authority of the Church. They should be shown that Catholic morality is a logical necessity and not an arbitrary code. From a human point of view, part of the Church's strength is derived from the fact that her system of beliefs is so logically unified and so eminently reasonable. This truth should be capitalized in the religious education of our youth.

By Raphael C. McCarthy, S.J., *Training the Adolescent*, p. 186.

MEASUREMENT IN EDUCATIONAL EXPERIMENTATION

Up to the immediate present we have been accustomed to use examinations exclusively on crucial occasions, to be followed by immediate and drastic results for the examinee, based upon one spasmodic deliverance on his part under conditions of special stress and strain. We have used them to determine whether a man shall receive the degree of doctor of philosophy or the license to practice medicine or law; whether a college student shall be graduated; whether a high school boy may be admitted to the college of his choice; and at all levels whether students shall be promoted or left behind and be awarded praise or blame.

.....
But there is another way of using examinations and tests, which has been tried in part in a very few schools for a very few years, and which seems to me to conserve and enhance their measurement values and to avoid their dangers. And this brings me to that attempt at a constructive proposal of which I warned you at the beginning: a possible synthesis; a method of procedure in testing in educational experimentation which may solve the apparent dilemma. This suggestion is offered, I trust, with due modesty, certainly with some trepidation. It is simply this:

That in the schools working under the current project of the Progressive Education Association and in other progressive experimentation we should abandon once for all what I will call the end-examination: the examination or test of any kind given at the end of the student's course, or at the end of the year or semester, or at other regular or stated intervals, to determine either in whole or in substantial degree graduation or failure to graduate, promotion or demotion, honors, prizes, demerits, exclusion, or the like.

But that we should by no means abandon examination and testing.

That we should rather multiply examinations and tests; of many kinds, using them frequently, but always informally, casually, and skeptically; record the results, of course; correlate and study these results; study particularly the pattern of results in each student's cumulative record, in conjunction with personal impressions, teachers' grades, or better teachers' estimates, and all available facts in regard to the student's background and achievement; and base the necessary administrative decisions with respect to graduation, promotion, classification, and guidance on the total picture of the student's abilities, aptitudes, character, and potentialities—to which total picture a considerable number of comparable test results would seem to me to contribute a vitally necessary part.

Max McConn, *Bulletin of the American Association of University Professors*, Vol. XX, No. 3 (March, 1934) pp. 183-184.

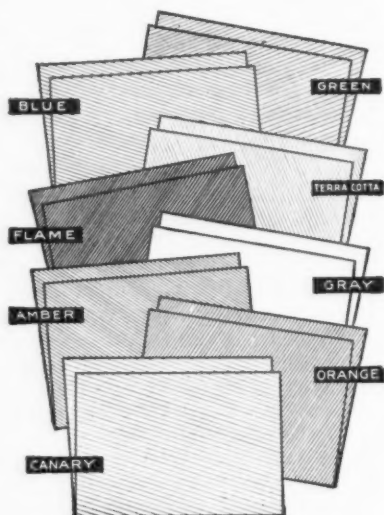
CATHOLIC EDUCATION IN UTOPIA, U. S. A.

What will be the course in religion in the Vittorino School? It is hardly necessary to add here that religion must run through the whole curriculum of Latin, history, science, English, as has already been indicated. But there will be a religion class in each year of the Vittorino School. Catechetical work, that is, question and verbatim answers, will obviously have no place here. The objection is urged that unless some of the theological concepts are learned by heart there will be misunderstandings of Catholic doctrine in later life. Many are convinced that the catechism system does not work. To prove it, ask any man of twenty-five, not a priest or a religious, or any group of men of that age, six or seven questions from the catechism that they learned by heart in their high-school or elementary-school days, and see how accurately they can give the answers. Our system of religious instruction will be aimed at turning out enthusiastic, well-informed Catholics who understand not merely the theological aspect of their faith, but have learned how to translate the dogmas into their private and social life. Textbooks, that continuous preoccupation of the American teacher, are of minor importance, although some splendid textbooks in religion have been issued in the past few years. But even with the catechism, if there be an enthusiastic, intelligent teacher, this aim can be attained provided parrotry be avoided. It must be insisted that religion is not a creed to be learned, but a life to be lived. Christianity is Christ—the boys at Vittorino must learn that important fact. The religion class must show them Christ in the Gospels, Christ in the Church, Christ in His Mysteries, Christ, most of all, the great High Priest, offering up the daily unending sacrifices for the living and the dead. Out of that knowledge will grow love and imitation. Every course in religion given at Vittorino, whether it be apologetics—hateful word—or dogma or morality or liturgy or history, may well be called the Imitation of Christ, for that is the sole purpose not merely of the religion class but of all the activities of the school. Whatever textbook be used for the different courses, two books must be in the hands of the boys all during their course at Vittorino, the *New Testament* and the *Missal*. One year will be given to the study of the Mass that all Vittorinians may really learn how to appreciate in our poor human fashion the central act of Catholic worship, may learn how to offer up their Mass with the priest. The last year of the course will be devoted to a careful study of the great dogmas, the Incarnation, our incorporation in the Mystical Body, our participation in the divine life, our share in the priesthood and sacrifice of Christ; all these are to be studied in their manifold implications for the Christian's daily life, individual and social.

By William J. McGucken, S.J., *The Catholic Way in Education*, pp. 67-8.

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CHICAGO

Editorial Notes and Comments

THE JANUARY EXAMINATION OF ACHIEVEMENT

At the close of the present month, schools of all levels of the Catholic school system will engage in testing programs. One-half of the current school year will have been completed. It is not our intention to justify examinations at this period of the year. However, we believe it is necessary for teachers to justify the type of test material offered. It should not be the purpose of a mid-year or final examination to test assimilation matter. If the tests used are justified, they must be directed toward the objectives set up for the year's work. It is doubtful whether one can hope for desirable results from the instructional program until each year, from the kindergarten through the graduate school, has specific objectives, the attainment of which may be evaluated, at least approximately, through the various phases of a good testing program. Examinations are not justified if they do not attack directly the products desired from the specific year's work. We would like to congratulate those secondary schools and colleges that require oral examinations as a part of their respective testing program. One of their objectives is to train students to talk intelligently on particular topics of Catholic doctrine. They realize that the average educated layman is not engaged in writing his religion but that he has many opportunities to present it orally. It is, therefore, through the medium of oral examination that this particular product is evaluated. We regret the inability

of the educated Catholic to talk intelligently about his religion. Have we given our students sufficient practice in this line? Do they recognize the prominence of this objective in our testing programs? We would suggest to all teachers, from the pre-primer class through the university, to plan their January examinations in such a way that extraneous, unimportant and assimilative materials will be omitted and that questions or exercises will be focused directly on the objectives of the specific year's work.

CREDITS FOR THE STUDY OF RELIGION

We would rejoice if credits had no place in our educational scheme. We look with satisfaction upon those several institutions of higher learning that are experimenting with the omission of credits. However, since educational practice is such at present that the youth in our high schools and colleges must earn so-called credits, we believe that courses in Religion should be treated at least on a par with the other subjects in the curriculum. We are not advocating a similarity in treatment; we are not saying that Religion and other academic subjects are comparable. However, years of experience have taught the Catholic educator that no small number of the youth in our high schools and colleges have neglected the study of Christian Doctrine solely because they were cognizant of the fact that these courses were taught in periods of shorter length, by instructors who were specialists in other fields than Religion, and that the same courses, which they were required to pursue, did not offer credit for high school graduation, college entrance or for the minimum units required for the bachelor's degree. We believe that the majority of boys and girls in our high

schools and colleges will have an improved attitude toward the formal study of Religion when credit recognition is given to these courses and accepted in an alignment for graduation. We recommend to secondary school and college educators the three studies on credit recognition published in the October, November and December issues of this magazine.¹ In this day of evaluating the work of a school by the manner in which it realizes its objectives, we have, it would seem, more than an ordinary opportunity to procure recognition for our courses in Religion, provided that we have well equipped instructors and a curriculum that attacks directly the objectives for which we are established.

THE YOUNG LEARNER

The six-year-old is the average child in the first grade of the parochial school, and it is not uncommon for the five-year-old to attend the religious vacation school. We are teaching Religion to these small children, but how are we doing it? The so-called specialist and the classroom teacher must answer the following questions and provide a teaching program in accordance with the answers: (1) What are the child's obligations to God and his fellowmen; (2) What are the specific religious and moral needs of the first-grade child? (3) What are his learning tools—his interests, his ability to read, to write, to understand? (4) How much does he retain when he does not understand? (5) To what extent does content for which he has no immediate need affect his later religious life?

¹Ellamay Horan, "The Non-Catholic College and Credit for Courses in Religion," (October) pp. 158-171. "Recognizing Credit from Courses in Religion," (November) pp. 250-262. "Credits in High School Religion and Their Acceptance Toward the Minimum Units Required for Entrance to Representative Non-Catholic Colleges (December) pp. 336-346.

THE COLLEGE AND PREPARATION FOR CATHOLIC HOME LIFE

It is generally agreed that the school—elementary, high school and college, should prepare children and youth for the homes that are to be theirs with adult life. Up to the present very little has been done along this line except in a few schools. Our attention was recently called to a course in the Teaching of Religion that is offered at the College of St. Catherine and required of all freshmen students. Not only does such a course offer splendid experience in the organization of religious knowledge but it gives students an appreciation and invaluable equipment for later life. We like the placement of this work in the freshmen year, for it is not infrequent for students to drop out of school with immediate marriage in mind. The secondary value we see in this course rests in the fact that it offers expert preparation for Confraternity work. At the present moment we are profoundly conscious of those two million or more children who are attending public schools. Where might one look for better trained teachers than from a group of college students who have had a full year of preparation for this work?

THE ST. PAUL MEETING OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

The November seventh convention of Diocesan Confraternities of Christian Doctrine, that met in St. Paul at the invitation of his Excellency, the Most Reverend Archbishop Murray, presented a fine picture of current interest in America in the religious instruction of child, youth and

adult. Most Reverend Archbishops and Bishops, Diocesan Directors of the Confraternity, religious teachers and lay-workers from all parts of the country took part in the sessions that were outlined in the November issue of this magazine. Expert opinion was present at this meeting in abundance. We may look for great things from the Confraternity with those in local authority placing its direction in the type of leadership that was manifested at the first national convention in St. Paul.

ONE APPROACH TO THE TEACHING OF THE MASS

For making the Mass real to students it is urgent that we bring to their attention that the Mass is an action, not a mere form of words. The presentation of a birthday gift is an action; it consists in giving something; it is not mere speech. "Sacrifice is essentially the transfer of gifts and not the enunciation of that transfer, an oblation in action and not merely an oblation in words." Students must go to Mass with the idea of *doing*, of *giving* something, of *participating in an action*. They need to be trained to tone down the receiving habit and to develop the giving quality.

Rev. W. H. Russell, *The Catholic Educational Review*, Vol. XXXII, No. 9 (November, 1934), p. 529.

THE SUPREME CHALLENGE OF THE AGE

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Just before the depression the Church was enjoying a breathing spell, due in large part to the effect of the restrictive immigration policy. Material and personnel resources had been strained to the utmost to meet the emergencies created by the great waves of immigration which began in the '40's. In one decade alone, 1840-1850, the membership of the Church increased from 600,000 to 1,600,000. With a decrease in the number of immigrants, much of the energy which had hitherto been expended in caring for housing problems was now available for a concerted drive on problems of instruction; that is, we were in a position to view our problems in a qualitative rather than a quantitative way. Unfortunately, the depression has interfered seriously with the realignment of our forces, yet better economic conditions will unquestionably witness the opening of a new offensive. Perhaps the outstanding phenomenon of this breathing spell was the critical attitude assumed by leaders in the field, superintendents, principals, supervisors and teachers openly questioning the instructional efficiency of the schools under their control. Much of this new interest could be attributed to the influence of colleges and universities, since the certification requirements of the various states had required the establishment of extension centers and summer schools on a large scale. The theoretical discussions of the college classroom were bound to have some effect on classroom procedures in elementary and secondary schools. Again, the laudable tendency to require broader and more specialized training for future incumbents of the office of diocesan superintendent naturally affected school programs in the various jurisdictions. The growing number of diocesan or commu-

nity supervisors made it a relatively easy matter for the superintendent to shape school policies and improve instructional conditions. The rapid growth of the system of Catholic high schools gave new impetus to the movement looking to a special recognition of the problems of the Catholic secondary school. Witness the establishment of the Department of Secondary Education within the National Catholic Educational Association, the great increase in course offerings for high school teachers and principals in Catholic colleges and universities, and the appointment of diocesan officers for the supervision of secondary education. The findings of secular educators in investigations covering reading, arithmetic, spelling, language, writing, and other subjects found wide use in Catholic elementary schools and were reflected particularly in the organization of the content and the mechanical features of the better textbooks. Not so many years ago it was a problem to find suitable readers, while today it is really a question of selecting the best series. The same holds true of the other subject fields. In Catholic high schools a laudable interest was displayed in the findings and recommendations of the Classical Investigation, the Modern Foreign Language study, the yearbooks of the National Society for the Study of Education, and the conclusions and recommendations of reliable investigators in other fields of instruction. It is evident that since 1920 we have been vitally concerned with the improvement of educational techniques, the selection of better subject-matter, the efficiency of school administration, and other problems which have dealt with the qualitative rather than the quantitative phases of our work.

But our schools exist for a special purpose, namely, "that religion may be in very truth the foundation and crown of the youth's entire training in every grade of school, elementary, secondary, and on the college and university level." We are not interested in secular instruction alone, for Christian education takes in the whole of human life, physical, spiritual, intellectual, moral, individual, political, social, and domestic. Our chief aim is to produce other Christs. In order to achieve our purpose, as Our Holy

Father so aptly expresses it, we have adopted "a supernatural method of procedure." The religious element is the vitalizing principle. Were it absent our schools would have no reason for existence.

Religion as the core of the curriculum was soon subjected to critical scrutiny. It was soon evident that very little in the research investigations carried on by other religious groups could be used, for Protestant educators were concerned mostly with a part-time plan for religious instruction, somewhat like the Sunday school system organized to care for the instruction of Catholic children attending public schools. It is true that the early investigators made good use of the techniques employed in curriculum studies of secular subjects, that they drew heavily on the results of investigations in the fields of adolescent, social, and abnormal psychology in evaluating and reorganizing subject-matter, and that they were guided in textbook construction by the findings of reading investigations bearing on vocabulary difficulties, rate and comprehension, size of type, character of illustrations, and numerous other mechanical features; but there was little to be secured from secular sources which might lead to the solution of problems proposed by teachers and executives dissatisfied with the religious education program of Catholic schools. The only hope lay in the direction of original research in the field of Catholic religious instruction.

We are all in debt to the courageous pioneers who had the hardihood and the wisdom to question the efficiency and adequacy of the system of religious instruction in use in the early part of the present century. Even a cursory examination of their writings shows these leaders at one in feeling that the religious instruction program should comprise (1) materials linked with the problems and interests of every-day life; (2) avenues of approach to the heart as well as to the mind of the student; (3) more than verbatim recital of catechetical questions and answers; (4) recognition of the positive as well as the negative side of the Church; (5) the psychological rather than the logical approach to content and method; (6) the use of texts adapted

to the interests and capacities of immature minds; (7) the infusion of the life and warmth of the Gospel narrative into the coldly rational theological treatment of religious truth; (8) recognition of the compelling truth that religion touches every phase of human activity; (9) standards as high as those established for secular subjects; (10) extensive treatment of the history, liturgy, missionary activities and social work of the Church.

All that a quarter century of research in the field of education has placed at our disposal has been employed in the reorganization of materials used in religious instruction. We have drawn on the best in theory and practice. It is true that we have been compelled to refine and adapt, and at times to carry on extensive testing programs so as to reveal new ways of grading and correlating materials. It is indeed fortunate that we have done so, for never in the history of the Church has there been greater need for a vital religious instruction program. Divine Providence so shapes human affairs that the man is indeed blind who fails to see that he is constantly moving in the shadow cast by the hand of God. How true this is of the educational program of the Church. Christian education proved the particular concern of Popes Leo XIII, Pius X, Benedict XV, and Pius XI. The saintly Pius X placed in the hands of the teacher a divinely-tempered instrument for building character, early and frequent Communion; while Pius XI, in his Encyclical on Christian Education, gave voice to the supreme challenge of the age when he charged teachers with the momentous task of training students for Catholic Action. A new age required a new type of Catholic, one who would participate in the lay apostolate so as to make the principles of Christ prevail through Catholic education, the Catholic and secular press, social reform, retreats, and the innumerable other social movements which constitute the outward expression of a militant Catholicism. Fortunately, our dissatisfaction with the system of religious instruction employed some years ago had found issue in better methods and better materials, which have proven invaluable in the task of training true disciples of Catholic Action.

GREATER UTILIZATION OF PARISH FACILITIES IN COMMUNITY PROGRAMS OF PLAY AND RECREATION *

RT. REV. MSGR. JOHN M. WOLFE

Bureau of Education

Dubuque

"The educational environment of the Church embraces the sacraments, divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of her churches, whose liturgy and art have an immense educational value; but it also includes the great number and variety of schools, associations, and institutions of all kinds, establishments for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture. . . . It is no less necessary to direct and watch the education of the adolescent, 'soft as wax' to be moulded into vice, in whatever other environment he may happen to be, removing occasions of evil and providing occasions for good in their recreation and social intercourse, for 'evil communications corrupt good manners.' " P. Pius XI, *The Christian Education of Youth*.

In this statement, the Holy Father reenunciates the historic attitude and practices of the Church in respect to some fundamental phases of her educative process. In the modern extreme institutionalization of education, many of the ideals and practices of the Church have been discarded, neglected or overlooked in the imitation of modern trends.

When I read this in the encyclical, I thought immediately of the comprehensive mind and vast sympathies of the Shepherd of Christendom. In truth as an educator, I thought of him as a shepherd; in fact, I became more concerned about

* Editor's Note: This paper was presented by Monsignor Wolfe at the October, 1934 Convention of the National Catholic Charities Conference, held in Cincinnati.

the idea of shepherd in the processes of Catholic education.

It seems quite natural that the shepherd, who puts the major emphasis on the sheep, should be concerned about the environment in regard to his flock, and that educators as shepherds should think of the flock in relation not only to the sheepfold, but also as to the food and contaminations that the active and needy nature of the grazing flock seeks, often blindly, in response to inner desires.

Well then does the Holy Father give us the idea of the Church as active in such an educational environment, and we need not be surprised that he should include in it every culture and movement that can be given Catholic life, from the high spiritual and religious achievement of the soul to the training and culture of the physical and social nature of the young and the adolescent.

The terms used imply all this: "associations," "institutions of all kinds," "establishments," "recreation and physical culture," "providing occasion for good in their recreation and social intercourse." The Holy Father does not divide life, but gives us an integration and a composite of the supernatural life, in which there is growth towards God of the entire human personality.

The educational environment is thus widely expanded in this concept, and is far more comprehensive than the mere confines of the material building and the content of books. The Church recognizes the whole physical and social movement in behalf of the young as educational; her whole structure is fashioned to care for all of the interests of her children. In this there is not only human but divine wisdom, because what moderns are discovering anew has been the lifelong thinking of the Church.

For the young of her fold this is a fortunate consideration and an attainable reality. In general education, as now accepted, the formal disciplines of the classroom, with some meager tacked-on extra-curricular activities, constitute the educational milieu.

In the canonical and pastoral structure of the Church the parish is the unit of life, but must be concerned about that life as in union with the living cells of the Church, the

Mystical Body of Christ. The idea of community belongs to the very essence therefore of the Church, which is made up of living units having many things in common, and working together in union and for the welfare of God's children unto salvation. This welfare respects not only the spiritual but also the physical, social, and moral aspects of life.

Not only do the members of the Church in a locality intermingle, but in our age there are migrations from parishes to parishes in a rather expanding area. Not only is inter-parish stimulation possible through organized and supervised efforts and activities, but there are also vast social and religious results to be secured.

In this large educational and cultural environment of the Church, as proposed by the Holy Father, the needs of education in the physical order may be regarded as the last in order of excellence but the first in the order of execution. Play and sports are the natural starting points in a social welfare program. They are the best approach to the solution of moral problems and the overcoming of bad habits, precisely because they attack them indirectly, and by developing counter and better habits. Modern religious, moral, and social problems, as they are related to physical problems, are challenging to those who think seriously about their effective solution. In the consideration there always looms large the fact that the problems of physical nature and its breakdowns are at the bottom of moral reversals and estrangements. There is also the fact that the human is a unity—as such he goes to church; as such he moves about in social companionships and relations; as such he recreates, and as such he eats and sleeps. There is also the deeper implication that he must be trained and developed as a unity, precisely because the health of his character and personality depends much upon the relationships that intervene in the many components, integrates and elements of this unity.

In the church's facilities, there is the usual provision of the physical; generally there is some open expanse of ground and floor space in basements and auditoriums, which were

intended for various purposes, but not any too often used with any economic or even physical advantage. In many places these provisions are utilized only a small fraction of the time, and often are in general disuse. The investment does not often realize a fraction of a cent. The parochial policy allows these to go into disuse, when their commercial value seems to have been realized through bazaars and the usual money raising purposes. Too generally their use is not conceived in values of physical, social, cultural, and moral development, which could easily be given a religious and spiritual motivation. This is all so direful in an age when no mortal power can resist the expansion of the environment in every phase of the physical, social, moral, and educational for every coming generation of the young.

The parochial structure also provides the resources of personnel, which could be induced to take over and direct the details of all programs and supervise the facilities for parish group and inter-parish activities. Many organizations conduct training courses to which pastors could send their best selections, who could thus be prepared for the necessary lay leadership.

In realizing the educational environment of the Church as the Pope conceives it, the lay apostolate of volunteer leaders and service will need cultivation. The obstacles in securing and training them are rather matters of process and of choice than of real difficulties. In developing the service of volunteers, it becomes really a matter of choice between Catholic young people seeking their social satisfactions, recreation and play in a secularized and too often commercialized, or in a supervised Catholic environment. To interest them in these services and to give a valid integrity to their charity calls for a new development of social as against intellectual charity.

It is a difficulty that can be overcome by an understanding of the seriousness of most of our secularized situations, the irremediable consequences in the future to Catholic youth, and thoughtful, resourceful, sympathetic planning and devising. It is more and more being recognized that there is a relationship between the doctrinal and religious

solidarity which now holds the decreasing Catholic group intact, and educational, social, and recreational solidarity. Thus far we have used the educational environment for religious solidarity on the educational, spiritual and devotional levels. People appear at Mass, religious devotions and practices together on Sunday and at other intervals. At other times, in other exercises they are as sheep dispersed, and the shepherd's influence is displaced by other agencies.

In the currents of contemporary life, the movement for social justice and charity can have no meaning until justice and charity are brought out of their ideal and nominal existence and given a social competence and a functional life, which will pervade cooperative activities of the parish and the community, precisely because these should have a corporate life. Working together for the common interest according to the mind of the Church is integral with the nature of the Church and of Christian society. The leading thinkers of our time, and among them men of no faith, point to the Church as the best character building agency, because she has facilities, service, and motivation, which can integrate all of life's activities and interests into a unified and worthy personality.

Mind and body, the spiritual and material, must therefore be thought of as in a process of co-education, if revolutions and antagonisms are to be avoided in the results. The master must be trained in relation to the masteries that he is to acquire over his subjects, and vice versa. Mind, reason, spirit are to rule the physical nature, and the physical nature must be trained in relation to the spirit that is to rule it, because both are individualized to that extent that no two individuals can be lined up under one specific type.

The students of delinquency and criminology of this conference, I know will confirm the statement, that physical defects, derangements, abuses, or frustrations not only are the cause of social isolation, which first leads to estrangements or degeneracy, but also to antagonisms which cause the young, adolescent and adults to fight back those who are the imaginary cause of their inability to satisfy the

social longings of the nature there is in them, because somehow or other their natural play instincts were thwarted.

Efforts to educate one set of powers apart from the others may be valid to all appearances, but the process is not adequate in view of the consequences to the entire nature of the creature. The entire creature is continually growing anew in a wholesome or unwholesome way. Play is in demand by the growing and changing organism. It is first an instinct, which becomes a positive hunger. It is the use of the physical nature in measures of free efforts to seek legitimate outlets for stored up energy, which is intended by nature to supply the motive power essential to motion, growth, and development. In its place it is not less worthy than work. In fact, in an ideal condition which is realizable, work could and should be play. There is no reason, excepting unreasoned educative processes, that hinders the worker from growing through his work, as well as through his play. Both could become activity motivated from within in response to inner needs for joyful development, and in a sane process they should; it is artificial motivation that makes them different.

The joy of doing things is related to the joy of growing as distinguished from growing pains. That is why play is amongst the best of preventive social medicines. Some spiritual writers exalt the spirit of joy as the fruit of a truly Christian life. There is something wrong with the faith, hope, and charity of the one who practices his religion in a spirit of gloom; something is lacking to the very nature of these in such as are continually pursued by sadness, anxiety, and depression in their work. St. Paul¹ stipulated this so well as of the nature of true religion, when he said: "Who then shall separate us from the love of God? Shall tribulation, or distress or famine?" . . . for "the fruit of the Spirit is charity, joy, peace."²

In the sanest social philosophy and the truest theology the creature is continually attaining his end in creation, through a recreation by which the original image of his

¹ Romans, VIII:35.

² Galatians, V:22.

existence is being realized more and more as life advances. Recreation as such rises above play activities, which help to coordinate muscular and nerve energy for purposive ends of a socio-physical character, to skills that serve the higher interests of the crafts and the arts of real culture. Psychologists are fairly cognizant of the therapeutic value of these in cases of emotional frustration, and educators are recognizing the stabilizing and normalizing processes that go on within the young, when they are externally producing patterns that have acceptable rhythmic value and useful or beautiful design, lines, and color.

In that concept recreation should be more closely allied with every step of the educative process that aims to help the creature realize the total aim of creation,—the unfolding more and more of all the gifts with which the wise Creator endowed his nature.

It is no wonder that present conditions are helping us to refashion our ideas regarding education in relation to life, youthful delinquency and adult collapses. The greed that has moved modern generations to seek escape from the supposed penalties of work has brought into the problem not only the increasing leisure time, but also the evils of enforced idleness. There are two different problems, indeed, because different urges and attitudes affect those who are confronted with all given time, but come out of an idle and generally unused past and the dull folly of wasting time, and the others more favored who seek refreshing growth through needed activities.

Greed may be given as the reason of our economic difficulties, but one can see it, too, has its causes in a short circuited educative process and a narrowed environment. As the remedy and then also as a preventive measure the mind of the Church is expressing herself anew in social justice and charity,—in justice first to the physical nature of the creature, in which orderly development demands that each part and element should give to the other its due, and in that charity, which is social, when it rises to the level of putting others in enlarging circles of cooperative service in the interests and ends of love.

ART IN CATHOLIC EDUCATION

HARRY LORIN BINSSE *

New York City

New York

Art is making things well. It is always wise to begin the discussion of any subject with a definition, and this is perhaps as good a definition of art as any. Its origin will be recognized by those familiar with the philosophy of St. Thomas. Now the test of a definition is that it should fit all possible cases to which it may be applied. A little reflection will show how well this definition fits almost every conceivable use of the word *art*. It includes not only painting and sculpture—the representative of “reproductive” arts—but also streamlined automobiles, tablewear, kitchen utensils, and every object which could conceivably be called artistic. It even applies to the purely formal arts, such as music or mathematics.

Of course anyone seeing this definition and desiring to point out its weakness will insist that it is largely meaningless unless one adds a definition of the crucial adverb, *well*. And that is, indeed, the rub. But for a Catholic there need be no great difficulty here. We have the Aristotelian analysis of form and we have Thomistic ethics. If we prefer, we may substitute the ethics of any other Catholic philosopher and arrive at very much the same conclusion. Certainly the basis of the Church's thought on this question is that the goodness of any *thing* depends on the establishment of a proper relation between the thing and its causes.

However abstract this last paragraph may seem, it becomes clear when we apply the principles stated to specific instances. One could, for instance, say, with little fear of contradiction, that a sauce pan would be badly made—and

* EDITOR'S NOTE: Mr. Binsse is executive secretary of the Liturgical Arts Society that publishes *Liturgical Arts* and numbers among its members thirty members of the American hierarchy.

therefore inartistic—if it were filled with holes and therefore could not contain the materials to be cooked in it. The first requirement for a “good” saucepan is that it should be as conveniently made as possible with a view to its principal purpose, which is the cooking of food. After this requirement has been fulfilled, the saucepan may be decorated as its maker desires or the user may fancy. This additional decoration will, of course, have to be judged with relation to the purpose of all decoration, which is to give pleasure to the beholder. Here again is a reminiscence of St. Thomas. And it is scarcely necessary to add that this criterion implies one who truly examines the decoration and understands it; it does not imply one who likes the decoration for sentimental or unrelated reasons.

This approach to the whole question of art leads directly to a proper appreciation of its importance in human life. So many of us are likely to think of art as being merely one of those pleasant luxuries which have no particular effect on the beholder. As soon as we begin to think of the wider province given to art in this definition, we realize that in treating of art we treat of every object made by a human being, and we get a true opposition between art and nature.

II

A moment's reflection will lead us to see that the industrial revolution was almost entirely a change in the methods man uses for making things. It is extremely difficult to define this change precisely, for to do so requires a precise definition of the machine, and there seems to be no such definition which is entirely satisfactory. Those who are curious on this point may consult the latest work on the subject, Mr. Lewis Mumford's *Technics and Civilization*.¹ Even a casual reading of Mr. Mumford's analysis of the machine and of industrialism will reveal how complex and difficult a matter this is. But for our purposes, it is sufficient merely to assume that during the last hundred and fifty years a very real change has come in the way in which we make most things.

¹ Lewis Mumford, *Technics and Civilization*. New York: Hartcourt, Brace & Company, 1934. Pp. 495.

Our great problem today is to try to understand this change through its effects, effects which we can see all around us.

Those, then, who suppose that art has no influence on human happiness or character or well-being might perhaps stop for a minute at this point to consider that essentially the only change which distinguishes our life from the life of our ancestors is an artistic change. Economists may be shocked at this statement, and yet even the economist will have to admit that under our definition of art, his science finds its reason for existence in the arts. This is not to deny the importance of economics; it is merely to point out that at the basis of every essential economic activity lies an activity from which Art may, and should, arise. And certainly no one can deny that the changes in the techniques for making things, which we call the industrial revolution, have carried with them tremendous changes of a spiritual and moral nature. Only a true mystic can hope to escape the influence of things made and their making, and it is surely obvious that the number of true mystics in any generation must always remain very small. Even a mystic receives his first impressions from the world of things—both made and created.

The principal effect of the industrial revolution for most of us lies in the far greater *number* of made things and the far greater *variety* to be found in them. Two hundred years ago, if one desired to obtain a dozen silver spoons, one would be restricted to a choice of those spoons which any given silversmith might be able to make. One would, more likely than not, merely order a dozen spoons, and the only specification would be the weight of each spoon. The pattern would depend on the knowledge, traditions, and skill of the silversmith. Today, if one desires to buy a dozen spoons, one is given a tremendous assortment of patterns from which to select, and one has no dealings whatever with the maker, but merely with the seller of the spoon. This great variety which was made possible by machine production was of course fostered by natural human love of novelty. Thus it could almost be said that the manufacturer with the most novel design came, under the new dispensation, to be the

manufacturer who got the business. And unfortunately human inventiveness was not able to keep pace with the possibilities for variety offered by machine production. It became necessary—and cheaper—to borrow from the past.

III

Meanwhile that form of rationalism which characterized the late 17th and 18th centuries had encouraged archaeological spade work which proved most useful to industry when it needed to borrow from the art of the past. The 18th century in England, and about the same period all over Europe, saw the beginning of "antiquarianism." It is needless, perhaps, to give specific examples, but those interested in studying the beginning of the movement may well be referred to Horace Walpole with his "Gothick" Strawberry Hill, or to the magnificent publications of Greek and Roman remains which were sponsored by the British aristocracy and which are still models for publications of the kind. Up to this time it is probably true that the ordinary workman or artist was conscious of the past and its achievements, but his principal interest was in the thing that he was making. Beginning with the middle of the 17th century, the interest becomes more and more concentrated, not on the thing itself, but on what has been done in some former age.

It would be most interesting for anyone so inclined to study the characteristic changes which came over all of the arts at about this time. We find, for instance, the first historical painting in which characters are represented in the dress of their own day, rather than in the stylized Roman costume which had, since the beginning of the Renaissance, been considered the only proper clothing in which to represent historical personages of no matter what age. Of course the medieval practice had been to use costume contemporary with, or very slightly anterior to, that common at the time the picture was painted. It was our own American painter, Benjamin West, who set London by the ears, when he painted an historical picture shown with characters in the costume of their own time and day. It is needless to point out that this tendency in historical painting has continued to

hold undisputed sway until only the day before yesterday. Contemporary with this same change in painting came a similar change in the more conservative art of the theater. Up to this time actors had always worn clothing of their own time, even though the characters depicted were of a far earlier age. Suddenly it became necessary that an actor's costume be historically accurate. Brutus no longer stalked the stage in doublet and hose, but acquired a toga. This same movement in the direction of archaeological exactitude may be observed a little later in the historical novels of the great romantic writers.

Obviously, then, when the manufacturer of things found that he must have a constant succession of new designs, he found it not only easiest but most in accord with the cultural atmosphere of his time to turn to the past. We begin to hear of Gothic designs, of Roman designs, of Etruscan designs, of Chinese designs, not as applied to genuinely old objects, but rather as applied to newly made objects, intended for sale in quantity to people who lived, not in the middle ages, or under the Roman Empire, or in Etruria or China, but to people living all over Europe and America in the industrial 19th Century! The consequences of this eclecticism are too apparent to detain us. Most enlightened critics today deplore them, and there is little question but that we have already seen the beginning of the end of the movement.

What is rarely recognized is the tremendous influence—much of it unconscious—which this eclecticism exerts over our minds and tastes and judgments today. One realizes how strong this influence is when one sees even those artists who have deplored antiquarianism the most substituting a new form of the same thing in their own art. However much one may admire Eric Gill, it must be admitted that much of his work can be traced directly to antique sources, even though these sources may be sufficiently esoteric not to be perceived by the ordinary observer. Thus the influence of Coptic and Negro art on the French “modern” painters of the last twenty-five years is well known. We seem to find ourselves to-day so much the slaves of the past in the things

around us that we create for ourselves, in our own tradition, only such objects as afford us no precedents to which to turn. We seem still to be intellectually ruled by that line of Pope's at which we are all so assiduously taught to sneer—"to copy Nature is to copy them." That our models have ceased to be Homer and the Greeks makes them no less models, and we, no less copiers.

This is not to say that tradition is unimportant or that we should work in an entirely fresh manner. History would have been in vain if we could not profit by it. But the fact remains that however much respect our ancestors may have had for the philosophy and achievements of those who came before them, their own first thought in artistic matters was directed at the things they were making and not on what had been made before them.

IV

Some readers may feel that this is one of those articles which is all beginning, very little middle, and no end. In a sense this is true. Just as the industrial revolution might be described as primarily an artistic change so it follows that our greatest problem to solve—the one whose solution will perhaps be the most difficult to achieve—is an artistic problem. For anyone to try to say what educational measures are necessary in order to achieve a better state of made things than we see about us at present would be impertinent. We have not yet even begun to find a satisfactory solution. Perhaps the most useful thing for us all to do, especially in America, is to think out for ourselves the general principles which underlie the problem. I do not doubt that to everyone who gives the matter thought, these principles will more or less follow the lines of the excessively long beginning of this article. But the ramifications through which these principles may be carried, the complexities which may arise from their study offer a tremendous and fertile field for very real philosophical work, and a field which badly needs tilling.

It is, perhaps, possible to make a few general criticisms of the methods that have so far been used in our schools. And

perhaps the first criticism, as well as the most serious, arises from the application of that old criterion concerning the test of the pudding. It is extraordinary how little fine achievement and how little general critical appreciation has come from all our educational efforts. What achievement there is seems almost to have come in spite of our efforts rather than because of them. This is particularly true in the more useful arts. It is a commonplace that most of the highly skilled workmen in America were trained abroad, and this in spite of the fact that not so very long ago our own people were celebrated for their great manual dexterity. All kinds of reasons are alleged for this state of affairs. We are told that modern life is so distracting that no American can bother with the training needed for highly skilled manual work. And yet surely this is not true universally. Surgery requires great manual skill, and we have many fine surgeons. It would seem more likely that our entire intellectual atmosphere works against the development both of fine artists and of an appreciative and critical market for the artist's productions.

In order to consider this matter further it will be helpful, even if a little misleading, to divide the field of art into two parts. This division is often described as being between the useful arts and the fine arts. But here is a terminology which must be invidious for our generation. It is all very well if by the distinction we do not presume that the useful arts never can be fine—in another sense of the word. Lest we fall into this error, it is safer to describe the two provinces of art as, first, the art of making things which serve a purpose outside themselves and the art of making things whose purpose must be seen in them. For convenience, we might refer to these two provinces as the crafts and as the arts of representation.

Of course this distinction is a very dangerous one. It may lead to the error of supposing that there is no skill or craftsmanship needed for the fine arts, and it is obviously a truism—though a neglected truism—that every art is a craft. But the distinction is useful in relation to education. It may be true that every person should be able to practice at least one of the common arts, if only for the pleasure of it let

alone for that amusing utilitarian reason which prompted Louis XVI to learn locksmithing. But it seems equally true that if one is to earn one's living by any of the arts, a long and arduous apprenticeship must be serviced. Unless such an apprenticeship is served, the student is likely to be discouraged at the smallness of his achievement and become disgusted with all manual effort.

In the past our art education has been largely in two directions. We have taught certain crafts in an extremely superficial way—and one may include drawing as a craft in this connection. We have attempted to instill taste and a critical attitude toward things made by courses in "appreciation." Unfortunately, this sort of appreciation depends entirely too much on the idiosyncracies of the teacher. Equally unfortunate has been the tendency to teach appreciation in terms of "styles" rather than in terms of philosophy. The result is that most of us do not think of an object in relation to its use, but rather in relation to its resemblance to some other object. That other object may have had completely different "causes" from that which we are considering, and yet our judgment is never sufficiently philosophical to take these things into account. It would seem that all our efforts to teach appreciation have merely served to confirm the attitude of eclecticism which lies at the heart of so much of that which is badly done around us.

There has been a tendency in recent years to teach art at a very early age, merely as a form of self-expression for the child. There is certainly much to be said in favor of this movement. It has awakened us once more to the necessity of allowing the child some form of self-expression as recreation. But it is to be most strongly emphasized that activity of this kind does not lead to a proper understanding of the problem on the part of the child. It is merely supplying a child with an admirable outlet for both physical and intellectual energy. If some of us admire the result, it is only too often because it is fashionable to see merit in that which is primitive. And primitivism can easily lead us into serious moral error. Art as self-expression for the young child is only to be admired if its limitations are clearly understood.

V

Such criticism of what we have today demands a suggestion at least of how improvement may be effected. One enters upon such suggestion with the utmost caution and with a great deal of hesitation. So far as our Catholic schools are concerned, at least a beginning of a better program may be outlined, but always with the understanding that it is constantly subject to modification as its results make clear the nature of the modification that is needed. Here we have no tradition to guide us. In so far as our generation is unique, it is unique because of the industrial revolution, and therefore it is peculiarly unique in this one matter of making things well.

Perhaps the first thing that might be done is to abandon any attempt at teaching "appreciation." This recommendation can be made with safety. Only a teacher who is a genius and a philosopher can be safely allowed to teach "appreciation." In the nature of human events there will be very few such teachers, and we may safely assume that no harm will come from abandoning this dangerous subject. The ordinary course in "appreciation" is far too likely to teach the student to appreciate the wrong things for the wrong reasons—or, what is just as bad, the right things for the wrong reasons. If we must have courses in general information on art, and there is certainly a place for such studies in the college or university, let these courses be as scientifically historical as possible, and let them be taken only by such persons as are truly interested in this department of human history.

It would seem desirable, however, that something connected with the philosophy of making things well should be included in the education of all modern children. We should try to instill in them the knowledge that everything made should be made in strict accordance with its purposes, or ends. But this kind of instruction might perhaps better come from other studies rather than from any specialized teaching in aesthetics. Such principles as this should, indeed, underlie any teaching of Catholic doctrine or ethics or philosophy, however, elementary. And here is certainly the

first step to be taken if we desire the Catholic laity and clergy of the next generation to have a critical appreciation of the things they make.

After the child of kindergarten age has been subjected to drawing and painting and, perhaps, modeling as a means of expression, it would seem advisable that he should receive at least an elementary training in drawing from nature. The ability to make a simple yet fairly accurate sketch of an object is a priceless advantage in all walks of life, and it can be taught without too much pain so long as it is not based on fruitless copying of other people's efforts. There is perhaps no greater waste of time possible than to set children to copying a drawing placed before them. They should be made to draw what they see in nature, it makes very little difference what.

The teaching of certain handicrafts is of course admirable if it does not displace more important things. There is little doubt but that even an elementary training in manual work will prove useful in later life, but there are other things which are essential and which should not be sacrificed on the altar of the handicrafts. What these essential things are will be obvious to every teacher and need not be elaborated here.

A word needs to be said concerning those children who have sufficient native talent to justify the belief that they may make their livings from some form of artistic endeavor. In Europe it is still customary to make such children the apprentices of master craftsman, or of successful artists. In this country we have tried to train such people in schools rather than by this old system of apprenticeship. It is very doubtful whether in art the institutional system has achieved any degree of success. We have turned out a few painters and sculptors, but very few. Most American artists of distinction have studied under the European system, which is still largely a system of apprenticeship, even in the schools. Where we have almost completely failed is in what we may cautiously refer to as the minor arts. Our schools do not seem to turn out any craftsmen, and the only fields of activity in which American born workmen are still commonly

found are fields where the apprenticeship system is still strong, notably in printing and pattern- and die-making. It would therefore seem that the wisest direction for Catholic education to take in this matter is the stimulating of a return to the methods of apprenticeship. Non-Catholic institutions have invested millions of dollars in equipment which increasingly seems to serve no purpose. We at least do not have to make the same mistake.

The only educational step which we could all take at once, particularly in our Catholic schools, is a very simple one. We have apostolic authority for believing in the importance of good example. The influence of bad example in artistic matters is just as devastating as in any other realm of human activity. We could take a great step forward if every person in charge of a Catholic school made it his or her business to see to it that in the pictorial arts at least our children are not subjected to bad example in the classroom. Many of our schools are defaced by the existence on their walls of pictures and reproductions the principal effect of which is to debase the taste and judgment of those who come into daily contact with them. Let our classroom walls be adorned chiefly with those things which have passed the test of several centuries of criticism; let contemporary objects be shown to the children only when the teacher is positive of their *artistic* excellence. The effect of such a concerted campaign would be little short of revolutionary.

It might be asked by some what the whole question of art education has to do with religious instruction. It is perhaps worth while to indicate one or two of the points of connection between these two branches of education. It should first of all be remembered that much of our religion is still taught through art. This is all the more true since this teaching is largely unconscious, on the part of the pupil. There is nothing more likely to create a feeling that religion is of no consequence and possesses no virility than an art which is shoddy or sugary. The effect of dishonest decoration in our churches is incalculable, and cannot be combatted by any apologetics, however eloquent. St. John Baptist Vianney—the Curé of Ars—has a sentence, quoted in arch-

bishop Glennon's Lenten Pastoral for 1934, which may be quoted here. "They must first be made to admire the beauty of the edifice if they are to have the desire to enter it." Secondly, it may well be pointed out that one of the commonest human ways to give glory to God has always been the right making of things for God. This not merely expresses the devotion of the Maker, but likewise inspires devotion in the beholder. And if the people have no right judgment concerning the proper making of things, we deprive ourselves of one of the most powerful expressions of the religious life.

THE JOURNAL OF RELIGIOUS INSTRUCTION, AN OPEN
FORUM FOR CATHOLIC EDUCATORS

Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find in the editorials of this magazine those phases of thought that the editors of the JOURNAL believe to be the most progressive in furthering the cause of religious instruction in our Catholic schools. Since its first issue this magazine has published in the articles presented a variety of approaches to our common goal. Writers differ on the classroom approach to this end. In fact, it is not necessary that they agree. In contributing to this most important problem of Catholic education the JOURNAL has published the opinions of individuals and their various teaching plans. THE JOURNAL does not always agree with the positions presented or the teaching programs outlined. It is its desire, however, that the pages of this periodical will be an open forum in which teachers of Religion may express different opinions and plans, offering them to readers for criticism and objective evaluation. We, therefore, ask our readers to accept all articles in this spirit, looking upon the editorials alone as manifesting the pedagogical position of this magazine.

Religion In the Elementary School

OBJECTIVE TESTS BASED ON "THE BALTIMORE CATECHISM, NUMBER TWO"

LESSON V, ON OUR FIRST PARENTS AND THE FALL

EDITOR'S NOTE: At the request of a number of its readers the JOURNAL commenced, with the September, 1934 issue, the publication of objective tests based on the content of the *Baltimore Catechism, Number Two*. This material should serve two purposes. Those teachers who, either through choice or necessity, use the catechism as a basic text will find the tests of value in giving pupils assimilative content of a more varied character than they are accustomed to use. Teachers, who are using a more psychological approach in their presentation of Christian Doctrine, will find the following content helpful in diagnosis and in testing.

I

On the line before each group of words in Column I, write the letter of the group of words in Column II which describe the group of words in Column I.

COLUMN I

- 1. The first man and woman
- 2. When Adam and Eve came from the hands of God
- 3. How God tried the obedience of Adam and Eve
- 4. Blessings that were intended for Adam and Eve had they remained faithful to God
- 5. How Adam and Eve were unfaithful to God

COLUMN II

- A. We inherit it from our first parents and are born with its guilt on our soul
- B. We would have shared in their happiness
- C. Preserved from the guilt of original sin
- D. They lost innocence and holiness, and were condemned to sickness and death
- E. Adam and Eve

- | | |
|--|---|
| _____ 6. What happened to Adam and Eve because of their sin | F. Constant happiness in this life and glory forever in the next life |
| _____ 7. What happened to us on account of the disobedience of our first parents | H. Some other results of the sin of our first parents |
| _____ 8. If Adam and Eve had remained faithful | I. We all share in their sin and punishment |
| _____ 9. Our understanding is darkened, our will is weakened, and we have a strong inclination to evil | J. They were innocent and holy |
| _____ 10. Original sin | K. They broke His command by eating the forbidden fruit |
| _____ 11. After original sin is forgiven | L. He commanded them not to eat of a certain fruit which grew in the garden of Paradise |
| _____ 12. The Blessed Virgin Mary | |

II

Answer YES or NO

1. Was the Blessed Virgin the first woman? _____
2. Had Adam and Eve sinned before God put them in the Garden of Paradise? _____
3. Were Adam and Eve free from all sin when they came from the hand of God? _____
4. Was Paradise the place where Adam and Eve first lived? _____
5. Did God put Adam and Eve to a test when He commanded them not to eat of a certain fruit? _____
6. Did God plan special blessings for Adam and Eve if they remained faithful to His command? _____
7. Did Adam and Eve remain faithful to God's command? _____
8. Were Adam and Eve punished by God because of their sin? _____
9. Are men and women of today always happy? _____
10. Must all men die because of Adam and Eve's disobedience to God? _____
11. Have you a liking for what is evil because of the sin of our first parents? _____
12. Have there been other persons besides the Blessed Virgin who were preserved from the guilt of original sin? _____

13. Were you born without the guilt of original sin? _____
14. When original sin is forgiven, does man lose his inclination to do what is evil? _____

III

Complete each sentence by placing a check (✓) before the correct ending.

1. Original sin
 - (1) is the first sin one commits.
 - (2) is the result of the sin of our first parents, which we inherit from them.
 - (3) is never forgiven.
2. By the words "Immaculate Conception of the Blessed Virgin" we mean
 - (2) that our Blessed Mother was kept free from the guilt of original sin.
 - (2) that St. Ann, the Mother of the Blessed Virgin, was kept free from the guilt of original sin.
 - (3) that our Blessed Mother would one day be free from the guilt of original sin.
3. As the result of the sin of our first parents
 - (1) we have a strong liking to do what is wrong.
 - (2) we have little or no liking to do what is wrong.
 - (3) we will never see God.
4. After original sin is forgiven
 - (1) man has a strong will and no liking for what is evil.
 - (2) man can be sure of happiness in this world and in the life to come.
 - (3) man still has a strong liking for what is wrong.

KEY

I

- | | | | |
|------|------|------|-------|
| 1. E | 4. F | 7. I | 10. A |
| 2. J | 5. K | 8. B | 11. G |
| 3. L | 6. D | 9. H | 12. C |

II

- | | | | | |
|--------|--------|--------|---------|--------|
| 1. No | 4. Yes | 7. No | 10. Yes | 13. No |
| 2. No | 5. Yes | 8. Yes | 11. Yes | 14. No |
| 3. Yes | 6. Yes | 9. No | 12. No | |

III

- | | | | |
|--------|--------|--------|--------|
| 1. (2) | 2. (1) | 3. (1) | 4. (3) |
|--------|--------|--------|--------|

High School Religion

ASSIMILATION TESTS TO BE USED DURING A STUDY OF THE MASS

UNIT VIII—THE MASS OF THE FAITHFUL

EDITOR'S NOTE: This is the fourth and last of a series of tests that have appeared in the JOURNAL, based on a semester study of the Mass.¹ The first tests appeared in the October issue.

I

Each word or group of words in Column I matches a group of words in Column II. In the spaces before the numerals in Column I, write the key letter of the group of words in Column II which they match.

COLUMN I

- _____ 1. During the recitation of the Creed, at the mention of Christ becoming man
- _____ 2. In the Offertory three things are offered
- _____ 3. Our donation to the Offertory collection
- _____ 4. Immediately after reading the Offertory antiphon
- _____ 5. The use of the word "we" in the prayers of the Mass

COLUMN II

- A. Recited by the priest as he washes his fingers
- B. The last invitation made by priest to people to unite their prayers with his before the great Sacrifice
- C. Priest and people genuflect in reverence
- D. An external manifestation of our part in the Sacrifice of Christ
- E. The entire offertory is summed up in this prayer

¹ Reverend Raymond J. Campion, *Religion, Book II. A Secondary School Course*, pp. 3-218. New York: Wm. H. Sadler, Inc., 1929.

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|--|--|
| — 6. Psalm XXV | F. The priest removes the veil from the chalice |
| — 7. The prayer to the Blessed Trinity, immediately following the "Lavabo" | G. Bread, wine and ourselves |
| — 8. The "Orate Fratres" | H. Shows that the Mass is an action in which all present participate |

II

Each word or group of words in Column I matches a group in Column II. In the spaces before the numerals in Column I, write the key letter of the group of words in Column II which they match.

COLUMN I

COLUMN II

- | | |
|---|---|
| — 1. The "Preface" | A. Includes the words of Consecration and the prayers surrounding them |
| — 2. The Canon of the Mass | B. Made before the Consecration in the Mass |
| — 3. In the "Te igitur" | C. The priest recalls the sacred scene at the Last Supper |
| — 4. "for Thy holy Catholic Church" | D. The priest prays that the offering may be "blessed, approved, ratified, reasonable and acceptable; that it may become for us the Body and Blood of Thy most beloved Son, Our Lord Jesus Christ" |
| — 5. "The Remembrance of the Living" | E. By making Christ and His Sacrifice really present on the altar |
| — 6. In the "Hanc igitur" | F. The priest <i>again</i> offers the bread and wine to God |
| — 7. In the prayer which begins "Quam Oblationem" | G. A prayer of thanksgiving and praise to God |
| — 8. At the Consecration | H. The priest prays that the offering of bread and wine may be accepted, that peace may be ours, and that we "may be delivered from eternal damnation, and be numbered among the flock of Thine elect." |
| — 9. Immediately after the Consecration, the priest begs God to ac- | |

- | | |
|--|--|
| <p>cept with pleasure the Victim offered</p> <p>—10. In memory of the passion, resurrection, and ascension of Christ</p> <p>—11. How the words of consecration continue the Sacrifice of the Cross</p> <p>—12. How the Sacrifice of Christ is present on the altar</p> | <p>I. The priest prays for her, first of all, in the prayer, "Te igitur"</p> <p>J. The priest offers the Sacrifice to God</p> <p>K. Through the separate consecration of the bread and wine, by which the Blood of Christ is made present as if separated from His Body, and in this way the real separation of Christ's blood from His body on the cross is remembered</p> <p>L. Being mindful of his own unworthiness to make the offering</p> |
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III

Each word or group of words in Column I matches a group of words in Column II. In the spaces before the numerals in Column I, write the key letter of the group of words in Column II which they match.

COLUMN I

1. We should receive Holy Communion
2. The breaking of the Host in the Mass
3. The Prayer for Peace
4. The best thanksgiving for Holy Communion
5. The best immediate preparation for Holy Communion
6. The Communion part of the Mass
7. The server rings the bell three times

COLUMN II

- A. Significant of the part the congregation should take in offering the Holy Sacrifice with the priest
- B. As the priest prays the "Domine non sum dignus" before he receives Holy Communion
- C. By joining our minds and hearts with the prayers of the priest in offering the Holy Sacrifice
- D. To enter into the true spirit of the Sacrifice
- E. In imitation of Our Lord's action at the Last Supper
- F. By pleasing Our Lord, throughout the day, in our thoughts, words and actions
- G. The prayer of thanksgiving after Holy Communion

- | | |
|---|---|
| 8. The "Postcommunion" | H. They are supplied through the donations of the people |
| 9. "Benedicamus Domino" | I. Depends on man's conformity to God's will |
| 10. The words of dismissal | J. The continuous enactment of the sacrifice of Calvary |
| 11. The Mass | K. Said by the priest immediately after the Agnus Dei |
| 12. Gives us the opportunity of uniting ourselves with Christ's own sacrifice | L. The daily repetition of the Mass |
| 13. God's acceptance of man's offering of himself in the Mass | M. Begins with the "Our Father" and ends with the last words of the Mass |
| 14. The pronouns, <i>we</i> and <i>our</i> in the Mass prayers | N. They are followed by a prayer to the Blessed Trinity, the Last Blessing, and the Last Gospel |
| 15. All things necessary for the offering of the Holy Sacrifice | O. Used instead of "Ite, missa est" during Advent, Lent, and on certain feasts and vigils |

IV

Answer YES or NO

1. Does the Mass of the Faithful begin with the Offertory prayers? _____
2. Is the Creed a sort of transition between the two parts of the Mass? _____
3. Are different Creeds said on different feasts? _____
4. Is the "Nicene Creed" ever said during the Mass? _____
5. Was the Creed always a part of the Mass? _____
6. Is the Creed said on all Sundays of the Year? _____
7. Is the Creed said in Masses for the dead? _____
8. Does the priest recite the Offertory antiphon aloud? _____
9. Is the act of offering the bread and wine to God an important part in the ceremony of the Sacrifice of the Mass? _____
10. Does the priest offer the chalice to God before offering the Host? _____
11. Are the words *our* and *we* first used in the prayers of the Mass at the Memento of the Living? _____
12. Is one of the offertory prayers addressed to the Holy Ghost? _____

13. Does the "Secret" change with the feast? _____
14. Can one hear the priest say the Secret prayers? _____
15. Is the idea of offering included in the "Secret" of the Mass? _____
16. Is there any reference to the feast of the day in the "Secret"? _____
17. Is the "Preface" a prayer expressing sorrow for sin? _____
18. Does the priest turn and face the people at any time during the Canon of the Mass? _____
19. Is there a different "Preface" for every day in the year? _____
20. Are slight changes ever made in the prayers of the Canon? _____
21. Is there any prayer in the Mass when the priest prays for all those present? _____
22. Does the priest offer the bread and wine to God after the Offertory prayers? _____
23. Do the saints in heaven belong to the mystical body of Christ? _____
24. Do the following words occur in the Mass: *"As often as ye shall do these things, ye shall do them in remembrance of me"*? _____
25. Is Holy Communion the first part of the Mass of the Faithful? _____
26. Does that part of the Mass known as the Communion begin with the prayer, "Agnus Dei"? _____
27. Are the prayers of the Mass before the Offertory a preparation for the offering of the Sacrifice to God? _____
28. Are there any prayers of offering after the "Sanctus" in the Mass? _____
29. Is the sacrificial action in the Mass completed before the Consecration? _____
30. Is Christ always the Victim of sacrifice in the Mass? _____
31. Does Christ die again in the Mass? _____
32. Does the priest consume the Precious Blood before he receives the Sacred Host? _____
33. Do the people receive Holy Communion before the priest receives? _____
34. Does the priest say the prayer called the "Communion" before he receives Holy Communion? _____
35. Is the Missal on the Gospel side of the altar as the priest reads the "Postcommunion"? _____

36. Do the Communion and Postcommunion prayers remain always the same? _____
37. Is the "Last Gospel" from the first chapter of St. Luke? _____
38. Have we an opportunity to offer ourselves to God during the Mass? _____
39. Should the faithful present at Mass take an active part in offering the Sacrifice to God? _____
40. Is the Mass a collective act of worship? _____

V

Fill in the blanks with correct words, phrases, or sentences.

1. The Creed is a sort of _____ between the two parts of the Mass.
2. Write from memory the prayer the priest says after offering the chalice to God during the Offertory prayers:

3. In reply to the "Orate Fratres" the server says, in the name of the congregation:

4. In the prayer "Te igitur" in the Canon, the priest prays for (1) _____; (2) _____; (3) _____
5. The host becomes the Body of Christ at the moment that the priest says: "_____ Body."
6. The Mass is the answer to Christ's command: _____

7. Immediately after the Consecration, the words of the priest acknowledge the transubstantiation that has taken place when he says: "we . . . offer . . . a pure _____, a holy _____, an immaculate _____"
8. The Mass _____ and _____ the sacrifice of Calvary.
9. Before the Consecration, we remember in the prayers of the Mass: (1) _____; (2) _____; (3) _____
10. After the Consecration we remember in the prayers of the Mass: (1) _____; (2) _____; (3) _____

11. _____ is the author of the prayer, "Our Father."
12. In this prayer, that immediately follows the "Pater Noster" in the Mass, insert the words omitted: Deliver us, we beseech Thee, O Lord, from all _____, past, present, and to

come: and by the intercession of the _____, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the _____, graciously give _____ in our days that, aided by the help of Thy _____, we may always be free from _____, and secure from all disturbance.

13. When the priest is about to receive the Sacred Host he says: "May the _____ of Our Lord Jesus Christ preserve _____ soul unto life everlasting."
14. Just before the people come to the altar rail to receive Holy Communion the server prays the "_____" in the name of the entire congregation.
15. The priest, facing the people at the Communion of the Mass, pronounces the following words of absolution:

16. As the priest gives Holy Communion to the faithful, he says over each person:

17. The priest, in blessing the people just before the Last Gospel, says:

18. At the Last Gospel, we genuflect at the words:
"_____"
19. I must never forget to offer _____ with Christ to God, in the Holy Sacrifice of the Mass.
20. My _____ life should be a preparation to offer myself with Christ in the Mass and to unite myself with Our Lord in Holy Communion.
21. My _____ life shows my gratitude for Holy Mass and Holy Communion.
22. Number the following in the order in which they occur in the Mass of the Faithful:
____ (1) The Secrets
____ (2) Offertory antiphon
____ (3) The Sanctus
____ (4) The Orate Fratres
____ (5) The priest offers the unconsecrated host to God

- (6) The priest humbly asks God to accept us
- (7) The priest removes the veil from the chalice
- (8) The priest recites the psalm, Lavabo
- (9) The priest offers the wine to God
- (10) The Preface
- (11) The remembrance of the living
- (12) The consecration of the Precious Blood
- (13) The elevation of the Chalice
- (14) The prayer for the Church, the Holy Father, and our Bishop
- (15) We pray that we may be numbered among the Saints in heaven
- (16) The prayer to the Saints
- (17) The elevation of the Sacred Host
- (18) The consecration of the Sacred Host
- (19) The remembrance of the dead
- (20) The priest offers the Divine Victim to God
- (21) The end of the Canon
- (22) The priest says: "May almighty God bless you, the Father, the Son, and the Holy Ghost, Amen."
- (23) The "Pater Noster"
- (24) We pray to be delivered from all evils, past, present, and to come
- (25) The first fourteen verses of the first chapter of St. John's Gospel
- (26) The priest prays: "May the Body of Our Lord Jesus Christ preserve thy soul unto life everlasting."
- (27) The bell rings three times at the "Domine non sum dignus"
- (28) The "Agnus Dei"
- (29) The breaking of the Host
- (30) The congregation genuflects at the words: "and the Word was made flesh"
- (31) The Postcommunion
- (32) The Communion Prayer
- (33) The priest says "Ite, missa est"
- (34) The priest receives Holy Communion

KEY

I

- | | | | |
|------|------|------|------|
| 1. C | 3. D | 5. H | 7. E |
| 2. G | 4. F | 6. A | 8. B |

II

- | | | | |
|------|------|------|-------|
| 1. G | 4. I | 7. D | 10. J |
| 2. A | 5. B | 8. C | 11. E |
| 3. F | 6. H | 9. L | 12. K |

III

- | | | | | |
|------|------|------|-------|-------|
| 1. D | 4. F | 7. B | 10. N | 13. I |
| 2. E | 5. C | 8. G | 11. J | 14. A |
| 3. K | 6. M | 9. O | 12. L | 15. H |

IV

- | | | | | |
|--------|---------|---------|---------|---------|
| 1. Yes | 9. Yes | 17. No | 25. No | 33. No |
| 2. Yes | 10. No | 18. No | 26. No | 34. No |
| 3. No | 11. No | 19. No | 27. Yes | 35. No |
| 4. Yes | 12. Yes | 20. Yes | 28. Yes | 36. No |
| 5. No | 13. Yes | 21. Yes | 29. No | 37. No |
| 6. Yes | 14. No | 22. Yes | 30. Yes | 38. Yes |
| 7. No | 15. Yes | 23. Yes | 31. No | 39. Yes |
| 8. No | 16. Yes | 24. Yes | 32. No | 40. Yes |

V

1. transition
2. *Accept us, O Lord, in a spirit of humility and contrition of heart; and grant that the Sacrifice we offer this day in thy sight, may be pleasing to Thee, O Lord God.*
3. *May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.*
4. (1) The Church; (2) the Pope; (1) the Bishop of the diocese
5. *For This is My*
6. *Do this for a commemoration of Me*
7. Victim, Victim, Victim
8. continues, renews
9. The Church, all the living, the Saints
10. The dead, ourselves as sinners, the fruit of the earth

11. Christ (Our Lord)
12. evils, blessed and glorious Mary ever Virgin, Mother of God, Saints, peace, mercy, sin
13. Body, my
14. Confiteor
15. P. May the almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
P. May the almighty and merciful Lord grant you pardon, absolution, and remission of your sins.
16. May the Body of Our Lord Jesus Christ preserve thy soul unto life everlasting.
17. May almighty God bless you, the Father, the Son, and the Holy Ghost.
18. "and the Word was made flesh"
19. myself
20. daily
21. daily
22.

(1) 8	(11) 12	(21) 21	(31) 30
(2) 1	(12) 16	(22) 32	(32) 29
(3) 10	(13) 17	(23) 22	(33) 31
(4) 7	(14) 11	(24) 23	(34) 27
(5) 3	(15) 20	(25) 33	
(6) 5	(16) 13	(26) 28	
(7) 2	(17) 15	(27) 26	
(8) 6	(18) 14	(28) 25	
(9) 4	(19) 19	(29) 24	
(10) 9	(20) 18	(30) 34	

College Religion

MUST THEY THINK?

REVEREND BAKEWELL MORRISON, S.J.
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St. Louis, Missouri

Here is a Catholic boy, nineteen years old, an I. Q. of 117, a graduate of a Catholic high school. He is in his freshman year at a Catholic college.

If you examine him, you will find that he has read rather little. He is accused of having thought very little. The cartoons would represent him as having contented himself with a cub-like existence, eating, sleeping, studying infinitesimally, playing a great deal. He has his friends, his "gang," and they are at perfect harmony in their outlook on life, in their wholesome ideals, in their occasional lapses. He and his "gang" are sturdily Catholic. They are pleasing souls that delight you with the simplicity and wholesomeness and even cubbishness of their lives. On the surface they are superficial, ephemeral creatures; but at heart they are deep indeed and very definite.

They present one type, almost the best type that is produced by our Catholic high schools. Their charm is their innocence. Their thinking is very direct.

But they are a problem. Will college disturb their sweet serenity of soul? Will their awakening manhood fall into snares that a world, which relishes such freshness as they possess, is about to stretch for them in the very corners of their innocence? Will they ever begin, as the modern phrase

has it "to think" (which means to stumble and lose their way) and thus discover disturbance in the mind and perhaps make shipwreck of their Faith? Are they going to become a Catholic power in their community? Will they, by any chance, come to lead in the world of thought? Will they make their mark in the world?

These are distressing questions to have to put in relation to such charming and insouciant young men. But they are perhaps the first and most frequent questions which their instructor in college religion classes will ask himself.

These Catholic young men are now very close to the Heart of Christ. Without the least embarrassment they make a "visit" every school day. They are regular and unflinching in their reception of Communion, weekly and even more often. They are clean in tongue, unspoiled and not too curious in mind, wholesome and spotless in body. "Women"—girls of their age are so often "women" to them—"women" are, when thought of, either "good pals" or otherwise on a pedestal. "Bad women," they know, exist; but they are not even curious about them, much less interested in them, or attracted by them.

Must these lads be taught to think? Must they run their virgin minds deliberately through oceans of weary drivel, some of it none too clean-smelling, in order that they may come out of their fatiguing journey even more strongly in the possession of the truth and even more firmly in love with the very reasonable ideals which they have accepted with the wisdom of the Holy Ghost because they were so suitable, so desirable, so attainable, so obvious to them?

The answer is an uncompromising, "They must." And may God and His Blessed Mother assist them on their journey, and may the Wisdom of the Holy Ghost and the amazing skill of the Virgin Mother of God come to the aid of the instructor who must start them off on this new journey, teaching them to nibble cautiously at *this*, to start, and like frightened does, make off at the approach of *that*; to study, but with their Rosary never too far off; to work, but mindful of the company of their Guardian Angel; to learn to love, but with appreciative and virgin eyes that have been

taught by the Virgin Mother and trained and guarded by her close companionship.

Now the law of thinking is said to be "from the known to the unknown." And there is a mid-wifery of thought as well as the grosser work of the obstetrician. Skill is desired in both avocations.

What is "the known" for such lads as those of whom I speak? What can be used as a foundation for introducing them into the labyrinth of weaving, tantalizing thought?

Their virtue is, I think, both morally and intellectually their greatest asset. Clear-eyed in mind as well as in body, they have seen the truth truly. They can give you a good and satisfactory presentation in theoretical support of their position, of their morals, of their faith. They have, in addition, been demonstrating the truth of the things they believe by living them. Not by teasing torments of the mind but by simple and unaffected actions of virtue, they have been heaping up proofs to themselves in a convincing way that the great and fundamental notions of their Faith are precisely a norm to be followed, a law to be observed, a safeguard to be appreciated, a thing to be loved.

We can very well, then, capitalize on their at-homeness in the things of the Faith. We can show them that the crazy problems that are mooted in the uncertain and drifting wilds of modern "thought" are a search for that which they already have. We can demonstrate to them among other ways by an appeal to their own experience the truth that there is an unique beneficence and happiness-producing quality in the leadership of Christ. We can allow them to understand better that their own reception of the Sacraments has been conferring on them a strength that the "world"—because it does not experience it nor even relish the idea—doubts to be in existence.

When such boys, wholesomely and boyishly too, approach the altar rail and return bearing the Divine Guest in their hearts, they are carrying the answer to many things. And it is so easy to make clear to such that they must entertain their God and draw the best from this momentary review, this fleeting moment of intensest comradeship, this normal

and even more or less routinized reporting of the soldier to his Chief. It is not hard to show that the blessed Christ, Who comes thus, wished to do in the hearts of all and to make clear for all mankind just the very things he actually does and clarifies in their own clean hearts.

If it is a matter of the proof of the existence of God, for example, what more natural and more truthful and therefore more convincing than to permit the boy to realize that he has seen all along for himself that the world and all its parts, and even all its problems, fall automatically into a shape and a meaning that is not only desirable and satisfying but necessary by reason of the philosophy of life which the lad has himself been following?

This is not modernism. This is not testing objective truth by subjective criteria. This is not making the individual the norm and touchstone of validity and the fundamental reason why things are true at last—because, as they say, "they help." But it is applying the criterion that Christ Himself taught us to apply: "By their fruits, you shall know them." It is asking them to observe and give credit to the obvious. And that, by the way, is a rare enough virtue in this devious, modern world.

These lads have been sharing the fruits of Catholic living. They have been nourishing and making strong in their souls the supernatural life and a supernatural way of living. They may not have had the new names for these things; but they decidedly have had the realities. What more obvious than merely to show them that there are new names for old and well known things? What more profitable and more convincing and more strengthening than to prove to them that the supernatural life, the life that they have been leading by keeping alive in their souls the love of God, by remaining "in sanctifying grace," is not only not something too utterly abstruse and mysterious but is something that is as normal and as wholesome and as commonplace as the very lives they have been leading?

As their sense of values grows with the experience that all things have values, that money does not multiply miraculously at the wish of the suppliant, that pain is real and

suffering a mystery—as they thus learn to live an adult life, do not let them imagine that it is a different life from the one they have been leading. They now know more names for things. They see more clearly in their proper relation of cause and effect the connections between the means of grace and the actions that grace prompts and vivifies. But at the bottom it is the same thing whether we have high-sounding names or merely a satisfied infant prattle for the food we eat.

Do not let them imagine that an old truth is therefore a questionable one, that the proper respect for the mind supposes a scrapping of all that has formerly fed and supported the mind and the morals of mankind. Jung tells us that a common trouble with his middle-aged patients, who come to him with their problems, is that life has lost its meaning. The common quest of the “modern” philosopher is to find some meaning in life. But these lads have a life that is meaningful already. They have their objectives, they have their norms, they have the supremely happy state of mind which has not thought it necessary futilely to question because it has already had the truth.

There is no virtue in turning the mind against a truth possessed in order perhaps to rediscover it after having denied it. There is no solace for living or even for thinking in putting off the certainties, which have been known to be certainties, for a vexed and turbulent thinking that knows not whither it should go since it has denied the point to which it is working.

We are warned fearsomely against “indoctrination.” But there is no more forcible indoctrination than by pounding away at the notion that there is no dogma. We are told that the mind must have the nobility and the freedom for a high enterprise in vagariousness and a mystic quest of muddle. We are in fact admonished that we must not teach truth to young men because it is truth which centuries of thought, centuries of living, the voice of God have all proclaimed to be true. We must cut adrift from the safe moorings of dogma and deny that dogma is a benefit to mankind because—?

But, to repeat, such a position is a direct plea for "indocination." Whether your plea is for the "yes" or for the "no," you are pleading just the same. Whether your teaching is positively to affirm, or negative to deny, you are teaching just the same. Where shall I begin when I begin by "questioning all"? A man who has climbed a tree and is sitting on a branch does not begin to take stock of his position by denying that there is a tree, a branch, and himself.

The true development of the mind of a Catholic boy, such as I have described in my beginning, is for him to realize and to understand that the organic growth of his thought, the richness and greater clarity of his perception, the fulness and greater depth of his understanding are not denials of the former truths he held so firmly and still holds now because he sees them even more definitely, more explicitly, more deliberately than he did some time since. He has lived his life on principles which by a present analysis he finds to be even greater and firmer and more beautiful than he had been able to define formerly. The lover grows in his love; the student grows in his knowledge; the Catholic grows in his Faith. It is as ample for his adult life and thinking as it was for his juvenile period. But it is the same—only richer; it is not any truer—only more definitely apprehended; it is not any stronger—only its strength appears to better advantage now that he studies it afresh.

Freud delivered himself of the astonishing thought that man is not at heart an angel but that, given sickness or malice or sometimes merely misfortune, he will show most astounding evidence of "being inclined unto evil from his youth." It was a breath-taking discovery. Drawing rooms could now clack about sex; and maidens could prate of complexes; and all the world could unleash its tongue and foul it too with naughtiness because Freud had rediscovered a fact that no sane man ever denied, the fact that man is a rascal when he lets himself go. Your modern Catholic college boy needs to know that side of Freud's teaching. Only, in strange opposition with his fellow of the non-Catholic persuasion who gets his introduction to Freud in other

classrooms, the Catholic lad does not forthwith cast his cap in air and feel that he is emancipated simply because he has temptations. Boredom, after the first faint thrill of hearing "such stuff" has passed, seems to be the average response of my wholesome Catholic lad to the startling discoveries that man will do wrong, and filthy wrong, when he wishes and even without knowing quite why he wishes it. The Catholic lad has known that by meeting his own temptations. He is not surprised at the fact. Original sin is warrant enough that we are not angels.

So, my thesis runs: Capitalize on the virtue of our youth and make of that which is their strength as well as their charm a firm tool for inducting them into the weary business of thinking.

CORECREATION

We repeat the principle: a student learns through his own activities. Our young men and young women can only learn to live their leisure time together, in the way we want them to live it, by having an opportunity to practice living it in that way. If such opportunity is offered as the normal thing, part of a continuous program—not on some extraordinary occasion once a year—along with supervision that is kindly and sympathetic, we have some foundation for the belief that we are leading our young men and women forward to the time when self-discipline will have become a habit and self-control an established reality. This is education.

W. F. Cunningham, C.S.C., *The Catholic Educational Review*, Vol. XXXII, No. 9 (November, 1934), p. 539.

Teaching the Public School Child

THE PRIEST, SISTER AND LAITY IN THE CONFRATERNITY OF CHRISTIAN DOCTRINE*

REVEREND LEROY CALLAHAN

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The possible scope of this paper is so extensive that I must limit myself to the fundamental principles which clearly guide us in working out the details of the Confraternity of Christian Doctrine organization.

These same principles are the foundation of every lay organization which claims a part in a diocesan Catholic action program. However, the confusion arising from the use of those precious words, "Catholic Action," to designate every type of Catholic lay action has made it impossible to put the proper emphasis on these fundamental principles or guides.

One naturally asks, "Where are these principles to be found?" The answer is, "In the writings and addresses of our present Holy Father, Pope Pius. There exists no confusion in his writings and addresses."

The Confraternity of Christian Doctrine is defined as "an organization of Catholic men and women volunteering to assist the priests and sisters in the seeking out and the instruction of the Catholic children attending the public

*This paper was presented by Father Callahan at the first National Convention of Diocesan Confraternities of Christian Doctrine, held in the city of St. Paul, November 7, 1934.

schools." Because of the nature of its organization and the object or end of its work, it is an official part of the Catholic Action program of the Catholic Church.

From its very nature, it is a lay organization governed by its own members, but under the direction of the pastor or a priest appointed by him. On account of its objective, it bears the same relationship to ecclesiastical authority as any other Catholic Action organization.

The position of the priest or director is clearly pointed out in several addresses of Pope Pius. In relation to the group, he is not a dictator, but at the same time he is the very soul of the organization. His position is that of a counsellor in those matters which concern the internal workings of the society, and at the same time he must exercise his right of veto if, perchance, some plan is contrary to the teachings or wishes of ecclesiastical authority or, according to his judgment, the good of the Confraternity.

Someone may think that there is a contradiction in these two positions. This principle applied to problems of organization and development of the Confraternity soon proves itself not only practical, but indispensable.

In practice, it may be summarized in this way: The priest allows the Confraternity group to take as much responsibility as possible, but always under his vigilant direction.

The priest also occupies the position of teacher. Because of the spiritual objective of the organization, he must furnish the weapons to be used to combat ignorance. He cannot be satisfied until he has exhausted every means at his command to train the members of his group to the highest point of efficiency through study groups, institutes, retreats, training courses, etc., while at the same time furnishing all the material helps which are so necessary at the present day. Time is a precious element, and we must use every minute of it to impress the minds and hearts of our children so that they, in turn, may be prepared to fight their daily battles.

The two essential means to Catholic Action (as has been repeatedly pointed out by the present Pontiff) are piety and study. Without these two elements of preparation, Catholic Action becomes an activity, but not true action.

As we are speaking of priests, it is not necessary to point out the need of the first of these two means, that is, *piety*. However, a few words might be said about *study*. What I say is not in the nature of an accusation, but merely a statement of fact. Many of our priests engaged in this important work of instructing children unto justice have neglected to acquaint themselves with the best improvements in methods of teaching. Others have apparently gone too far, and they have abandoned the best in the traditional methods. It suffices to say that we all have a grave responsibility, and we do an injustice to the children if we do not prepare ourselves to be effective teachers before we attempt to prepare others to be efficient teachers.

In a discussion of the place of religious in the work of the Confraternity of Christian Doctrine a division can be made into two groups: a. Those who devote extra time to the instruction of public school children; b. Those who devote all their time to that instruction. However, both groups occupy a rather unique position in their relationship to the lay members of the Confraternity. As superintendents, in charge of the catechetical centers, they are officers and important factors in the organization. They must give immediate direction and help to the lay volunteers under their charge. They also form a most valuable means of enlisting new members, developing and training apprentice or junior teachers, etc. But the question of their position as regards the organization as a whole must be left to the good judgement of the local director.

Those sisters who are engaged in teaching parish school children and who, in addition, volunteer to conduct classes for public school children, must overcome many handicaps. In the first place, there is oftentimes a prejudice against the Catholic public school child, due to the fact that, theoretically at least, he should be in a Catholic school. In the second place, this sister must teach under very different conditions, and at an hour when it is playtime for the children. Again, this sister must change her class room technique, the emphasis on religious truths and the curriculum.

In spite of these and other difficulties, the religious of our parish schools have done heroic work in this field.

The sisters who devote all their time to the instruction of Catholic children attending public schools have made a most valuable contribution to this work, not only from the point of view of service, but also from the viewpoint of improvement of methods of teaching. The most important factor in their success has been the contact made with the parents of the children. Of course, we cannot forget that piety and study form the remote preparation for their work.

Now we are to consider the place of the laity in the Confraternity of Christian Doctrine. As I stated before in the definition, the layman and laywoman form the Confraternity of Christian Doctrine. However, in the same definition, we point out that their position is "to assist the priest and sisters." The Confraternity of Christian Doctrine has never aspired to replace the parish school system. It has never aspired to replace the work of the priests and sisters as the logical instructors in Christian doctrine teaching. Its existence is due to the fact that the field of work is so extensive that it is impossible for the all too few priests and sisters to give adequate attention to the thousands of Catholic children in our public schools.

As in every other field of Catholic Action, the Catholic layman and laywoman of today is called upon to do those things which the priests and sisters cannot do. It is a "New Apostolate," but as our present Holy Father points out, it is as old as Christianity itself. But it must ever be a "true apostolate."

Due to the fact that our time on this program is limited, let me state this position of the laity in the form of short statements or propositions.

1. The Confraternity organization and its activities must be subject in every way to ecclesiastical authority. This gives our work a stability and a guarantee of continuity.

2. Each and every member must have the true spirit of self-sacrifice. Self must be forgotten. No member should expect praise or publicity for work done through the grace of Christ to extend the kingdom of Christ.

3. Loyalty to the organization is of prime importance. The members are to give and not to get (at least, not in this world).

4. We cannot teach others to love Christ unless *we* love Christ. Piety does not mean what is sometimes termed "pious," but it does mean good Christian living and an appreciation of the value of the Sacraments. Children readily distinguish between a Christian introvert and a true Christian.

5. We cannot build Christian character by entertaining the children. If we are to touch the minds and hearts of children and influence their manner of living, we must prepare ourselves for the task. Without study and preparation we may be amusing and even interesting, but we are not "teaching" Christian doctrine.

6. Piety and study prepare us for action. The activity of a member of the Confraternity is circumscribed by two factors—a. The ability of the person; b. The actual needs in the home missionary field.

7. The possible activities are numerous: Teaching the public school children on week days and on Sundays; visiting the homes to enroll children; looking up truants; contacting the parents or solving family problems; transporting sisters and teachers to and from centers; fishing for the children before Catechism class; preparing materials for classwork and making prizes for attendance; visiting hospitals and institutions; conducting clubs for boys and girls, and in immigrant districts, for adults, etc., etc. In all these phases of the work, there is a need for active lay participation in the work of the Church.

Because of the many handicaps and difficulties, this work calls for great perseverance; because it is an apostolate, this work calls for great faith and courage; because it is the work of the Sacred Heart, this work calls for great sympathy and love for our brethren.

Christ speaks through our Holy Father and our Bishops, calling us to Catholic Action. Let priests, sisters, and laity do their part to restore all things in Christ that the world may see the kingdom of Christ in the reign of Christ.

WEEKLY RELIGIOUS INSTRUCTION*

REVEREND COWELL O'NEILL

Catholic Rural Life Bureau
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The problem of teaching Christian Doctrine in a parish without a school is as serious and important as is the obligation to do so. To care for this vital work, it is necessary that the priest have help. In these days, aid may be had by the pastor who is desirous and anxious (as is every priest) of furthering this work. With Catholic Action sweeping over the length and breadth of our land, the Confraternity of Christian Doctrine is welcomed as a means of advancing the ideals of the Holy Father. Great attention and care is given to this all important work of bringing the little ones to know, love and serve the Divine Lover of Souls.

The mere memorization of the catechism too often fails in this present generation to lead to the proper living of the life of Christ in the world. The knowledge alone of what Christ teaches is not sufficient; it must be vivified by the acts of daily life of the individual. Faith, we know well, without good works is dead. Modern developments have changed conditions of daily life. The transition of the home to the modern apartment, the advent of the motion picture, the radio, the automobile and modern highways have brought a new attitude of mind with them. The shifting standards of convention necessitate a more thorough appreciation of the unchanging principles of Christ's teachings. The modern problems of our youth differ greatly from those of the preceding generation. It is nearly impossible for them to conceive the horror of their grandparents'

* This paper was presented by Father O'Neill at the first National Convention of Diocesan Confraternities of Christian Doctrine, held in the city of St. Paul, November 7, 1934.

day for customs which today are accepted by all. At the same time, these same boys and girls have their ideas concerning subjects unheard of by their grandparents, such as a living wage, housing conditions, health habits or child labor. Not only are new moral problems presented in this age, but the old problems still remain often in a disguised or a new appearance. Times are changing and we must train our youth to meet these problems in terms of modern day situations. The weekly classes in Christian Doctrine must prepare our youth for the proper solution of these every day problems of the life of the average boy and girl. Penitentiaries show us many inmates who are able to recite accurately the Ten Commandments.

The time usually available for instructions is limited. There is more than one group to be taught. The primary class consisting of the little ones from the first to third grades; the intermediate class of the children in the fourth to sixth grades; the junior class embracing the seventh and eighth grades; and the senior class comprising the high school students. Each group is important, each demanding special attention to the problems of their respective age group, and time is scarce and very limited. It is an impossible task for a priest to care for all this work properly in the manner he desires unless he has the aid of lay-teachers.

In the preparation of the course, there are three major points for the serious consideration of the priest: the teachers, the aim of each class, and the methods to be used. It is the priest who will solicit the teachers, who will prepare the teachers, who will outline the course, and the Confraternity of Christian Doctrine will furnish the teachers and finance the work under his prudent guidance. In fact, everything rests on the priest. His attitude and interest will determine the success or failure of the project.

The teacher, through personal holiness, imparts the necessary knowledge of Christ's teachings for true Catholic Action. The preparation, the presentation and application of each week's lesson must be such as to influence the daily life of each pupil. Practical applications to his own problems must be made by the individual child before the knowledge

of the truth will be vitalized. Love of God must burn in the heart of the teacher before it is enkindled in the heart of the child.

The object of teaching Christian Doctrine is but one—to make religion with its truth and practice the vital factor of daily life. It is natural for a child to imitate the character which he admires and loves. When Christ is brought into the actual life of the child, it means that love and service will be gladly offered.

Knowledge, indeed, is necessary for the building of Christian character, but external action should not be accepted as the sole test of such knowledge. Father Sharp in his valuable and comprehensive volume *Aims and Methods of Teaching Religion* points out the fact that there is a whole world of interior spiritual activity, of judgment, of assent and love that never sees the light of external action. When problems of life arise the child must appreciate the fact that the solution lies with reason and the grace of God.

The teacher should have knowledge of the various methods and be able to adapt the method at hand to the subject taught rather than to adapt the subject to the method. Surely the old idea that a child should be seen but not heard must be discarded. Rather let the children conduct the class under the leadership of the teacher. The actual participation of the child in each weekly class is of urgent moment. The lesson of the day is not only to be recited, but it must become a part of the actual life of the child. Inert lessons, dry and without practical meaning to the child, must become the living, actual experience of the child. John may be able to recite his ten questions and yet fail to appreciate what they are all about. Simply because the lesson is recited, it should not be taken for granted that the lesson is understood. To consider that the mind is a store-house to be well stocked for future use does not always work out as desired.

The child learns from experience. When the child uses knowledge, then it is his. Conduct of life is often determined by interest. A baby watches to see if his acts are pleasing to his mother and soon learns to do those things which are pleasing and to discontinue those things which are displeas-

ing. Such is the lesson to be learned. Each class is but a means to the end—to live the life which Christ has outlined. By practice, habits are formed.

To bring the experience of others to the mind of the child will afford the child the opportunity to live through the experience of that person. Joe, for instance, is told repeatedly not to cross the street until he has stopped and has looked for an approaching car. One day he becomes careless and dashes out on the highway. He is struck by a passing car. Jim and Al see the accident, the pain on the face of their playmate, and the anguish of the adults. Jim and Al lived through the experience of Joe. How readily and how interestingly may we adapt the lives of the saints to our classes. Children are constantly placing value on what they learn on the basis of their conclusions. And the formation of habits rest on the same conclusion.

The emotions must not be ignored. They are gifts of a most wise Creator and are to bring happiness when properly used with faith and reason. The child may be easily led to appreciate the joy in an act of thanksgiving and the sorrow in an act of contrition. The imparting of the idea that Jesus is the Divine Lover and it is He Whom we seek to please, will form the desire to do what Jesus wishes and to avoid what displeases Him. Fenelon, long ago pointed out: "If the child forms a sad and gloomy idea of religion, everything is lost; you labor in vain." Instead of driving to goodness, it is easier and more efficacious to lead to the same goal.

For example, take a primary class where there are a few little ones of the first to third grades. They are busy coloring an outline picture of the Cave of Bethlehem. Interest and appreciation is increased as the love of the shepherds, their anxiety to reach the manger, and their joy at the crib, are pointed out and simply explained. The same with the love of Mary, the devotion of Joseph, the prayer of sacrifice of the Eastern Kings, and even the adoration of the ox, the sheep, and the other animals portrayed. The Christmas story is told, the lesson of Redemption is taught, and great love is born in the heart of the child.

In the class considering the Commandments, we must begin to aid the child in building the habits which will produce the desired results in the situations they will meet in life. Simply to learn to recite the Ten Commandments and what is necessary to violate them, is not sufficient. The catechism may be well memorized and in practical life remain without actual value. God must be adored, His Holy Name revered, we must serve Him—we must be pure, holy, honest, truthful, respect the right of others to life, to goods and to honor—and although the child may be able to answer accurately and promptly, it may fall short of the conclusion in the child's mind which will place the proper value on such information. The child can not decide just what is to be done in a definite situation which it meets. The general principle in mind affords little practical help. The boy does not pause to ask in temptation: "What must I do to be pure?" He may have grasped the meaning of impurity but as yet purity is something nebulous. He may not realize that the given situation involves purity, or honesty, or reverence, or obedience. We must first build up his habits until he recognizes in the situation he meets that his positive knowledge gives him the Christian solution. Future problems will be solved by the help received in a previous situation.

Devotional life must be fostered but care must be taken lest it become mechanical. All devotional exercises should be so presented to the mind of the child that they become desirable as the means and not as the end itself. Too often devotional exercises are grasped not as the means to sanctity but as sanctity itself. When the child is thrown on his own resources, devotions must be appreciated to be of value.

As we build the structure of a personal love for Jesus we must also incorporate the personal love for Mary. Her feasts, her rosary, and her litany are readily loved by the children who understand what they are. Her devotion to Jesus will be the inspiration to lead a girl on to courage and sacrifices in the daily problems of life. Lessons of manhood, of honor, and respect for womanhood, will be learned by

the boy from his respect for the fairest of the fair of womankind.

The many and varied methods of teaching catechism will afford the priest in a parish without a school the glorious opportunity of reaching the souls of children through their hearts and wills. Our Catholic women especially find pleasure in lending assistance in this high form of Catholic Action. The fruit is exceedingly valuable—the souls for which Jesus died.

CATECHISM FOR PUBLIC SCHOOL CHILDREN

According to the calculations of Father Scullen, pastor of Holy Name Church, Cleveland, there are nearly three million Catholic children in the United States attending public schools.

Quoted by the Rev. M. V. Kelly, C.S.B. in *The Acolyte*, Vol. X, No. 19 (September 15, 1934), p. 9.

RELIGIOUS PROJECTS*

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EDITOR'S NOTE: In this article Miss Vignos does not attempt to present the technique whereby teachers in the vacation schools guide pupils to the selection and execution of projects.

The great objective of religious vacation schools is to instruct children in such a way that the truths learned may live and become a part of the lives of the children. To attain this end, teachers are confronted with the problem of how to instruct them in such a way that the time will not lag; that interest will be aroused to such an extent that they will regularly ask for more, and that the lessons in religion will not be easily or quickly forgotten. Wherein lies the key to success? While we do not claim that we have been able to solve all difficulties for every school, for so much depends upon the way the subject matter is presented by the teacher, yet we do claim that if projects are used in vacation school instruction, the majority of children, given the average teacher, will be more interested in the lessons.

When we speak of projects what do we mean? In a broad sense, the project method of teaching makes use of self-activity on the part of the child. For example: A sand table constructed to depict a biblical story would be a project for the entire group. Articles made by the children illustrating some phase of their lesson are examples of individual projects. As our vacation schools are strictly religious, we try to focus all projects around some phase of religion. What kind of projects do the children enjoy most? The answers are as varied as the children's tastes.

* This paper was presented by Miss Vignos at the first National Convention of Diocesan Confraternities of Christian Doctrine, held in the city of St. Paul, November 7, 1934.

The program of the vacation school is divided into three major periods. You who have worked with children know that after a child has listened for two periods he is ready for some creative activity wherein he can express himself. Singing, dramatics, athletics do not fully satisfy; he wants to make something. In our schools in the Los Angeles diocese we have found it practicable to devote four days a week to the construction of religious project booklets and one day to a different type of handwork. To avoid difficulties for the teacher and to simplify the handling of supplies for the projects we think it advisable to concentrate on a few types. One of the projects we recommended last year, when we celebrated the one hundredth anniversary of the founding of the Californian missions, was a shrine, so-called, to Father Junipero Serra. The same idea could be developed by other states or churches by substituting patron saints in place of Father Serra. The versatility of the teacher, with the nimble fingers and creative ability of the children, combines to make interesting articles even from a cigar box. While we use this type of handwork to vary the program, our greatest efforts are directed toward the making and developing of project booklets.

PROJECT BOOKLETS

These booklets are prepared by the Confraternity of Los Angeles and serve as models for the teacher. The child makes a duplicate of the teacher's book during the work period of the vacation school. To those who have never used the booklet it may be of interest to learn how they are designed and how made by the children. Each booklet is made up of twenty lessons, one for each day. Most of the lessons are illustrated with a picture, drawing or a diagram. During the periods of instruction the child is taught the content of the lessons to be put into the book. During the work hour the teacher shows the model booklet to the children so that they may see how the finished page should look. They will want to know how many lines on a page, how to space the lines, etc. For convenience, the booklet is held up or fastened in a prominent place so that the children can see it. Many teachers find it easier to put the lessons on a black-

board or chart. The child copies the content of the page. Yes, they copy, as it is unwise to trust a child to transcribe correctly a religious truth in his own words. There is plenty of scope for originality in the drawings, decorating, placing of pictures and the making of the book cover. We wish to emphasize that the children are not making an art book. Nevertheless, some attempts of the children at drawing may result in what appears to be caricatures, and in order to prevent this and to facilitate the making of the book, it is easier for both teacher and pupil to have patterns made of the drawings. These patterns are cut out of heavy cardboard such as discarded Christmas cards, and the children trace around them. On the opening day of the vacation school, each child is given blank paper, pencil, ruler and an eraser.

PICTURES

Pictures for the projects are published by the Confraternity of Los Angeles on nine by twelve inch sheets. They are copies of the old masters or of well known artists. They are printed in sepia and may be colored in crayola or water color which greatly enhances the appearance of the book. The number of pictures on a sheet varies from nine to twenty, depending upon the number needed to illustrate the lessons in the different projects. The pictures are cut apart and pasted by the children over corresponding numbers in the booklets. Altogether two hundred pictures are used in the different project booklets so that when the pupils have made all of the booklets they will have some knowledge of religious art. Since many of the children live far from art centers and have no opportunity of seeing or studying the fine arts, the pictures they paste in the books give delight we can not estimate.

PROGRAM

A program for the teacher has been worked out for each of the project booklets. The prayers, lessons, instructions, religious practice, stories and pictures are all correlated. Let us take as an example one of the lessons in the fourth grade in which the Rosary Project Booklet is used. The

prayers taught in the first lesson are the "Hail Mary" and the "Angelus"; the lesson is on the First Joyful Mystery, the Annunciation; instructions are given about Michael the Archangel and angels in general; the meditation of the Mystery of the Annunciation is the subject of the project lesson. The children then put this lesson in their booklets. All of the programs for each booklet are worked out in a similar manner.

GRADING

The children are graded and promoted as they are in the public schools. If you are fortunate to have a teacher for each grade, the teacher uses the project designed for that grade. If however, as most of us find, it is necessary to combine two grades, the project for one grade is used one year and the other the following year. The series begins with the prayer class, first grade. Thus far the series has booklets for ten grades, one is added each year for the next higher grade, so that in two years more, we will have completed the twelve grades. During the course of the vacation school, the teacher uses project booklets about the Prayers, Catechism, Commandments, Rosary, Sacrament, The Mass, My Parish, Life of Our Lord (two years), and Church History. Besides these, there are supplementary booklets on the Childhood of Christ, the Stations, and pictures illustrating the Apostles' Creed. It is gratifying to see how the older children are continuing to come to us in the vacation school, since we have formulated this method of grading and promotion.

ALL YEAR CLASSES

In the classes during the year, we grade and promote the children in the same manner as in the vacation school. We teach the same subjects in the corresponding grades and use the project booklet as a supplement for the teacher. This plan helps to impress the knowledge of the subject more firmly on the minds of the children. It is a greater pleasure to teach the children who have attended both the year round and vacation school classes. Those who have not done so will look with surprise when their companions

show, by their ready answers, that they have taken advantage of the opportunities offered them. This has been a stimulus for better attendance at the vacation school.

COST

The practical mind will be wondering if this method is expensive. A dollar seems to go a long way when spent for project booklet materials. The paper for the booklets will vary from one to two cents; pictures, two cents a sheet; pencils, one cent; rulers may be made from the sides of cardboard boxes or scrap cardboard from the printer for which there is no outlay. The cost will average about six cents per pupil. This covers the expense for the four weeks, when only booklets are made. If other types of handwork are made, such as was suggested in this paper, and discarded materials are used, the cost per child will not exceed two cents. As can be readily seen, extravagance can not be charged against the project method. We can not measure the happiness and benefits derived from making the project booklets. They are treasured by the children. If you doubt it, ask one of them to give you a booklet he has made and see the surprised look on his face, to think that any one would expect him to part with it.

VALUE

There may be some who ask, "Why give up a whole period each day to making projects, when the time for religious instruction is so precious? The children know so little and will not have another chance during the year to attend religious classes." We agree with what has been said about the child's lack of knowledge and opportunity, but consider the child. After two hours of intensive study, how much ability has a child for more absorption of knowledge? We give them more but in a delightful way. There is a freedom in the work class, a chance for relaxation and the joy of making something. After the vacation school is over and the teachers have gone away, the child has his mementos to remind him of the days of instruction. The religious object on the wall, the booklet to re-read and the pictures to look at, all recall the lessons learned. The child remembers these

lessons when oral instructions may be forgotten. They will often say in the weekly class: "O, we learned that in vacation school. We put that in our booklets." Therein lies one of the values of the project method. The home visitors often find that the only religious objects or books in the home are the ones the children have made in the vacation school. Little missionaries these, for no parents are too busy to give at least a fleeting look to what their children have made, and many a heart has been stirred by the sight of these reminders of their faith.

ORIGIN

In the diocese of Los Angeles the project method has been used in the vacation schools and in some of the yearly classes for six years. We offer nothing new, only an application of the old method of teaching religion with pictures. In the early days, stained glass windows were the medium of instruction. It is interesting to know that in 875 there was published a book of fifty pages with block prints illustrating stories of the Bible. Bibles as you know, were not numerous at this time, and the picture book known as "the Poor Man's Bible" became very popular, for the poor man, unable to read, could understand the pictures. This method of teaching was used extensively in the fourteenth and fifteenth centuries. During this time an illustrated catechism and one book illustrating the Sacraments were published.

CHARACTER TRAINING

Religious instruction is only part of the good we may accomplish in the four short weeks we have the children under our instruction in the vacation school. The children are taught to realize that their best efforts must be put forth in the time spent making something relative to religion. We have found the hour given over to the making of projects, an excellent time for character training. The child learns to put into practice his lessons in religion: to obey, to observe the rights of others, to be thrifty, neat, patient, persevering and thoughtful, and in this short time he has been given the fundamentals of his religion in such a manner as to strengthen his will and to satisfy the cravings of his heart for beauty and for religious truth.

STUDY CLUBS FOR ADULTS, HIGH SCHOOL AND COLLEGE STUDENTS *

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Our present Holy Father, "the Pope of Catholic Action," says, "The Apostolate is one of the duties inherent in Christian life." Referring to the exercise of this duty His Holiness declares, "No one may remain inactive, and as each receives, he also must give."

A year ago in this city, Pius XI's representative, Archbishop Cicognani, in addressing the laity, said: "The foundation of all Catholic Action is a knowledge of the Faith—the meaning of that Faith becomes the clearer to us as we learn better what it really is. Never will we properly fit ourselves to extend the mind of the Church into the mind of the world unless we are willing to use our minds in learning more of the things of Our Blessed Lord and of His Church."

Therefore, the Church asks that the layman be active, intelligently active, asks of him an informed mind. A right attitude and good intentions are not enough. Personal sanctity alone will not suffice, for the layman is asked to know his faith, to live it and to share it with others.

The papal delegate designated study clubs as a means to "prepare laymen, who under the guidance of bishops and priests will speak for the Church." Opportunities continually arise for the informed layman "to speak for the Church." To combat present day selfish, destructive influences that threaten both church and state, is it not impera-

* This paper was presented by Miss Marks at the first National Convention of Diocesan Confraternities of Christian Doctrine, held in the city of St. Paul, November 7, 1934.

tive to voice and apply Christian principles? Is the average layman prepared to voice them?

Many Catholics who have a deep faith, are unprepared to voice it. They may ably discuss secular and social affairs, yet, become hesitant or mute when Christian principles, clearly presented, might have a far reaching influence. We of the laity need to acquire a religious vocabulary and a mastery in expression of religious thought; ideas, opinions, prejudices and convictions are primarily influenced by conversation and discussion.

Reading and study are necessary if we are to know and voice our faith and exemplify it in our personal, business and social life. Individual reading and study are good, but group study not only adds to one's fund of knowledge, but stimulates quick thinking, develops the vital powers of the mind and ability to speak extemporaneously; it fosters toleration for the opinions of others and promotes group activity.

If the laity in general are "to speak for the Church" we need study clubs for men, women and our youth. Especially for the youth who are not in Catholic schools or who recently graduated from any school, not only because of the multiple de-Christianizing influences to which our young people are exposed, but primarily because religious life flourishes when the ardor and energy of youth are devoted to it wholeheartedly and intelligently.

The study club is not merely for exceptional laymen, experts and college graduates, but for all persons of high school years and over, quite regardless of their degree of formal education. It is for busy men and women, who conscious of their limitations, and desirous of further spiritual development, come together to acquire information, a readiness to express it and to make it practical in their daily lives. Anyone who can read and "is willing to use his mind in learning more of the things of Our Blessed Lord and of His Church," can profitably join a study club.

Study clubs are begun in a diversity of ways: (1) a diocesan plan of organization, subject of study and definite

program are often presented by the Ordinary and promoted through all societies of every parish and mission of the diocese. This general, concerted action, in the development of a well planned program, not only generates enthusiasm and stimulates interest but makes possible practical training classes for leaders and places at the disposal of all groups a well planned program, renews spiritual life and even transforms thought and conduct. (2) Individual societies may begin study clubs within their membership, often inviting non-members to join. This generally stimulates interest within the organization and results in an increased enrollment. (3) Individuals drawn together through like interests frequently form a study group.

The members of a study club may be all men, women, boys or girls; however, mixed groups are often formed and make for broad and balanced discussion, when the interests and occupations of members are diversified and each has an opportunity to express his thoughts. Membership is usually drawn from an area that will easily permit regular attendance. In rural districts two or three families often form a study group, or a household too remote from neighbors studies within the family circle.

A small group makes for informal discussion which is the very essence of the study club, if it is to prepare laymen "to speak for the Church." Ten or twelve persons read and study the same subject matter, consider its chief interests, then come together to retell and discuss them profitably. Often there is little discussion at the first meetings, even though the subject matter has been read and studied, members may not have a talking knowledge of it and the majority of the group may find expression difficult or labored; though after several meetings spontaneous discussion invariably results.

A leader and secretary are the only officers. The leader directs discussion, holding it to the topic assigned and keeping it free from personalities. However, he or she is also studying and learning, doing little of the talking but providing an opportunity for each member to do so, tactfully preventing anyone from monopolizing time. Oftentimes

there is a chairman of leaders and leadership rotates, or two or more members lead at different meetings. The secretary calls the roll and records briefly the chief interests of discussion which are read at the following meeting. When a question arises that is not answered in the text or available reference material, and the group is undecided as to a correct decision, the secretary records such questions and refers them to the pastor. Priests have been most generous in promoting the study club movement and are unfailing in their assistance. The religious study club should always be under the guidance of a priest; however, the work of the study club must be done by the laity if we are to acquire the habit as well as the ability "to speak for the Church."

Lectures and stereotyped question-and-answer method are little used, for listening is frequently inattentive and how much of an intensely interesting lecture can one readily recall? Questions and answers usually develop memory only, while discussion provokes thought and promotes clear expression; it frequently discovers latent talent and develops that which is recognized.

Spring and autumn study sessions are usually more fruitful than summer ones, subject to vacation interruptions, or winter sessions confronted with numerous holiday periods. Eight or ten weekly meetings of an hour or an hour and a half, that begin and end promptly, are generally more satisfactory than when held less often for a longer time, for subject matter of previous meetings is more easily recalled and related.

Meetings are usually held in private homes. However, the place, date and hour are arranged for the convenience of the members of each group. Young people's groups, and some times adult ones, are generally most successful when a social hour follows study and when there is a social chairman as well as an outline of study and an able leader.

The importance of opening and closing meetings promptly can scarcely be over-emphasized. Begin at the hour scheduled, if only two members are present, for those who are punctual are entitled to a prompt beginning. When

meetings close at the hour stated members can plan the hours following. Many persons who can give a limited time each week, find it difficult to spend an added hour, especially when much of it is lost in waiting.

The success of the discussion study club depends primarily upon the preparation and responsiveness of the individual member, for we can discuss profitably only when we have been measurably informed. Every member reads thoughtfully the assignment, thus each studies individually, then all come together for discussion, which will bring out and develop the subject and assure accuracy of statement. All talk and do so freely and informally. When all members not only read but study the subject, each becomes a thinker, generally a speaker, and often a leader.

Today we need intelligent, informed lay leadership in the parish, the diocese, the nation; we need the strength and courage of deepened faith in our daily lives. The talents of our youth invite and need the guidance of understanding leaders. The interests and energy of youth spiritualized and directed to Christian practices could regenerate society. As to the leaders of youth, are not their lives enriched through contacts with young and vigorous minds.

The study club is not only a means by which the lay apostle is prepared for Catholic Action, prepared "to speak for the Church," but to all members offers an increase of spiritual strength, joy and courage!

CHARACTER TRAINING THROUGH STUDY OF THE LIFE OF CHRIST *

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The topic assigned for the present discussion is so comprehensive in its possibilities that a careful writer, in undertaking to present this same topic in a volume of several hundred pages, would feel himself confronted with a difficult task. It is, therefore, with some misgivings that I presume to talk for ten minutes about "Character Training through a Study of the Life of Christ," realizing that I can only mention a very few of those factors that should enter into a consideration of the subject.

First of all, I would like to say that there is something unpsychological about the word *training* in any discussion or consideration of character development. Although writers have always used this word, it seems to imply a mechanical, supervised sort of behavior, rather than the conduct one looks for from one who has freedom to accept or reject. The words *development* or *formation* seem more appropriate when we are speaking of character in terms of ourselves, and the word *guidance* when we are considering our part in it as parents or teachers of the young. However, so much for words.

What is character? The definitions are many. We might confine ourselves to one used quite generally: "Character is life dominated by principles." In any discussion of character formation it is necessary, therefore, to consider what

* This paper was presented by Dr. Horan at the first National Convention of Diocesan Confraternities of Christian Doctrines, held in the city of St. Paul, November 7, 1934.

are the principles, and how they may be most economically understood, appreciated and lived.

To the Catholic, character development is a phase of religious development. The Catholic Religion itself is a rule of life, for all times and all places, for twenty-four hours of every day. The Catholic has no difficulty in setting up goals of conduct. He has them in the teachings of Christ in the Gospels. There is no phase of modern life for which the Gospels do not provide guidance. The principles or teachings of Christ may be summarized briefly in the phrases, love of God and love of neighbor, or in the words—justice and charity.

The present discussion will be confined to the life of Christ as it is portrayed in the Gospels. Religious writers, through the ages, have exhorted Catholic men and women to read the Gospels. They have always attested to the power of Scripture in the formation of a religious character. The simplicity of Christ's life as told in the New Testament and the omission of extraneous detail commend themselves to us. But over and above these reasons there is the fact that the Gospels contain the best life of Christ. They are inspired, and as Cardinal Gibbons wrote: "They are not diluted by human speculation." In the life of the Catholic, readings from the Gospel are repeated experiences. If the youth or adult, during a formal study of the life of Christ and character, acquires the habit of finding a norm for daily conduct in the Gospels, later, the portions from the Gospels read at the Sunday Mass should be reminders and continuations, as it were, of the study the individual previously made.

Before considering the use of the life of Christ in the process of character development, let us enumerate some of those factors that must be present if desirable conduct, the external manifestation of character, is to follow. For instance, one can not expect man to be actuated by principles that he does not understand. Not only must he understand these principles, but he must know how to apply them to his daily life. Furthermore, understanding is not sufficient, if the individual does not admire these same

principles and feel favorably disposed to them. In addition, he must see a possibility of satisfaction for himself and others in the carrying out of these principles. It is, therefore, necessary to provide for the learner, whether youth or adult: (1) an ideal; (2) a practical understanding of principles; (3) natural and supernatural motivation; (4) specific learning experiences for adolescents that will help them to see the application of the same principles into the larger adult life of industry, home, politics, and leisure.

Everyone of the factors just mentioned can be provided through a study of the life of Christ, approached with proper dispositions and direction. Therein is both natural and supernatural motivation for conduct, a teacher Who lived what He preached, and an exposition of principles that are applicable in all ages, embracing life in this present year just as they did 1,000 or 2,000 years ago.

All the ills of present day society, particularly in the domestic, economic and political fields, can be traced to the fact that men have failed to see a relationship between their dealings with their fellowmen and their personal obligation as religious men. In any consideration of character development, emphasis should be placed on the fact that man's conduct toward his fellowmen is the practical expression of his character. In fact, as Allers says, this disposition toward the community is "the most delicate index of man's inner attitude toward God." Where can we study the ideal of love of neighbor as we can in the life of Christ?

Time will not permit a detailed consideration of possible procedures to use in arranging a study of the life of Christ, with emphasis upon character development. Mention should be made of the fact, that detailed map studies, investigations into the habits and dress of the time, the study of difficult passages, comparison of texts, etymological origins, or a search for literary gems have little or no bearing on character development. It might be well for those who are arranging study outlines to evaluate each question and activity planned in terms of: *What has this to offer to character formation?* The words of St. Augustine are most appropriate. He wrote: "Whoever thinks that he under-

stands the Holy Scriptures, or any part of them, and puts such an interpretation upon them as does not tend to build up the twofold love of God and our neighbor, does not yet understand them as he ought."

Religious writers are unanimous in saying that any study of Holy Scripture should be made in a prayerful way. This suggests some knowledge of the practice of meditation. While we may not know of adult lay groups engaging in a formal study of prayer, it would seem that some attention should be given to this subject in connection with the topic we are discussing. Father McSorley's new text, *A Primer of Prayer*,¹ would be a pleasant and easy reference for such a study.

I have a very definite conviction that one of the most valuable activities for the adolescent or adult-learner is to receive an abundance of experience in applying the teachings of Christ to everyday life-situations at home, in leisure occupations, in the labor of one's calling, and in civic and political life. Christ Himself taught virtue through the use of life-situations. It is possible that one of the reasons why the teachings of Christ do not exert the force they should in the life of the average Catholic is that we, who have furnished instruction and study materials, have not given sufficient help to the child or adult-learner in applying the teachings of the Gospel to everyday life.

As was stated above, when emphasis is on character development, a discussion of difficult passages should play no part in the study. However, for those who have a tendency to dwell upon them, good commentaries should be on hand for reference. In planning a study program, care should be taken that the life of Christ is seen as a whole in order that those engaging in the study do not get a one-sided view of Our Lord. In organizing study guides for particular groups, the questions should be planned with reference to the age and life-activities of those taking part in the study.

There are a number of other activities that can be engaged

¹ Reverend Joseph McSorley, *A Primer of Prayer*. New York: Longmans, Green & Company, 1934. Pp. viii+120.

in by a study group working with the life of Christ. Dramatizations, picture study, versification and memorization, each can play an interesting and profitable part. None of these activities, however, can compare with the two first mentioned, prayerful consideration and the application of Christ's teachings to every day life.

I would like to recommend to all who are interested in the function of the Gospels in the formation of character, Father Wm. H. Russell's recently published study, *The Bible and Character*.² It is not my intention to describe in detail this valuable piece of work. However, I would like to say that as a result of Dr. Russell's historical research, the reader gets a very nice picture of the value that Catholic writers have always placed upon New Testament reading in the formation of Christian character. In addition, the author suggests a single technique to follow in reading the Gospels for character formation.

I have just one further comment to make, and it is quite material in point of view. In those states, where high school credit is accepted from supervised groups of young people, engaged in a study of the life of Christ, it seems to me that it would not be difficult to get recognition for a course of study that is based on the life of Christ, with stress on character development in modern social life. Such a course, with its emphasis on life-situations, including domestic, leisure, civic, national, economic and professional applications, should recommend itself to those colleges or state departments of education that recognize high school credit in Bible or Religion, toward the minimum units for high school graduation or college entrance.

² Reverend W. H. Russell, *The Bible and Character*. Philadelphia, Pa.: The Dolphin Press, 1934. Pp. 292.

Research Investigations

AN INVESTIGATION TO DISCOVER WHAT MOTIVES APPEAL TO HIGH SCHOOL STUDENTS IN MATTERS PERTAINING TO THE SIXTH COMMANDMENT

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I

INTRODUCTION

That the Sixth Commandment offers a problem to every normal boy of high school age is a known fact to every priest who has dealt with Catholic youth. It is conceded that the present day makes this problem a difficult one because of the modern tendency to laxity in this matter. This problem is an important one in Catholic education and every priest who has the interest of his work at heart will do all in his power to help youth solve this problem.

Because of the many temptations that youth must face in our day and because there is so much that is contrary to purity held up before them, those who are in charge of Catholic youth should make an honest endeavor to counteract these difficulties and offer youth a definite plan which will

EDITOR'S NOTE: This article consists of three chapters from a thesis investigation of the author's, prepared in partial fulfilment of the requirements for the degree of Master of Arts, in the Graduate School of De Paul University.

assist them in acquiring a love for purity and at the same time help them to practice this virtue in their daily lives.

Regardless of the fact that many plans might be suggested and reasons given why youth should be pure, any plan, no matter how good it may be, should be based on motives which will have a definite appeal to youth. Unless this is the case, it will be difficult to influence and interest Catholic youth.

The problem of this thesis is to discover what motives appeal to Catholic High School boys with regard to the moral principles which flow from the Sixth Commandment. The pupils concerned in this work were the boys of two Catholic high schools in the Archdiocese of Chicago, the Mt. Carmel High School of Chicago, and the Catholic High School at Joliet, Illinois. There were eight hundred and thirty-two boys in Mt. Carmel High School and one hundred and ninety-five boys in Joliet Catholic High School, in both ten hundred and twenty-seven boys. These pupils had been given instruction as to the meaning of the Commandment in question. They understood just what is forbidden and what is not, in matters pertaining to holy purity. The thesis then, will not be concerned with the theological aspect of the Commandment, but will be concerned only about motives which appeal to Catholic youth in regard to holy purity flowing from the Sixth Commandment.

Examination of the bibliography on the question did not reveal anything pertinent or similar to the problem of this thesis.

II

METHOD OF COLLECTING DATA

A representative number of spiritual books treating of the subject of holy purity or chastity was selected. From these books were extracted the motives given for purity. These were tabulated.

Before the aforesaid table was given to the pupils concerned in the experiment, they were asked to write on a

piece of paper their own reason or reasons why they thought a boy should be pure. These were also tabulated.¹

There were no names or means of identification on the cards the pupils used. The pupils understood well that their responses would in no way influence their mark in religion or in any other subject.

The motives from the books and from the pupils were then made into one table and classified into these ten classes: Social-positive, Social-negative, Psychological-positive, Psychological-negative, Biological-positive, Biological-negative, Moral-positive, Moral-negative, Supernatural-positive and Supernatural-negative. In the two Social classes there were 10 motives, the two Psychological classes 11 motives, the two Biological classes 5 motives, the two Moral classes 6 motives and in the two Supernatural classes 13 motives, a total of 90 motives.

From these 10 classes of motives the pupils were asked to select one motive from each class that appealed to them. They were to write these on a card. After they had done this, they were asked to select from the 10 motives on the card, the one motive which appealed to them the most.

From the cards containing the motives of first choice in

¹ EDITOR'S NOTE: We believe readers will be interested in the following, taken from the Appendix of Father Theodore's study.

A LIST OF THE MOTIVES GIVEN BY THE PUPILS BEFORE
THEY FILLED OUT THE MOTIVES ON THE TABLE

Health	312	Catholic Education	36
Salvation of Soul.....	292	Moral Help	35
Mortal Sin	221	Good of Society.....	33
Love of God	158	Harmful to Other Boys.....	32
Future Marriage	156	Lowers Catholic Faith in Eyes of Others	29
Mental Help	147	May Ruin Girl.....	27
Good Reputation	127	Graces Obtained by It.....	20
Blessed Virgin	95	Strengthens Will	17
Die Easy	90	Christ's Teaching	16
Self-Respect	73	Desire to Receive Sacraments.....	15
Example of Christ	70	Bad Example	11
Parents	67	Sports	9
Thanksgiving to God.....	58	Fear of Disgrace.....	9
Respect for Women.....	51	St. Joseph	8
Troubled Conscience	50	Makes Confession Easier.....	8
To Give Good Example.....	49	Loss of Faith.....	7
Fear of Hell.....	45	Fear of God.....	6
Fear of Insanity	44	Body, Temple of God.....	6
To Avoid Other Sins	40		
Success in Life.....	39		

each of the 10 classes of motives, frequency tables were made. From these tables, other tables were constructed with the frequencies reduced to percentages. To see how the two schools compared in this first choice, the percent tables in the first choice were correlated according to the rank difference method. This was done to see the agreement of the pupils of the two schools in the primary selection of the motives.

After this, tables were made giving the frequency for the motives of absolutely first choice in the two schools, that is, for the motives that a boy preferred among the 10 motives which represented his first choice in each class of the motives. These tables presented the frequencies of the motives of first choice in the 10 classes. From these tables another set of tables was made with the frequencies stated in percentages. In a final table, the motives of first choice were listed disregarding their classes.

III

SUMMARY

In the first choice, the following were the two motives in each class having the highest frequency at the two schools together:

TABLE XLVI

THE TWO MOTIVES OF FIRST CHOICE IN EACH CLASS
HAVING THE HIGHEST FREQUENCIES FOR
THE TWO SCHOOLS TOGETHER

<i>Class</i>	<i>Motive</i>	<i>Frequency Percent of Two Schools Together</i>
Social- Positive	1. Purity makes a man of character	18.59
	2. Purity elevates love and causes one to have respect for God's communicated power	
		15.48
Social- Negative	1. Impurity ruins and blasts the happiness of marriage.....	21.50
	2. Impurity makes one lose veneration for womanhood.....	
		12.54

Psychological- Positive	1. I must one day die and shall have no fear of death if I am pure	28.53
	2. Purity gives one peace of mind	16.55
Psychological- Negative	1. Impurity is wrong no matter how pleasurable and advantageous	20.35
	2. Impurity leaves in its wake a remorseful conscience	12.85
Biological- Positive	1. Purity is a safeguard against venereal disease	27.95
	2. Purity leads to control of the sex instinct	24.24
Biological- Negative	1. Impurity poisons and destroys both body and soul.....	47.09
	2. Impurity is the abuse of sex	28.51
Moral- Positive	1. Purity is the Queen of virtues	50.02
	2. A pure life begets an easy conscience	22.40
Moral- Negative	1. Impurity causes one to lose self-respect	24.44
	2. Impurity makes one lower than the beast.....	19.95
Supernatural- Positive	1. The pure man is always in the presence of God.....	15.27
	2. Purity helps one to win the battle of life.....	14.78
Supernatural- Negative	1. Impurity endangers faith.....	19.28
	2. Impurity would offend Mary, my Mother	15.19

The correlation for the motives of first choice per class is rather high except for one class, the psychological-negative. The following table shows the correlations:

TABLE XLVII
CORRELATION OF PUPILS' MOTIVES AT JOLIET AND
MT. CARMEL IN THE TEN CLASS OF MOTIVES

<i>Class</i>	<i>Correlation</i>
Social-positive .....	.785
Social-negative .....	.807
Psychological-positive .....	.802
Psychological-negative .....	.493
Biological-positive	1.
Biological-negative	1.
Moral-positive	1.
Moral-negative .....	.829
Supernatural-positive .....	.786
Supernatural-negative .....	.838

The following are the twenty-one motives having the highest frequencies for the two schools together. These are motives of final or absolutely first choice:

1. Purity is the Queen of virtues.
2. I must one day die, and shall have no fear of death if I am pure.
3. Impurity poisons and destroys both body and soul.
4. Purity is the sweetest and most precious thing this life contains.
5. Christ said: "Blessed are the clean of heart for they shall see God."
6. Impurity would offend Mary, my Mother.
7. The pure man is always in the presence of God.
8. An impure life by me would break my mother's heart.
9. Purity is safeguard against venereal disease.
10. Purity makes one a man of character.
11. Purity means a victory in life's struggles and a victor's crown at death.
12. Impurity endangers faith.
13. I am pure because of the girl I hope to meet some day.
14. Purity gives one peace of mind.
15. Purity leads to a happy marriage.
16. Purity elevates love, and causes one to have respect for God's communicated power.
17. Impurity is a sin against God, the giver of both love and life.
18. Purity tends to make a boy prize, love and revere women.

19. Impurity causes a boy to ruin a good girl.
20. The best way for a young man to command respect of others is to respect himself.
21. The human passions are for good and sacred purposes.

The correlation of these 21 motives is .677. In choosing motives for a plan of character formation any one or more of these first twenty-one motives could be used. Both schools chose these motives. Choices could be made also from the different classes of motives, choosing the motives having the greatest frequencies in each class.

In the 21 motives above none are from the psychological-negative or moral-negative classes. The most popular class of the 21 motives is the social-positive which has 7 of the 21, and the second most popular class is the supernatural-positive which has 4 of the 21 motives. It is interesting to note how many motives regarding health and physical welfare rank above those of a moral or supernatural nature.

All liturgical teaching, be it by writing or word of mouth, must endeavor to make the individual realize that he is a member of the Church, and that he and the Church with him acts and prays. Any teaching short of this basic principle is not deserving of the epithet "liturgical."

Orate-Fratres, Vol. VIII, No. 12 (November 3, 1934), p. 563.

Theology for the Teacher

THE SECOND ADAM, JESUS CHRIST

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Because of His loving condescension, whereby Jesus Christ calls us no longer "servants but friends," we are more accustomed to think of Him as our elder Brother, since He is the Son of God by nature whereas we are sons by adoption only. But it is equally true, if not more so, that He is our Father in the spiritual order as Adam was the head of the human race in the natural and supernatural order before his sin. To repair our loss, to restore that order of man to God, it pleased God to give mankind a new Head, a new Adam, Jesus Christ, true God and true Man, Who unlike the first Adam would make us just and not sinners; in fact "where sin had abounded," as St. Paul tells us, "grace would abound the more." In this matter of our Redemption, we touch upon mysteries once more, the great fundamental mystery of the Blessed Trinity, a second mystery no less strictly supernatural in the Incarnation of the Son of God and both of these are involved in the very work of the Atonement and Redemption and the manner in which God deigned to effect that work.

The Incarnation, as the very word implies, is the taking of flesh by the Word, the Son, the second Person of the most adorable Trinity. God became Man, not the Father nor the Holy Spirit, but only the Son assumed a human nature by a

miraculous birth in time from the body of the ever Virgin, Mary of Nazareth. The power of God overshadowed her and she conceived without the cooperation of any man. From her most pure blood was formed in her womb the body of the Christ, and in that same instant God created and infused an immortal soul, and in that same identical moment of time without delay or succession the Person of the Word, the Son, assumed this human nature as His own and Mary became the Mother of God. This is Jesus Christ, God and Man. True God is He, since He is none other than the second Person of the Blessed Trinity, equal to the Father and the Holy Spirit, in the one nature of the Godhead. But He is true man, also, as the gospel story makes perfectly clear from His actions and His life. As the Apostle so emphatically puts it "tempted, like to us in all things save sin."

It is the solemn teaching of our faith that the Incarnation is the union of two natures, divine and human in the one Person of the Word of God. The two natures remain distinct and are not confounded; the human nature is in all things perfect yet is not of any human person but is assumed to the Person of the Word, to Whom also belongs the divine nature. One person in two natures, a union, which is a mystery and for which there is no perfect analogy in creatures, yet implying no contradiction since person and nature can be distinguished even in creatures. And so the Word was made flesh and dwelt amongst us. Sometimes He acts by his human nature, eating and drinking, sleeping and in the ordinary acts of men. Sometimes He acts by His divine nature as when He healed the sick at a distance. Sometimes He acts by both together as when taking bread into His adorable hands He spoke the words that converted it into the substance of His Body and Blood.

To the human nature of God as belonging to the Son of God, every possible perfection of any creature is to be attributed as is fitting. Jesus Christ as Man possessed the celestial knowledge that is constituted by the beatific vision of God. He possessed also infused knowledge of all things, as the angels, but more perfectly and more completely than

they. But at the same time He was capable of experimental knowledge, learning as all men do from what the five senses convey to them for further elaboration by the higher power of their intellect. In like manner His human will was in all things perfect, following upon His threefold knowledge and perfectly submitted to the Divine Will. To the Christ was given the plenitude of grace. In His sanctifying grace and infused habits of virtue there was no possibility of increase, for He had them from the moment of the Incarnation in all possible fullness, but in their effects or virtuous acts He was constantly growing. As in the same fashion He grew in bodily stature with the years and also in His experimental knowledge, in all things outwardly He was like any other human child. Quite explicitly the Gospel tells us that "Jesus advanced in wisdom and age (stature) and grace before God and man."

Such is the second Adam, the new father of the human race, surpassing in His perfections as man, the first father of mankind. Since all that pertains to His human nature belongs by virtue of the union to the divine Person, we adore Him as God, and we adore with that same worship proper to God all that pertains to His human nature, His Sacred Heart, his Precious Blood, His Blessed Wounds, not as things apart but as belonging to God Himself. But He came as He himself tells us "not to be ministered unto but to minister," and this God-Man came into the world to repair the damage wrought by the sin of Adam. And while He could not put off His divinity yet He veiled it effectively in the clothing of a mortal body, that so He might accomplish the design of the Father, which He so obediently accepted as His work. As far as we can gather from the Scriptures and tradition, were it not for man's fall, the Son of God would never have taken flesh and dwelt amongst us. This is the mind of the Church who sings on Holy Saturday of the "happy fault, the surely necessary sin of Adam which merited such and so great a Redeemer," none other namely than God Himself Incarnate, Who would effect the reconciliation of God and man, destroying the effects of sin not only sufficiently but super-abundantly.

To this end then Jesus Christ came, to undo the evil of Adam's sin. The work consisted first of atonement for the offense against God. We speak of God being injured by sin, that His rights are infringed upon, that He is offended. We know full well that God is infinitely happy, that He is in full possession of all His rights, that no creature can in any way affect Him or alter that unchangeable bliss which is of the very inner life of God. But we use these expressions to show what is involved in the mystery of sin, in the will and intent of the sinner, who would by his action work harm to God, whereas in effect he only destroys himself in cutting himself off from the favor of God. So atonement or the reparation of the injury or offense implies the reconciliation of man with God, the making of them at one once more. Added to this is the work of Redemption which implies deliverance from captivity by purchase. And man needed to be redeemed since by original sin he was enslaved to the devil, in the sense that deprived of grace he could not withstand the assaults of the evil spirits and further was by reason of original sin doomed to everlasting punishment in the abode of the fallen spirits. The Son of Man came that He might effect this reconciliation of man with God and buy back His brethren, His children, from this awful slavery.

We know from the revelation of God, which is principally in the very person and life of His Son made Man, the manner in which the Atonement and Redemption were to be effected. It was possible for God simply to condone the sin of Adam without any reparation or satisfaction and thus cancel also its effects in his descendants. It was possible again for God to accept what reparation and satisfaction man himself could make, inadequate as it would always be, but sufficing if God so willed. But the design of God was otherwise. He willed that the atonement be not only adequate, but more pleasing to Himself than the offense, that the price paid be not only equal but worth infinitely more than what was bought. That this might be so, the Son of God became Man. As true man, He represented the human race and though sinless yet laid upon Himself the burden of the sins of all mankind, accepting the task of atoning for

their offense to God. As true God, He was infinitely pleasing to the eternal Father and His reparation was completely adequate. Further, every action of the Son of God by his human or divine nature is of infinite worth from the dignity of the divine Person, to which the action is necessarily attributed, hence He won and merited the ransom price, necessary to free man from the subjection to the devil, to cancel out the debt of eternal punishment incurred by sin. We know further that the second Adam stopped at nothing short of the supreme sacrifice of His life, "dying, He died that we might have life." So that His Redemption was copious, superabounding and not merely sufficient.

St. Thomas and the theologians after him explain that this manner of Redemption, namely by the Incarnation of the Son of God, was necessary in the event God demanded adequate reparation for sin. For no mere man could ever offer God anything more than finite reparation, which is less than that required by mortal sin, whose malice is infinite inasmuch as it dishonors the Infinite Being. Every offense is measured by the greatness of the one offended; while every reparation, like honor, is measured by the dignity of the one making it. This then was the manner of our Atonement and Redemption, that the reparation of the offense was adequate, nay, more pleasing to God than the offense and that Jesus Christ in suffering and dying for us merited in the strictest sense of the word both grace and life everlasting. The Son as most pleasing to God, freely and from purest charity, offered a work of infinite value which God had bound Himself to accept in sending Him into the world for that work. And in this great and supreme work of the Son of God, we have not only a work of satisfaction, a work of ransom, a work of merit, but at the same time the perfect sacrifice, the fulfillment of the primary duty of the creature to the Creator. Sin-stained man could not be pleasing to God or worthy of His infinite majesty. The Son of God, made man, was most pleasing to His Father and He was not only Priest but also Victim, the most perfect Victim. He was immolated by His own will, he offered the perfect Sacrifice and gave to God for all mankind perfect adoration and

praise, thanksgiving, propitiation for sin and petition by His Blood calling to heaven more effectively than the blood of Abel.

But when we strive to find the reason for this manner of Redemption, we find no answer save that it is a manifestation of the boundless mercy and love of God for His creatures. The love of the Eternal Father in sending His only begotten Son to take upon Him the nature of fallen man; the love of the Eternal Son in accepting the task of Redemption and fulfilling it in such arduous fashion, even to the laying down of His life for sinners; the love of the eternal Spirit cooperating in all things with the Father and the Son and continuing the Redemption in the work of sanctification of men until the consummation of the world. St. John, whose head rested on the bosom of the Christ as His disciple of predilection, summed up the reason in a single phrase: "God is love."

Love then, the love divine and infinite, permeates and lightens the mystery of our Redemption, but the mystery remains in all its mysteriousness. For it involves as we have said the mystery of the Trinity, since only in the distinction of Persons can we conceive the atonement made by one Person and accepted by another Person, yet each Person is God. It involves likewise the mystery of the Incarnation since only in the infinite dignity of a Divine Person, yet truly belonging to the human race, can we obtain satisfaction or reparation by a man yet of infinite value. And even then we do not understand how He redeemed us by dying for us, how God could have accepted His death as our ransom, the sufferings of the Innocent for the sins of the wicked. We can understand how justice is satisfied when one man pays a fine owed by another, but we cannot understand how justice is satisfied if an innocent man were to take a murderer's place in an execution. But most of all we cannot understand how God loved the world so much that He suffered His Divine Son to become man and die for us. Yet that divine love is set over against another mystery, the dark shadow of sin, whose dreadful harm can be known only through what faith teaches of the sufferings of Christ to repair it.

There remains only a word to be said on the application of this copious Redemption to our individual souls. St. Augustine wrote centuries ago the striking phrase: "God made thee without thy aid; but, without thy aid, He does not make thee righteous." It is the distinction of the efficacy of this all sufficient and superabundant Redemption, and this we know by divine revelation that we cannot be saved without our cooperation. This is the dispensation or economy that unless we will by our effort take the fruits of the Redemption, they will be of no profit to us. Our Redemption is like to a healing salve, but unless the salve be applied to the wound of sin there is no cure; sanctifying grace is likened to a wholesome food, but unless it be eaten it cannot restore health to the soul. Through the means established for all time by the Second Adam, His redeeming work and its fruits must be applied to each and every individual soul. Though He has departed from this world in His visible presence, He abides with us invisibly in His Church and through her and her sacraments He continues the work of the Redemption by application of all that He formerly in His visible work had merited. For each of us He is the Priest, ever renewing His supreme Sacrifice of the Cross in the Mass, that we may join Him in the perfect adoration and propitiation of the Father. He teaches us by His Church infallibly all revealed doctrine. In the sacraments He applies the healing salve to the wounds of our souls, He feeds us with the lifegiving food that we may grow up unto life everlasting. As our King, through His Church, He still gives laws, He judges under those laws, He rewards or punishes in sanction of His will. This is the application of the Redemption. For the work of the Christ upon earth was not only to redeem us, but to establish the means by which each one of us could apply to his soul the fruits of His Passion. For again the love of God is manifest in this individual Redemption of each one, this drawing us to Himself in this intimate cooperation in the salvation of each, this very special relation in which we stand to our Priest, our Prophet, our King, our Father in the spiritual order, our Head, Jesus Christ, the Second Adam.

New Books in Review

Catholic Evidence Training Outlines. Compiled by Maisie Ward and F. J. Sheed. Sixth Impression, Revised and Enlarged. New York: Sheed & Ward, Inc., 1934. Pp. 334. Price \$1.00.

Fourth year high school teachers and college instructors of Religion will be particularly interested in this new edition of the *Catholic Evidence Training Outlines*. It contains thirteen new lectures as well as many alterations in the old material. We believe that the volume offers expert guidance and a type of training that we would like to see employed in every Catholic college. The text has a valuable Introduction. We would call the attention of teachers to the Senior Course that presents an outline "of Catholic doctrine as a totality, with the Incarnation as the central fact and the doctrine of the Supernatural Life as the key to the pattern." While the book was primarily designed for the training of speakers in the Catholic Evidence Guild, it is an invaluable handbook for others in the organization of religious knowledge.

The Walters Family. By Florence M. Hornback. Paterson, New Jersey: St. Anthony Guild Press, Franciscan Monastery, 1934. PP. xiii+159. Price 50c.

The author designed the frame work for *The Walters Family* from an abundance of objective data procured from adults and adolescents. This particular volume, because of its simplicity of presentation, is prepared for study clubs but can also be used in high school and college classes dealing with a study of the family. During the present year the study clubs of the diocese of Great Falls, Montana, are using

this volume, together with a study outline for *Pius XI's Latest Word on Marriage*. The Forword of His Excellency, the Bishop of Great Falls, to *The Walters Family* gives a good summary of the volume:

In these sketches of the Walters Family, Miss Hornback has skillfully carried out a happy inspiration. Too much of our growing literature on family education is abstract and, so far as popular consumption is concerned, the reverse of interesting. In Miss Hornback's pages we are introduced to a family that lives in the neighborhood of every reader. Catherine and Jack, Mary and Joey, are young friends of ours, and their development from childhood to young manhood and womanhood interests us all. Their friends, their home life, their financial straits, their education, their fun and their faults concern us all.

I can recommend the Walters Family narrative to our young folks without fear that they will find it dull. I have loaned some of the chapters to a number of boys and girls and they were not content until they had read the entire story. Miss Hornback has shown how

"Truth embodied in a tale
Shall enter in at lowly doors."

In these pages are presented many important truths concerning family education, and I trust that they will have many readers. I recommend this little volume especially to study club groups. Each chapter will provide admirable material for group discussion, and there are thought-provoking questions in the Appendix.

This paper bound edition of the *Walters Family* has only twelve of the thirty-two chapters that will make up the complete book, now in preparation.

Leadership Manual for Adult Study Groups. By Florence M. Hornback. Paterson, New Jersey: St. Anthony Guild Press, Franciscan Monastery, 1934. Pp. xii+127. Price \$1.50.

The author presents in this text a psychological and pedagogical approach to the adult study group situation. The following chapter headings show the content presented: Leadership and Organization; The Adult Learner; Classification of Adult Learners; Handicaps of the Adult Learner; Lone Study and Group Study; Method (The Lecture Meth-

od, The Textbook Method, The Discussion Method, Other Methods); The Study Group Meeting.

Church History. By Dom Charles Poulet. Authorized Translation and Adaptation from the Fourth French Edition by The Reverend Sidney A. Raemers. Volume I. The Ancient Church—The Middle Ages—The Beginnings of the Modern Period. St. Louis, Mo.: Herder Book Company, 1934. Pp. xxxiv+769. Price \$5.00.

This English translation of Dom Charles Poulet's *A History of the Catholic Church* should furnish genuine satisfaction to the Catholic educator. The *History* first appeared in France in 1926. The English translation has additions and adaptations to render it more useful to American readers. Father Raemers has added questions and additional documents to the original work. This *History of the Catholic Church*, originally written for seminarians, should prove a valuable text for our colleges and universities as well as for seminaries. In its Preface the author states: "we have thought it our duty to stress the dogmatic controversies as well as the development of Christian institutions, and hence we have attached more importance to certain decisive epochs in the history of dogma." The book has a Foreword by Brother Leo and an Introduction by Professor R. H. Lord.

Mediaeval Religion and Other Essays. By Christopher Dawson. New York: Sheed & Ward, Inc., 1934. Pp. vii+195. Price \$2.00.

The four lectures on Religion and Mediaeval Culture which make up the main part of this book were delivered by the author at Liverpool University during the present year, under the titles of I. The Sociological Foundations; II. The Theological Development; III. Religion and Mediaeval Science; IV. Religion and Mediaeval Literature. The essays entitled "The Origins of the Romantic Tradition" and "The Vision of Piers Plowman" treat of the same general subject.

Students of Catholic culture will find in this new Christopher Dawson book a most worthy contribution to the literature of the field.

A Rosary Project. By Caroline M. Bouwhuis and Mary Galmbacher. St. Louis, Mo.: The Queen's Work, 1934. Pp. 45. Price 10c.

This booklet consists of an introduction, four lessons, and an appendix furnishing material for the realization of the following objectives: (1) To teach the correct way to say the Rosary; (2) To give students an intelligent understanding of the Rosary; (3) To foster devotion to Mary through the Rosary; (4) To strengthen the power of concentration in prayer; (5) To acquaint children with the influence of the prayer of the Rosary in art; (6) To strengthen faith through intelligent and devout saying of the Rosary; (7) To learn its potency in time of stress; (8) To gain an appreciation of its favor with God; (9) To become thoroughly acquainted with Catholic terminology. Lesson Three from this booklet entitled "The Sorrowful Mysteries" appeared in the May, 1933 JOURNAL OF RELIGIOUS INSTRUCTION.

Guy De Fontgalland, The Angel of the Blessed Sacrament. By Sister Mary Vera, S.N.D., New York: P. J. Kennedy & Sons, 1933. Pp. 34. Price 25c.

This is the first booklet in a new series of stories called "Children Who Loved God." The series is planned to provide a type of much needed reading material at the primary school level. While there is an abundance of well-graded literature on the market of a secular nature very little material of a religious nature has been prepared. The vocabulary used in this booklet was checked with Gates' Reading Vocabulary for the Primary Grades. Ninety-four per cent of the words used in Guy De Fontgalland are in Gates' Word List, and seventy-seven per cent are found in the first five hundred words.

The Greatest Prayer: The Mass. Milwaukee: The Bruce Publishing Company, 1934. Pp. 64. Price 10c.

This booklet is illustrated and each prayer is introduced with a brief explanation that should contribute to an understanding and appreciation of the Holy Sacrifice. While the examination of conscience in the back of the book is designed for children, its Mass prayers can be used both by adults and boys and girls. No author's name is given for this paper covered prayerbook.

Having a Guardian Angel. Illustrated by Ida Bohatta-Morpurgo. Words by Cecily Hallack. New York: E. P. Dutton & Co., Inc., 1934. Pp. 32. Price \$1.00.

Recently it has been our pleasure to come in contact with several pieces of material presenting Catholic thought for the small child. *Having a Guardian Angel* is a new and delightful contribution to this literature. The preschool child and the little one of the primary years will like the illustrations in the text. Each picture is designed to illustrate the prose content on the opposite page.

Cinderella. A New and Original Version. By The Wilfrid Ward Family. Assisted by Pope, Sheridan, Shakespeare, Milton, Scott, Thackeray, Tennyson, Longfellow, Hood, Locker-Lampson, Montrose, Browning, T. Moore, Chesterton, Wordsworth, Emily Bronte, Christina Rossetti, Southey, and a Nameless Multitude. New York: Sheed & Ward, Inc., 1934. Pp. 46. Price 60c.

The teacher will find two particular uses for this booklet. *Cinderella* is an excellent illustration of a pleasant and profitable type of "play making." Teachers likewise will enjoy using this unique version because of the educational value derived by those using it to discover the authors of quotations. The plan behind *Cinderella* was "to take a story which otherwise would have been too hackneyed and tell it afresh entirely in quotations and parodies."

Catholic Action Series. "A Call to Catholic Action" by His Excellency, Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate in the U. S. A. "Basis and Aims of Catholic Action" by His Excellency, Most Reverend Joseph Schrembs, D.D., Bishop of Cleveland. "Catholic Action and the Family," by Reverend Edgar Schmiedeler, Director of Family Life Section of N. C. W. C. New York: The Homiletic and Pastoral Review, 1934. Pp. 193-224. Price 25c.

This pamphlet is a reprint from *The Homiletic and Pastoral Review*, presenting the basis, scope and aims of Catholic action.

BOOKS RECEIVED

Callan, Charles J., O.P. and McHugh, John A., O.P. *The Catholic Missal.* Being a Translation of the *Missale Romanum*. Arranged for Daily Use. New York: P. J. Kenedy & Sons, 1934. Pp. 1248. Price \$3.00.

Coudenrove, Ida Friederike. Translated by Conrad M. R. Bonacina. *The Burden of Belief.* New York: Sheed & Ward, Inc., 1934. Pp. xiii+94. Price \$1.25.

Gales, Reverend L. A. *The Best Gift—Mass Prayers for God's Children.* St. Paul, Minnesota: Catechetical Guild, 1934. Pp. 46. Price: 6 copies 40c.

Glenn, Paul J. *Sociology.* A Class Manual in the Philosophy of a Human Society. St. Louis, Mo.: B. Herder Book Company, 1934. Pp. x+409. Price \$2.00.

Hallack, Cecily. Illustrated by Ida Bohatta-Morpurgo. *Having a Guardian Angel.* New York: E. P. Dutton & Co., Inc., 1933. Pp. 32. Price

Hornback, Florence M. *Leadership Manual for Adult Study Groups.* Paterson, New Jersey: St. Anthony Guild Press, Franciscan Monastery, 1934. Pp. xii+127. Price \$1.50.

Morrison, Bakewell, S.J. *Marriage.* Milwaukee: The Bruce Publishing Company, 1934. Pp. xi+252. Price \$2.00.

HANSEN'S PUBLICATIONS ON RELIGION AND GRAMMAR

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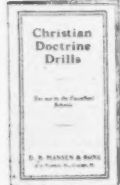
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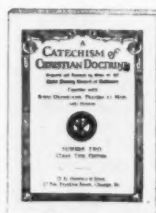
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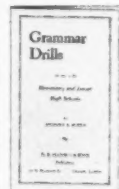
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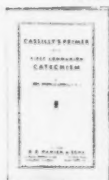
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Editorial Notes and Comments

HOW DO WE EVALUATE CURRENT MATERIALS?

During the past five years the elementary teacher, supervisor and superintendent of schools have had a generous supply of curriculum materials for evaluation. Up to that time there was very little content for the teacher to use in placing pupils in direct contact with Christian Doctrine. It is not our intention in this editorial to enumerate the various texts and supplementary materials that have appeared during these five years. Many of them are fine. Our first regret is that much of this material is little known. Some of it that appeared five years ago never received careful examination from those for whom it was prepared. We doubt the educational wisdom and the spirit of cooperation of those who did not give this material due consideration.

During the past two years several new series of materials have appeared. We hope that the good materials now on the market will receive adequate experimentation in Catholic schools. It is the opinion of the JOURNAL OF RELIGIOUS INSTRUCTION that this courtesy has not been extended sufficiently in the past. Some of us have been slow to investigate, while others have delayed making a just estimate of materials because of prejudices of various sorts. Lastly, we feel that injustices are sometimes done by those who evaluate materials without understanding the grade group for which they were intended or who extract a quotation from a text and criticize it, separated from the body of material for

which it was intended. In addition, there are those who because of their own work are unable to look upon the work of others with any degree of justice. Let us beware that we may not be classed with the above and, at the same time, let us evaluate the criticism of others in the same light.

GRADUATE SCHOOLS IN OUR CATHOLIC UNIVERSITIES

Several years ago we made a plea for the establishment of departments of Religion in every Catholic graduate school. At the time we were looking forward to high school and college instructors well trained in Sacred Doctrine, related subjects and the psychology and pedagogy appropriate for an efficacious presentation of Religion. It is doubtful if Catholic education at the secondary or college level will ever offer expert work in religious instruction without a comparable preparation for teachers.

The purpose of the present editorial is to offer another consideration to the Catholic graduate school, and one of no mean importance. Thousands of mature students, religious and lay, are working for master's degrees in Education in the Catholic graduate schools of the country. Some few students are working for a doctor's degree in Education in these same institutions. We believe the following questions are pertinent: Wherein do the required courses for these degrees differ from the same courses offered in non-Catholic institutions? How many Catholic universities require graduate courses in the philosophy of education? If such a course is offered, what is the instructor's equipment to offer this course? Is he capable of interpreting modern theories of education in terms of Catholicism, in terms of the "origin,

nature and destiny of man and the whole purpose of human life?" Does the instructor himself believe that Catholicism has as great a contribution to make to our modern age as it offered during the middle ages? Catholic literature, in the field of the philosophy of education, is almost nothing compared to the quantities of material dealing with non-Catholic philosophies. It is to be expected, therefore, that a Catholic university, with religious and lay instructors holding degrees from non-Catholic institutions and with the large body of non-Catholic literature available and of current interest, realize that care must be taken that the students in our graduate schools receive educational guidance worthy of the name of Catholic. Almost all Catholic colleges offer elementary courses in the philosophy of education. Most of our colleges require this course of candidates for the bachelor's degree in education. This is well and good and as it should be. Our present plea is that the candidate for the master's degree in a Catholic university be given adequate direction in evaluating modern theories of education in terms of "the origin, nature and destiny of man and the whole purpose of human life." This, of course, implies that the professor or instructor giving the course is capable and prepared to see the place of Catholicism in the world of today.

THE TRAINING OF THE CATHOLIC EVIDENCE GUILD

Cardinal Bourne in his Foreword to the first edition of *Catholic Evidence Training Outlines*¹ wrote: "The Clergy, too, may profit by these notes and gather from them fresh

¹ Maisie Ward and F. J. Sheed. *Catholic Evidence Training Outlines*. New York: Sheed & Ward, Inc., 1934. Pp. 334.

ideas for the setting forth of the philosophy and theology, of which they have received a fuller and more technical knowledge during their preparation for the priesthood, in a manner adapted to the capacity of the average man at the present day." It is our desire to recommend the new edition of these *Outlines* to teachers of fourth year high school Religion and to college Religion teachers in general. We are full of regret when we meet young men and young women who are unable to talk intelligently about their faith or to see it in its totality. Graduates themselves are humiliated when they are unable to answer simple questions about their Religion. A course in Religion similar to that given to the street corner apologist would give students an ability to know what the world expects from the graduate of the Catholic college. We would suggest that the college instructor or the fourth year high school teacher who feels that his students are well trained in apologetics, present to his group the questions at the close of each outline in *Catholic Evidence Training Outlines*. The results should prove of tremendous diagnostic value.

A DESIRABLE LEARNING PRODUCT

In *The Catholic Worker* for November 19, 1934, Ade Bethune describes her art class in Harlem, engaged in the drawing of liturgical articles. Our particular interest in this report was because of the following brief paragraphs. They describe results for which we all are aspiring:

"We are working with pencils and crayons. The colors are lovely to draw with and we are all learning to be responsible and also thoughtful about the other fellow.

"Suppose, for instance, that I am using the light green crayon when somebody says: 'I need light green.' I say: 'I am using light

green right now, but I have got only a little bit to do and I shall give it to you right away.'

"Or else, if I don't really need the light green, I say: 'I was going to use it, but I can wait and do my orange piece first.'

"We are all so good at thinking about the other fellow and giving him a chance that, whenever somebody at one table asks for blue, why, immediately the whole other table rushes out to hand him the blue. That is what I call real Christian spirit, don't you? And I suspect our Lord is happy when He sees it.

"The only sad thing about the class is when five o'clock comes and we have to stop, clear up and go home. Wednesday before last, we were having so much fun that we kept on drawing and drawing overtime till it got so dark that we could hardly tell one color from another.

"And with winter coming it is going to get dark earlier all the time. Needless to say, Peter has no electricity but, thanks be to God, he has two big kerosene lamps that will be very good as long as we shall not be too many."

THE TEACHER'S CHARACTER

If we examine the situation closely we shall see that the position of the teacher is not without danger for the formation of his own character. Anyone who spends most of his time with people to whom he feels himself superior, both in the sense of an adult in the presence of children and as a learned person dealing with the ignorant, can easily come to exaggerate his own importance and fall a victim to a sort of subjective infallibility. It is notorious how readily teachers are inclined to extend towards adults the attitude they adopt to children. They show themselves dogmatic and pedantic in their own family circles; they are always better-informed than everyone else, intolerant of contradiction, and so on. The profession of teaching cannot be directly blamed for these characterological distortions, for they have their roots in a form of character which was already there before the man or woman became a teacher, and which is partly responsible for their choice of career.

Rudolf Allers, *Practical Psychology in Character Development*, pp. 95-96.

DISCIPLES OF CATHOLIC ACTION

FRANCIS M. CROWLEY

St. Louis University School of Education

St. Louis, Missouri

A program for Catholic Action calls for curriculum materials which will provide for the growth of the student on every level of instruction. The whole complex nature of the student must be taken into consideration; that is, every action and every thought must have a religious value. New values must be established for the whole process of Catholic elementary and secondary education, since the present intensely competitive educational spirit is the direct antithesis of the highly cooperative, non-competitive spirit which inspires Catholic Action. If the home fails to lay the foundation, the task of the elementary school or the high school becomes more difficult. The burden of the college or university becomes greater if the elementary school or the high school neglects to reorganize its program, and the Church is ultimately restricted in her activities because of the failure of the school system to train advocates of Catholic Action. But the teacher is at the center of the whole problem; she must reflect a firm belief in the value of Catholic Action, and her training must provide for an enriched background so as to enable her to motivate and stimulate the learning of her charges. The curriculum will contribute the necessary subject matter, and group or associated activities will provide the practice situations. We fail only too often to use instruction in natural science as an instrument for putting our students in touch with the wonders of the universe, as a means of revealing the glory of God. The role of Divine Providence is too often lost sight of in our disconnected presentation of historical and geographical materials, and the oneness of Catholicism is a sadly neglected topic in

our instruction in social science. In mathematics we neglect the important task of unmasking the hypocrites who use statistics to defeat the ends of social justice. Music and art are tied up with standards of achievement based on creative endeavor, with a consequent neglect of the Church's role as a conservator and patron of things of the spirit. Reveal to a student the influence of the Church on Michelangelo, Raphael, Leonardo da Vinci, and many others, and his horizon is broadened to include a concept of an institution which has fostered great talent and given voice to the highest aspirations of man. Religious elements will be provided through catechetics, Church history, Bible stories, lives of the saints, the sacraments, devotional practices, and the works of charity and mercy. But such teachings will exist in the abstract, utterly without influence in the life of the student, unless they are put into practice. If the student sees the practical application of the abstract teaching, then he is being properly trained in the processes of Catholic Action. Visiting the sick or the poor, bringing food supplies to school for distribution amongst the poor, contributing to the support of a particular mission, the exercise of charity in trying situations in the home or school will do much more good than endless hours of instruction. Witness the appeal of the liturgy of the Church. Here practice and theory meet. The visual, auditory, emotional and action elements appeal to and satisfy child and youth alike. We must appeal to the heart as well as to the mind of the Catholic child and the Catholic adolescent. Sodalities and various school clubs offer innumerable possibilities on the elementary and secondary school levels for the motivation of charitable works. Only through active participation in such organizations during school days can we hope for participation in similar activities in adult life. The ability to cooperate and the ability to lead can be fostered in the elementary school and the secondary school as well as in the college or university.

We are living in trying times, for today's experiment is tomorrow's law. Human perfidy seems to have reached the zenith in banking, and we are valiantly trying to stave off a dictatorship. The new morality is making a determined

assault on the ethical teachings of the past, polluting the well-springs of ethical conduct at the source, and hurrying the nation to the brink of moral bankruptcy. Neo-Malthusianism rears its ugly head and forces the Church to realign her shock troops to halt the offensive of purveyors of degeneracy and unhappiness. Salacious literature floods the market, feeding the flame of uncontrolled passion. Our movie palaces have become whited sepulchres, staging exhibitions which make censorship a farce and strike terror to the hearts of Christian parents. Even the radio is not immune. All of the senses are appealed to in this mad assault on the existing moral code. Individual or social life is jeopardized without morality; it is the sole guarantee of human happiness. The recent industrial debacle demonstrated in striking fashion that, though man had conquered time and space and made the machine his slave, he had failed to conquer himself. Thus our whole scheme of character education has been justified in a startling manner. Old King Stimulus Response is dying, but many still subscribe to the doctrine that emotional stimulus plus muscular reaction equals character. The predominant role played by man's will in the moral crises of life is entirely lost sight of, and he is viewed as a jellyfish on the seashore, flung hither and yon by the waves which beat upon him incessantly. Such teachings lead only to a philosophy of despair. Students need discipline, for it is only through self-discipline that they can learn to serve.

Few of us ever dreamed that we should live to see the day when the pronouncements of Pope Leo XIII, as expressed in the *Rerum Novarum* and repeated by Pope Pius XI in *Quadragesimo Anno*, would be carried into action in reconstructing the social, political and economic life of America. America is acting along Catholic lines for the first time in her history, even though American leaders may not be fully conscious of that fact. How, then, can our Catholic teachers fail to live up to the great responsibility placed on them by our Holy Father in his moving appeal for the training of disciples of Catholic Action? Our teachers should take their places willingly in the ranks as the Vicar of Christ sounds the advance, for they have ever before them the living exam-

ple of one of the most courageous leaders in the history of the Church, one who deals sledgehammer blows at the abuses of the times and cuts with a surgeon's scalpel at the cancerous growths now festering in the fabric of modern civilization. Leadership of this character is contagious and moves others to noble deeds and great achievements. Let us help in the rebuilding of the America we love, substituting idealism for sentimentalism, justice for oppression, freedom for license, charity for philanthropy, fair dealing for chicanery, and the Decalogue for the "new morality."

THE JOURNAL OF RELIGIOUS INSTRUCTION, AN OPEN FORUM FOR CATHOLIC EDUCATORS

Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find in the editorials of this magazine those phases of thought that the editors of the JOURNAL believe to be the most progressive in furthering the cause of religious instruction in our Catholic schools. Since its first issue this magazine has published in the articles presented a variety of approaches to our common goal. Writers differ on the classroom approach to this end. In fact, it is not necessary that they agree. In contributing to this most important problem of Catholic education the JOURNAL has published the opinions of individuals and their various teaching plans. THE JOURNAL does not always agree with the positions presented or the teaching programs outlined. It is its desire, however, that the pages of this periodical will be an open forum in which teachers of Religion may express different opinions and plans, offering them to readers for criticism and objective evaluation. We, therefore, ask our readers to accept all articles in this spirit, looking upon the editorials alone as manifesting the pedagogical position of this magazine.

THE SPIRITUAL BOOK ASSOCIATES

REV. FRANCIS X. DOWNEY, S.J.

Spiritual Book Association, Inc.

New York

Too often a feeling of obligation rather than of interest causes us to read a spiritual book. That is decidedly unhealthy when the spiritual should be not only our vocation, but our very character. It is, however, not the purpose of this article to condemn writer or reader, but to acclaim a definite and happy improvement in the readability and practicability of Spiritual Literature.

That worn, though somewhat reasonable excuse, "all good spiritual books were written long ago," will hardly satisfy a conscience today. Spiritual classics there are indeed, but who can deny the need of adapting the eternal truths to the problems and to the mentality of our own time?

A teacher must have positive nourishment and tangible encouragement (or is it consolation?) when all else, when visible results seem so small, so slow. This strength was found by those among the world's greatest teachers, Benedict, Dominic, Francis, Ignatius, De Sales, in the reading and meditation of what is more enduring than the temporal, more trustworthy than the transitory. There they could always find the balance. Indeed the scales weighed down under their portion. Here was the old rock on which they weathered every storm.

A teacher constantly gives himself, gives his all to the class. Is he then a well of knowledge fed by perpetual springs? When the teacher ceases to purify and enrich his sources, his outpourings soon begin to stagnate. We should like to suggest reading, or more reading.

Another book club has been created. This time it is a vigorous unit in the broad program of Catholic Action. Called the Spiritual Book Associates, warmly welcomed and endorsed by the Hierarchy, they have set to their task from

headquarters, 415 Lexington Avenue, New York, New York.

Their aim is to select each month, excepting July and August, the best all-round, spiritual-book-of-the-month that can be found in the English-speaking world. This book is to be chosen by an impressive editorial board, composed of: Rt. Rev. J. H. McMahon, V. Rev. Fulton J. Sheen, Rev. F. X. Talbot, S.J., Rev. Mother Grace Dammann, R.S.C.J., Rev. Sister Mary Rosa, and T. F. Meehan, K.S.G. Father F. X. Downey, S.J., is the editorial secretary. The subscription is fifteen dollars a year.

The Associates also issue a monthly periodical, *The Survey of Current Catholic Literature*, which is sent gratis to all subscribers. This publication contains special reviews, useful information, and points out articles from England, Ireland, France, Germany, Spain, and Italy which are pertinent to priests, teachers, doctors, lawyers, preachers, lecturers and parents. The Survey, with a staff of one hundred writers and reviewers, is rapidly becoming a valuable guide in covering a vast field in the current world of books, magazines, and pamphlets.

The spiritual-book-of-the-month for September was Archbishop Goodier's *The Bible for Everyday*; for October, *White Wampum* by Francis T. Patterson; and for November, *A Bedside Book of Saints* by Aloysius Roche. With keen anticipation and unanimous satisfaction, the board has selected for December *The Franciscan Message to the World* by Agostine Gemelli, O.F.M. This book is unusual, and we believe it will long be a milestone on the return of Spiritual Literature to its proper place in the world. It typifies what the Spiritual Book Associates are seeking: books that will compare favorably with every requisite of literature and culture; books that will be known, read, and respected by clerics, religious, and by great numbers of the general reading public; books that will be a pleasant antidote and a healthful, inspiring stimulant against the flood of worthless and worse reading matter of the day; and finally, spiritual books that by their excellence and reputation will discourage and stamp out most of the impractical and superficial, untimely and outmoded spiritual books that have been foisted upon us in the past.

Religion In the Elementary School

CHARACTER EDUCATION IN THE CATHOLIC PAROCIAL SCHOOLS OF THE UNITED STATES*

RT. REV. MSGR. JOHN M. WOLFE

Bureau of Education

Dubuque

CATHOLIC PRINCIPLES OF CHARACTER EDUCATION

The principles of character education in the Catholic approach and concept are derived both deductively, and inductively and empirically; they are the outcome both of reason and experience. They have their theologico-philosophical and scientific-psychological aspects, because they are principles that deal with life in its totality, and not with separate specimens of inert matter or one living organism, sector of life or form of behavior.

The first principle is the ultimate truth derived both from revelation and from reason; it is that a personal God is the beginning and end of all things, and that all determinants of relationship come not from within but without the creature. This principle is at the basis of the philosophy that determines ultimate thinking regarding the nature, purpose, and end of life. It makes character education a teleological process, in which all other goods and ends are measured as means to the ultimate end, and an eschatological aim by which they are validated and in which they integrate.

* EDITOR'S NOTE: This paper was prepared by Monsignor Wolfe for the Inter-American Federation of Education held at Santiago, Chile, September 9-16, 1934.

This philosophy provides a series of objectives and an ultimate end to which all interests and motives not only can but must converge, not only in the sphere of individual life, but of social, community, national, international and world society. The ends, purposes, and motives of conduct and behavior in other systems of thought are too near—the radii are too short and therefore too circumventing to stimulate, inspire, and enlist the well springs of behavior for the common good, because the good to be attained is too personal to be common, and resultantly becomes in the paradox too common to insure the best personal striving.

There projects therefore in all of the logic of this thought the ethic of the common good as derived not from an evolutionary process of a pragmatic or utilitarian philosophy of social conventions or physical convergences, but from a developmental process in which man more and more becomes and recognizes what is in the plan of the Creator, and what will best attain the ends of creation.

With this are integrated the anthropology, natural theology, and revelation of the unity in origin and destiny of all the human family. The dignity of the individual is found in his very nature, in as much as he is not merely a biological outcome but a special creation made in the very image of his Creator. Just as in the biological process the pattern of his sex, race, color, stature and much of his personality is contained, so also in his spiritual creation by a special divine act the soul is made in the image of the idea of its Creator for a destined personality.

The creature is therefore a substantial psycho-physical unity. He is a being because he has real existence; he is a substance because he has being in himself and not in another; he is a supposite or a substance so complete that he is uncommunicable to another; he is a person or a rational supposite,—a complete and uncommonable substance endowed with intellect; he is an individual with individuating endowments and acquired characteristics.

From this concept of the individual, his nature, origin, dignity, and destiny, are derived also certain defined principles regarding character and personality. Montaigne writes

regarding friendship: "If you press me to say why I loved him, I realize I cannot explain it except by saying: 'Because he was he and I was I.'" Thus it is also with the human personality, character and individuality.

Philosophically Catholic principles emerge from the concept of unity in the individual, which is explained on the basis of vitalism of the bodily mechanism through the informing of a rational and spiritual soul, which gives unity of life and oneness of personality and character, both in the tentative and in the operative and functional phases of the creature.

Character and personality are thus not aggregates or conglomerates of so many of this and so much of that, but they are, when possessed in normal states, aspects of a unity which grows and expresses itself in individual ways. They may be nourished by the environment, but they are not made by it, as they are living units in but not entirely identified with the environment. They are thus expressive and expansive, but not merely a composite of material elements.

Psychologically there are the laws of nurture through which certain qualities project more than others and thus some potential qualities in the individual are more activated than others.

In the perennial problem of heredity and environment,—of nature and nurture, of self-regarding and social motives, the principle of unity also prevails in controlling ideas and processes. In this thought, there is no time when one is without the other, and experimental data of what nature does without environment or environment does without nature can not be acquired with definiteness and accuracy.

There is thus also a balancing in the social aspects of character and personality. This concept of unity of purpose and design in creation relates the individual to society and society to the individual, as one cannot exist without the other. This is mutuation and reciprocation in every aspect of the individual and of the social structure and of society.

Whilst individuals have their personal substantial unity, dignity and values, they have diversifying gifts and talents,

which develop character from within in a rather unique manner. In the designs of the Creator and nature, these potentialities are to develop and to function in the expression and realization of the self by contributing in thought, word, and deed to the fulfilment of the Divine plans.

Whilst every creature is endowed with certain categorical powers therefore, their development and achievements vary in relation to the environment. Though there is a physiological and a psychological basis of powers and their development, the developing process is rather cultural and social than psychological.

The individual grows as a unit in relation to the environment, because he is a living cultural being, with life in every part and all mysteriously or rather marvelously associated in unified relations among the parts. The unified personality is therefore something more than the sum of the parts, because the totality of the relationships integrates the personality into a unity.

From the psychological viewpoint personality and character development are processes of adjustment. Adjustment is here conceived not in the usual purely biological and evolutionary aspects, in which the creature emerges totally from the stuff of the environment, and is the environment projecting itself, in a situation-response mechanization. In all concepts regarding evolution and development the Catholic theory distinguishes between reality and actuality, in as much as no reality evolves, though that which existed potentially becomes actual through processes of development. This is in accordance not only with revelation but also with all historical and scientific evidences at hand, rationally interpreted. The rational creature is a microcosm in which every element in the environment enters into composition, but the developing life has its origin in the creative act of God.

In this theory the process of adjustment is not merely a mechanical physico-chemical process as in inanimate nature; nor is it thus with the added aspects of biological adjustment, by which the creature responds blindly and necessarily in definite and determined ways to the environment,

so that they are a sort of vitalized, mechanized and as such a connatural part of it.

Neither is the rational creature a development of a new indeterminatism according to which the forces in nature do not act according to established laws, but act just as blind forces as far as remote effects are concerned, but as to the immediate they are determined by the general determinacy of forces here and now in action.

Freedom of will in the rational creature differs *toto coelo* from such indeterminism. Even the laws of necessity in the involuntary mechanisms of the creature differ in their operation both in regard to the present concepts of determinism and of indeterminism, precisely because they are associated in the life of a free rational creature.

Freedom of choice is not the ability to be indeterminate, but to choose according to the life, powers, and functions of a rational creature, who looks backwards and forwards, and who can rationalize both his and others' past experiences, and can see the consequences of acting according to rationalized data and spiritual concepts.

The rational creature as rational is not free to choose irrationally, and thus not to choose good, because his spiritual nature, which gives a higher value even to the rational is given to an end, which is all good and can hold in bonds of necessity even a free creature.

The cultural and educative processes in the Catholic plan are in keeping with these general moral principles, and from them the practices of pedagogy are derived and values and motives estimated, fashioned, and cultivated.

The values in motivation are thus graded and scaled. The religious motive relates all acts, words, and thoughts to God, to the end of temporal sanctification and eternal salvation. Into this motive all motives and incentives must converge as means to the ends in the order of proximate, remote, and ultimate.

To be good is the highest motive because through goodness the creature becomes acceptable to God, and attains his end in the glorification of God in His works.

The cultures which establish this goodness are in the virtues, which condition the receptive and the expressive powers of the creature. Education itself is the bringing out of these powers in the interrelations and reactions as between the creature and his environment. In opposition to the virtues are the vices, which vitiate the being and the activities of the subject which they effect. The subject is thus made good or evil in keeping with the character of culture.

The virtues differ from traits, in that a virtue of itself is an integrating culture of the whole personality, whilst traits are specific aspects of the outer activity of a very specific power. Thus, though virtues are related to the culture of certain generic powers, they are always thought of in relation to all other virtues and especially to the total profile of character and personality.

A trait may be a desirable trait irrespective of the total complexness of all traits, but a virtue is never unrelated, because it is not a virtue unless it be itself modified by prudence, which is an integral part of wisdom, justice and religion, which are the highest virtues.

There are thus the physical, emotional, and intellectual aspects of virtues, but every virtue is regarded to affect the character and personality, though it may characterize and qualify more specifically the activities of a distinct faculty.

The following is the classical set of virtues: the theological,—faith, hope, charity; the moral,—prudence, justice, temperance, fortitude; the intellectual,—faith, intellect, science, wisdom, prudence, art. All of these have their integral and component parts, and specify the details of good acts. These modify indeed the inner life but characterize the outer in forms of traits that reveal themselves in aptitudes, attitudes, interests, and activities.

There is no essential difference therefore between personality and character, because both individualize the selfhood by strengthening or weakening it. The process of individualization is in keeping with the concept of human dignity, in the Christian outlook upon thought and life. It is in the mystery of the creative power of God, that He never

used the same pattern twice, and in the process of sanctification, each individual can be himself, but at the same time realize any measure and degree of the counterparts of the holiness of Christ. In His nearer associates the apostles, the nearer each individuality approached his archetype the holier he became, and also the more individual and in many aspects more unique. In fact the holier each became the more did he attain his wholeness,—his intactness. So wholeness and sanity are realized in holy living, which is a process of attaining real selfhood.

Every one has both character and personality. Personality is generally regarded as character in action. Both thus reveal the great creative power of God and the vast and varied potentialities in His creatures.

To define character therefore is difficult, because like personality, everyone is different. Some one has well and accurately said: "The only way in which we are all alike is that we are all different." Every one has both personality and character and some factors in both are fixed and unchangeable, though modifiable in external forms.

Various delineations of both have been given and in the Catholic aspect character is regarded as the degree of culture of the natural and supernatural virtues. These are variously blended in different lives, because prudence, which measures their consistencies and balances and sustains their equilibrium is itself possessed by different individuals in varying intensity and extensity. Not only are the virtues blended in different degrees in the positive way, but each individual has his vices. In consequence of this their projections give the many kinds of personalities.

Character is thus the sum total of the cultured qualities and tendencies which the creature has for his use in responding to situations in which he is to make a choice between right and wrong. In the Christian concept the motive is God's glory; the theme is found in the exemplification of Christ's morality, spiritual integrity, and religious aspirations. Plato in the *Phaedo* gives integrity as the essential concept in character as held by Socrates. In the dialogue with his pupils the philosopher utters the prayer: "Give me

beauty in the inward soul, and may the outward and inward men be one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as a temperate man and he only can bear and carry. Anything more? The prayer, I think is enough for me."

The personality is the combination of physical constitution, intellectual capacities, emotional system, social reactions, qualities, feelings, attitudes, tastes, interests, traits, prejudices, looks, posture, ideals, and unconscious mannerisms, that show forth in the individual's total makeup.

Some materialistic psychologists emphasize the physical, or the morphological and structural factors, and specialize in regard to the effects upon personality of the nervous center, viscera, bio- and colloidal chemistry and the endocrine glands; to such, personality is the mass reaction of the whole, without any interior process of selection and direction. These measure personality traits by formal questionnaires and by tests of perseverance at certain tasks, and neglect quite generally the tests that life itself makes upon character and personality.

The behavior psychologist disregards the facts of hereditary equipment and attributes conduct and behavior only to the environment and the training. The psychoanalyst emphasizes repression and early trauma, and adjudges that the super-ego will direct all impulses. In the correct concept both the inescapable facts of heredity composed of a definite quality of biological, intellectual, constitutional, or temperamental material, inherited capacities in the germ plasm and the conditionings of the environment as made up of the physical factors, the city, the street, the house, school, food, toys, and books, and other sources of information or knowledge must be comprised. These with the more vital components of the environment, the human elements, parents, brothers, sisters, teachers, playmates, modify the original equipment in the individual composite of personality.

The sociologist emphasizes the social or cultural effects of the environment and thinks of personality as the subjective aspects of culture. In this viewpoint the subjective attitudes, emotional trends, and personal outlooks in their

culture or outward behavior are the counterpart of the socializing processes of competition, conflict, accommodations, conformations, and assimilations.

To the psychiatrist personality is the individual with all his emotional and intellectual peculiarities trying to realize happiness and efficiency in the environment in which he lives.

METHODS AND ACHIEVEMENTS IN CATHOLIC SCHOOLS

In the development of character and personality the Church has a process and a program for the whole of life, which is initiated before a child is born and continues it to the grave, and in which the aim is to identify the patterns of moral behavior in all surroundings. Her whole structure, process, and culture aim at characterology. From the genes to complete maturization she follows her children with her means of the highest culture of character in sanctity for sainthood.

In the matter of continuity she deals not only with time but eternity and the ultimates which measure all values in life and character. The periods of growth and development are within her thought, discretion, and ministry. The character and personality of children results from the concurrence of the two factors and forces,—original inheritances and the roundabouts of life in the physical and personal, the material and human, the spiritual and religious environments. Original nature is at its best always weakened by the sin of the first parents, and suffers mal-formations because of erroneous parental attitudes towards their pro-creative functions and the designs of the giver of these powers, dissipated and fallacious home life, defective and short-circuited educative processes, and unwholesome community aspects.

For such reasons the education of the parents continues throughout life. The parochial structure and organization are constituted of many sodalities, confraternities, and organizations. The pulpit, confessional, study clubs, home-school associations, and child guidance clinics are all aids to parents in the wise rearing, disciplining and guidance of

their children. The highest sanctions for all forms of righteous conduct are continually kept in the warp and woof of the formation of the young, and the best community conditions possible are sustained. In this program, personnel, vocational and life guidance are continuously associated.

THE NORMAL

In the educative milieu a judicious regard is had for the two classes which humans present, even on the child-level,—the normal, the subnormal and abnormal.

In respect to the normal, the program of the schools thinks of character first and last, as the all important school product. As far as possible and in the measure in which all the young are capable behavior, conduct, personality, character, as they enhance the quality and dignity of the individual, are always thought of first.

Religious character and personality are basic and primary, in the curriculum program, processes, and the devices of the school. Academic subject matter and the processes are devised to effect religious as the ultimate values. All other values and motives are involved in these. Consequently the school is near or in connection with the Church not for symbolic purposes merely, but because of the great reality and the truth that Christ is the master teacher. Everything in the school life is associated in this plan and in effecting, as means, this end. Checks and reports are passed back and forth between the home and the school not only respecting the scholastic attainments of students but also their ratings as to habits, interests, attitudes, and health conditions. Every effort is made and means used to make parents conscious of and to train them for the fulfilment of their responsibilities towards their children, because the home is not only the basic unit of the social structure but also the basic agency in character development. The real objective in all motivation is excellence of religious character and personality and not promotion.

In the matter of more specific methods it may be stated first that in an indirect way, every means known is used to make religious character functional, and therefore the whole-

someness of the environment in its most comprehensive sense is regarded as of the utmost importance. So much of character is found to be the result of adjustment, through accommodation, assimilation and conformity in regard to the environment. Not only children but also oldsters seek to achieve success and enjoyment, which lie at the basis of their interests, that quite universally they fit in and groove to the physical, economic, social, moral, and religious demands around them.

To establish a healthful environment and program for the young the parish groups attempt to control it in the ways of uniform social values and virtues through the following sodalities, societies, and organizations, and clubs: girl and boy scouts, boys' brigade, Columbian Squires, Columbian Cadets, Big Brother movements, junior Holy Name, Catholic Youth Organizations, Boys' Clubs of America, Big Brother Federation, American Junior Red Cross, activities of National Recreation Association. These provide recreational, outdoor, cultural, social, educational, and religious programs with trained volunteer leaders and service. Nature study, retreats, and leisure time needs on various levels are cared for.

In the plan of making character building processes functional, opportunities are provided, in the types and measures possible, for activities that are purposeful and which are guided by incentives and motives that admit of characterization by social, moral, spiritual, and religious values. Such activities feature intra and extra curricular programs and respect both work and play. Individuals who do not respond adequately to such structural processes and show signs of emotional frustration are given kind and intelligent consideration and treatment according to the findings of mental hygiene. In this indirect process, desirable habits, attitudes, and conduct are not necessarily made subjects of conscious attentions, but are learned as accompaniments of activities and experiences.

There are secondly the more formal elements and direct process in the program, and these both take the form of instruction in every phase of religious truth and develop-

ment, the virtues and traits specifically, and always according to the capacities and capabilities of the young on the several age levels. Much of this inculcation takes on the character of the deductive and authoritative processes. These are set up as realizable ideals, and become the professed objectives of life. In this process, therefore, conscious attentions to virtues, traits, and moral conduct as subjects of instruction, study, and discussion, are formally planned, scheduled and provided in advance, in which moral experiences and activities are directed and controlled. In less formal processes the ideals and discussions grow out of the subject matter and discussions at hand.

Character is also inculcated as an incidental, because there are situations that do not overtly aim at its culture, but the effects upon experiences and their discipline leaves an unconscious result. The young use their intelligence and emotional qualities in attaining moral qualities from experiences in such situations. In these, many of the tools for right conduct and love of righteous behavior are acquired.

In the matter of personality culture the process emphasizes totality, in as much as its growth is dependent on the very self of the learner and involves the total use of self in every learning act. In this respect due attention is given to the loss of emotional resonance so that the personality may not become jaded and burn out. The means of conserving emotional energy through life is in the practices of restraint and self control, so that the emotions may not be dissipated through a variety of pleasure forms.

THE MAL-ADJUSTED

Personality adjustments make many demands and cause many strains and stains in the modern world, on account of the variety of divergent elements in the surroundings upon which the individual comes. In adjusting themselves to one set of morals and codes the young, and the mature for that matter also, are at variance with others on different levels. So the child in school comes frequently upon home situations that he cannot adjust himself to without a change through

strain on his adjustment processes. The same is true in the matter of his church adjustments when related to the community contacts, the recreations, the amusements, literature, sound movies, radio, and the press.

There are so many dealing with human materials, who are not sufficiently prepared for able service in the field, because they rely upon opinions and prejudices or plain obsolescence, because they have come out of an entirely different culture which they attempt to impose upon those who cannot, under any circumstances, understand their attitudes, and respond only to juridic authority, or physical power. There are those who over emphasize the home in a civilization, in which, by sheer force of circumstances, so much of recreation, socialization, and avocational pursuits take the majority from the home for varying periods. There comes the time when the young must leave home, and thus, unprepared, run into delinquency situations, and become adult delinquents in the moral or social order. In fact, one often comes upon the temptation to conclude generally that in causality, adult precedes juvenile delinquency.

There arises continually then the problem of the maladjusted or the problem child, youth, or adult, and unorganized personalities. Some are affected physically, others emotionally, others mentally, and still others by some combination of these; in all of the compositions there may be character or personality defects and ills, or combinations. All these forms must be either prevented or interpreted, diagnosed, given remedial or therapeutic treatment, and if possible cured. The Catholic school system in the United States in its associations with the Bureaus of Charity is providing a developmental and progressive consideration of these through physical and mental hygiene clinics, wherever the resources in intelligence and of technique are available. Problem children usually have problem parents and come from problem homes, which are usually in a death struggle with family, economic and political life in their surroundings.

In the approach to the problem and care of mal-adjusted personalities and social misfits the following cooperate: (a)

The pediatrician regards the physiological aspects, factors and symptoms, and cares for matters of mal-nutrition, foci of infection, glandular disfunction, chronic illness, inadequate dietary, easy fatigability, irritability, depression periods, and poorly organized constitutions. (b) The social worker and the judge essay and evaluate the effects of the social interactions of the environmental factors of the home and cultural background,—broken homes, divorce, alcoholism, overcrowding, unhygienic conditions, poverty, gangs, and amusement and recreational opportunities. (c) The priest analyzes the educative background and takes note of the lack of religious education, motivation and ideals, and the nature of the spiritual forces with a view of applying spiritual hygienic measures and a sort of spiritual palinogenesis. (d) The psychologist administers and interprets the results of dynamic, instinct, intelligence, attitude, skill, achievement, social and emotional tests. (e) The educator looks into the special abilities and capacities, aptitudes, interests, and the background and history of faulty school adjustments. (f) The psychiatrist seeks knowledge for and fashions a profile and chart of the total individual, by relating the physical, psychological, the social, and the psychoanalytic. (g) The psychotherapist analyzes all the above data with a view of applying the known remedial measures.

By these the present makeup of the character and personality is analyzed so that it may be treated and resynthesized into a more effective and satisfying person. Character defects run specifically into types of deception, dishonesty, delinquency, while personality defects are at present classified into introverts, extraverts, hysteria, neurasthenia (fatigue, irritability, crying or depression periods), inferiority (psychopathic,—irregular, unmoral, boastful, ego-centric, weak willed, irresponsible, quarrelsome, irritable), paranoid (persecution), maniac depressive, and schizoid (unsocial, seclusive). For all of these, curative and preventive types of behavior and therapeutic occupations and activities are outlined, and a set of regulations of work, play, and social and domestic atmosphere and facilities for improvement provided in the direction of the necessary

readjustments and reconstructions. The science to cover the entire process is rapidly being denominated sociatry.

OBJECTIVE TESTING PROGRAM

In the last two decades (1909) character and personality have become a part of the movement of objective or psychological testing. This has been in keeping with the scientific spirit which has taken hold on the educative processes. In the plan to relieve the present situation from the errors of the past and from unnecessary error in present processes and mere opinionation, every technique has been devised, and means and instruments used for purposes of the objective measurement, and the checking of the results of teaching, learning, and the materials traditionally employed so that the best in outcomes might be recovered in the crucible.

In the process of character and personality testing profile charts have been devised, and cumulative records, from which efforts are made to study the incomposition and relation to the revealings of intelligence, performance, achievement, aptitude, and vocational tests. These studies have aimed at the discovery of correlations between the several powers tested and the behavior types involved. The tests thus far have served best as instruments of interpretation in the guidance of individuals and in the formation and organization of the educative process.

The character and personality traits tested are given a rating in numerical terms, which in a measure are intended to be comparable to the scores of intelligence and other tests. From the study of the comparisons efforts are made to find the relation of intelligence to character, to performance, and other outward evidences of inner dynamics, and the consistency of these inner forces and potencies as components in the total and characterized self.

Though all testing technique and instruments need refinements and validation, still they have helped to focus the attention of all workers with human elements on the human products rather than on the materials, instruments and tools of education, and have made teachers more discerning, cog-

nizant and sympathetic of desirable traits and of the individual difference in all human beings.

The general error has been extremism in the phase that their very newness and novelty in an embryo science has deluded the unsophisticated and ill-advised into the belief that the test showings were absolutely valid, instead of mere indices of what might possibly some day be tested more effectively and validly. The whole testing program has been more impressive than meaningful and has become a golden calf for all too many. Many of these have begun to speak of Intelligence Quotients (I.Q.'s) as though an absolute metric system had been used in their measurement. On the contrary, no one or group of scientists have come to an agreement as to what intelligence and character really are. The measurements thus far have been rather of achieving ability and rate than of intelligence,—and of traits, rather than of character. There has been undue emphasis on the analysis of parts, so that the whole has been lost sight of, and at present psychologists fail to see the forest for the trees.

The most specific revealing of character and personality tests thus far is that there is a unique structure of the pattern in each character, and that the individual expresses himself as a unit. Whilst there is therefore to a certain extent consistency apparent in his outward behavior, there does not appear to be a common bond or a denominator discoverable of his traits, so that the individual may be placed in a definite category. The individual has his own distinct and often unique character pattern,—a knit together of his characteristics in his selfhood, which is observable with keen insight, though he may seem to be a mass of traits. This is not to be understood in the sense that one can distinguish that unity and "see one's hands" through snapshot interviews and hasty generalizations and with a sort of psychological ballistics or finger prints technique from the observation of a blue print of traits and deeds done.

Whilst character is unified in the individual, yet no principle of unity has been found, except the one already discussed, for that apparent unity, and so one is inclined to

exhort the protagonists of the latest psychologies to become also students of the first, and thus keep sound thought a part of the historic and perennial process. Too many are rediscovering today what has been in the religious tradition of the centuries, because they neglect to study and to recognize the merits in the history of the past.

In the Catholic concept and tradition, character and personality culture are based upon the imitability and the realization in each individual of the patterns as revealed and exemplified in Christ. Christ, because of His infiniteness is realizable in a variety of ways, in each of which there can be beauty though there is uniqueness or rather individualism. The closest associates of the Master and the teachers in His first school were most different in their character and personality traits than any twelve ever associated, yet each had his well defined attractiveness of personality and goodness of character.

The measurement process should thus avoid ever mechanization and the effort to discover and to fashion like and equal upper percentiles of so called character and personality traits. Character may be characterized by the virtues that were listed in the Old Testament and classified by the ancient philosophers, especially Aristotle, and no one should limit but expand in every way possible all the virtues. Still withal no one can give absolute measures of how memory, for instance, should balance truthfulness and accuracy in an individual life, because no one can determine from the complexities of experiences what every life should strive to forget or to remember.

RECOMMENDATIONS

Philosophers, beginning with Plato, have recommended an ideal state or utopia as the adequate remedy or prevention of human ills. St. Augustine, the Christian philosopher, provides the most practical synthesis, because he recognizes in his synthesis all the possibilities and the forces that will care for them.

These thinkers might be arranged for purposes of definiteness into two groups: those who recognize and those who

do not recognize or who deny the existence of God in their scheme of things. Intermediary in varying degrees might be assigned a place for those who have differing and sometimes contrary views regarding the overruling deity. In fact the concept of God may be regarded as the trend of thought that gives the specific difference between all the systems thus far proposed.

The very first recommendation that the writer would urge upon all, and especially those who deal with life and problems of character and personality, is the need of a well defined concept of God, the author of life,—of His justice, and of an adequate reward for all the searchers after happiness through the many forms of character and personality adjustment. This concept, because it is the concept of divinity, would naturally evolve or unfold itself as life and intelligence advance, but at all times it would be an effort to approach God, Who is a pure, uncreatable spirit, all wise, everywhere present, all powerful, and all just.

This concept would involve a definite relationship of created totality with the uncreated, and from this would come definiteness in the relationships of interdependent elements in creation. The ultimate value would in every form of thought and being be realizable and realized in this ultimate relationship in time and in the nature of the union of the created with the uncreated.

A definite ethic would necessarily follow upon the various levels of determinations of these values, because an ethic or system of morals is after all dependent upon values to be attained, as they are means, not ends, and at that not a mere set of changing social conventions. The values must have appeal to a creature with intellect and will,—give will motives for exertion, because a value is an appreciable thing and while it is not determined by the appreciable power of the creature, must nevertheless be all appreciable and therefore all desirable and desirable above all. In the social and economic order there cannot be justice where all do not evaluate on the basis of one standard for all. When means become ends there is variated self justification which differs

with the variety of means which are arrogated to a place of dignity as the all in all or ultimate ends.

Values determine motives, and motives become unifying and integrating forces; where there is not unity of motivation there cannot be harmony in the conduct and the life. Where there is not harmony, there cannot be rhythm. Adjustment to discords is impossible, unless everyone can be conceived as a society with means and ends in himself and the material acquisitions with which he may surround himself.

With this society of individuals seeking a common destiny with realizable ideals under the guidance of a common code of morals, enforceable by a uniform standard of justice there is also associated the variable of charity in keeping with the frailty of human nature. It is designated variable because in the nature of human freedom and frailty, there will always be the unfortunate in every phase in which life may be viewed, and in every sphere in which charity may be conceived to function. Even the different standards will be set by mother, father, boy friends, girl friends, teachers, neighborhood conditions, and community characteristics. There is need of long time planning in intelligent community structure, of a developed social consciousness, and of activities directed by those who know the problems of life in this modern world.

From the outworkings of an accurate concept of divinity, of relationships and values, of motives and adjustment, of justice and charity may come that social structure, organized environment and discipline in morals, which will free life situations of undue demands and temptations for individual adjustments of an unmoral nature, and heredity of those acquired wounds and scars, which provide the potentials for unsocial, antisocial, immoral, and vicious reactions, which deepen the scars and expand the problem of abnormalcy in character and personality from generation to generation. When the social, cultural, and religious patterns for successful character are amply provided according to the designs of God for a kingdom of Heaven on earth, then the psychological will take care of itself.

INTERPRETING SOCIAL JUSTICE THROUGH THE STUDY OF CIVICS

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Secular educators are placidly content to hold tenaciously to the theory that education must ever be threefold—physical, intellectual, and moral. These aspects of education are good, and they are essential, but they are deficient in that they negate the crux of true education.

Catholic educators believe that education to fulfill its true destiny must be on a loftier plane. True education must be religious, if the persons educated are to bring honor and glory to God. It is a truism that the Creator endows each human being with physical being, bestows upon it the gift of intellect, implants in its heart a sense of morality. Added to this trio the Catholic educator is ever conscious that into each human being the Creator breathes a soul—a soul destined to be happy with Him for all eternity.

Can this ultimate happiness be attained if education is limited to the threefold aspects of education named above? "No," answers the Catholic educator, "It is imperative that education be religious." The teaching of religion as a formal subject will not suffice to make education religious. The light of faith must radiate through each subject taught. When this is attained it may be justly said that Catholic education has reached the fourth goal of education, namely, that education be religious.

This means that religion must pulsate through even so formal and so prosaic a subject as civics. It is inherent that the tapestry of civics be so woven that the resultant for each individual is evidenced in increased self-respect, in an intensity of charity towards others, in a greater reverence

for truth, in an increased love for the beautiful and the good, and over all, in a spiritual growth leading to humble submission to God's will in all things. Such civics is purposeful.

The present social world is spinning in the midst of a chaotic whirl, darkened by false philosophies and dimmed by unsound economic principles. Political economists and humanitarian philosophers cannot solve the riddle of the present industrial world upheaval. Human reason alone cannot solve the great social problems of our day. Neither can the teachers of civics be expected to accomplish so gigantic a feat.

It is the privilege and the duty of sincere Catholic teachers of civics to light the way to a new interpretation of civics which will build right concepts and alleviate suffering through a saner interpretation of the principles of social justice as applied to civics.

Civics, as taught in the past, was decidedly a formal subject directed solely to a study of the mechanics of government. This type of civics failed largely because knowledge of government and its functions does not necessarily promote good citizenship. Neither does it tend to improve the form of government.

Out of the failure of formal civics came the attempt to use civics as "a make-believe" for the pupil. There was a concerted plan to make the junior citizen important; to give him experiences, and to make him, as it were, the center of, and the cause of government. This plan, too, failed. Why? Largely because the junior citizen became too self-centered, too detached from the knowledge of where he came from, why he was here, and whither he was going. The magic wand of "make-believe" civics banished the real spark of true citizenship.

Civics as envisioned in this article is not formal, it is not "make believe," but it is vibrant with informality because the pupil is led to a realization that civics is decidedly personal and that the mechanics of government are important only in so far as they lead the pupil to a deeper sense of his dependence upon God, his debt of gratitude to a loving

Father, and his determination to attain the joy of the Beatific Vision.

Well might we aptly ask—What can the study of civics contribute to the pupil's understanding of, appreciation of, and application of the principles of social justice? Since the Catholic Church recognizes that authority and government are from God, it follows that civics and social duties must ever be in accord with the ideals of Christ. Acknowledging that civics is the science of good citizenship, the thoughtful Catholic teacher of civics will analyse her duty as twofold: (1) To see that the facts of civics as presented are consistent with the principles of social justice. (2) To set the principles of social justice in right perspective with the particular phase of civics to be studied. This implies that in the civics class less attention will be directed to the mechanics of government than to life under government, thus permitting a major emphasis upon the social problem of the day.

Due recognition must be given to the great social forces which are thought, will, and action. Civics must be so planned and so taught, that the pupil is so directed that:

1. His thoughts ever seek the truth.
2. His will is ever restrained by truth and virtue, and
3. His actions are ever guided by truth and virtue to the goal of worthy achievement.

This implies that the Catholic teacher of civics recognizes the truism that "citizenship must be lived rather than just learned."

To attain so lofty a goal it is essential that the civics course be so planned and the lessons so executed that the teacher and the pupils are ever conscious that the ideal objectives of civics are:

1. To know God's truths.
2. To live by God's justice.
3. To merit God's love and benediction.

Today, we hear and we read of the dire need of a social philosophy. This is nothing new. Catholics realize that at

the dawn of Creation God set in motion a social philosophy of life which is our priceless heritage. Let the Catholic teacher of civics be neither confused by nor confounded by the modern array of such terminology as civic virtues, economic citizenship, personalized civics, reactionary civics, orientation of civics, etc. With these terms the Catholic has no quarrel. No doubt such terms serve the worthy purpose of shifting the emphasis from the mechanics of government to the needs of and the protection of the governed. Why shift and shuttle through a confusing maze of often hollow and meaningless terms, when a complete, purposeful outline of a social philosophy of life has been given to us by the Master Teacher of Civics?

Let us here pause and ponder well upon the four fundamental principles of social justice and analyze briefly what each may contribute to the pupil's fuller knowledge of social justice and the application of social justice to good citizenship.

All Creatures are created for the honor and glory of God. Did not Christ set the ideal standard for good citizenship when He addressed the children of Israel in that immortal sermon delivered on Mount Sinai? No truer, saner, simpler philosophy of life can be formulated than that enunciated by Our Lord and retold in the Gospels of Saint Matthew and Saint Luke. Dividing the Sermon on the Mount into three parts we find:

1. The blessings, commonly called the Beatitudes, pronounced by Our Lord in the opening words. Beautifully they express the ideals of life which Christians should strive to attain. Note how in order to strengthen weak human nature Our Lord parallels each ideal or blessing with a promised reward.
2. The second part gives positive principles of life, as fitting today in our complex modern life as on the day they were pronounced. Each of these principles puts to shame a too eager striving for material things of this world.
3. The closing part of His marvelous discourse is a series of proverbs, each used to make explicit some salient truth or fact of life.

Where is to be found a more concise social philosophy than Our Lord's fatherly advice: "Seek ye first the kingdom of God and its justice and all other things shall be added to you."¹

There is no need for the Catholic teacher of civics to set up arbitrary, and all too often sentimental civic virtues. The Catholic teacher has but to recognize that the four cardinal virtues—prudence, justice, fortitude, and temperance, are the foundation stones of a true Christian life and therefore they are the safe guideposts of good citizenship. They are called civic virtues in the secular world, but the Catholic teacher knows that any attempt to live true to these so-called civic virtues, which are in reality the cardinal virtues, means the exercise of the constant will, and the determined effort to do what is pleasing to God.

School should not be just a preparation for citizenship but rather it should be an active experience in good citizenship. Therefore, let us briefly analyse the cardinal virtues in the light of social justice, in so far as they pertain to classroom interpretation of civics:

1. Prudence helps the pupil to know and to will what is right in study, recitation, in recreation, in his relations with his fellow pupils, his teacher, and his principal.
2. Justice disposes the pupil to render to his classmates their rights, be these rights the right to leadership, to rank, to his own work, to his own opinions, to his own properties, or be they the rights to a place of honor in scholarship or athletics.
3. Fortitude gives the pupil courage to suffer anything in the performance of duty.
4. Temperance keeps the pupil's inclinations and desires within what is lawful and what is in accord with the teachings of Christ. The pupil cannot learn too young that all things which are lawful are not sanctioned by Christ and His Church.

The wise Catholic teacher can utilize the cardinal virtues as teaching tools to help the pupil to see how these virtues

¹ St. Luke, XII:31.

regulate conduct towards one's self and towards one's neighbor and how adherence to these virtues gives one the moral strength needed by every good citizen.

Let the seven capital sins be taught not merely as a memory lesson in catechism or religion, but also let these capital sins be scrutinized and used as a basis for a civic lesson to the end that pupils understand how each of these deadly sins offend God by violating social justice and, therefore, they militate against good citizenship.

Social life, today, presents confusing, conflicting, and contradictory phases to the boys and girls as well as to their elders. The thoughtful teacher will help the pupils to see through the sham of these inconsistencies which hinge on a contentment that "virtue is all that may become a man." The pupil must be helped to see the light of the fact that the ideal of Christian virtue does not begin with man but with God, the virtue which is produced in the soul by the indwelling Blessed Trinity. This virtue is not "all that may become a man" it is a far holier thing; it radiates itself through faith, hope, and charity. These are the divine or theological virtues. Let us examine these virtues one by one in the light of this first principle of social justice.

1. Faith is that virtue which believes in the existence of God, in His perfection, and in His revelations. Faith unites the soul directly with God. It is openly opposed to infidelity. We have but to look to the lives of individuals and of nations who have denied God to see outstanding examples of violations of social justice and to note that men and nations who have lost faith in God sooner or later lose faith in government. Infidelity robs man and nations of that priceless treasure—confidence in God. When that is shattered, small wonder that confidence in government is lost. The strength of any nation depends upon the confidence of the people in their leaders. Infidelity robs men and nations of confidence first in God, then in each other, thereby destroying the foundation upon which nations exist.

2. Hope is that virtue which looks to God for eternal salvation. This virtue is opposed to presumption and des-

pair. That person, be he junior or adult, who is ever striving, struggling, and praying to attain the goal of eternal salvation is found to be a good citizen since his life is spent in accord with the fundamentals of God's laws. That person whose mind is obsessed by presumption or whose heart is clogged with despair fails to be a good citizen since he has lost the key to good citizenship namely, trust in God and hope in His divine mercy.

3. Charity is that virtue which moves one to love God, to seek ever to please Him by conforming to His Holy Will. The full import of this virtue is aptly summed up by the Apostle: "Though I should speak with the tongues of angels and men; though I have knowledge enough to fathom all mysteries and faith enough to remove mountains; though I should give my goods to the poor, and my body to the flames, and have not charity, I am nothing. Everything else is useless to me."²

This virtue is opposed to ingratitude and to hatred. The Catholic teacher of civics will differentiate between pagan philosophy and Christian charity to the end that the pupils understand that physical, intellectual, and moral inequalities of fortune do not dispense the true Catholic from the exercise of charity toward the needy, oppressed, and down-trodden:—"Amen, I say to you as long as you did it to one of these, my least brethren, you did it to Me."³

I. *The prudent Catholic teacher will help pupils to realize that the glory of immortality banishes hate and envy of the rich.* This first principle of social justice is best interpreted through:

1. A thoughtful analysis of the words of Christ when He said: "The poor you have always with you, but Me you have not always."⁴

2. An understanding of the fact that the rich are but the stewards of the fortunes God has intrusted to their care.

Faith, hope and charity may be considered the all em-

² I Corinthians, XIII:1-3.

³ St. Matthew, XXV:40.

⁴ St. Matthew, XXXVI:11-13.

bracing trilogy which helps all who practice these virtues to adhere to this first principle of social justice and thereby helps them to be better citizens.

Time and space limit this discussion, but it may suffice to caution the Catholic teacher of civics to ever be on the alert to interpret carefully and to weigh cautiously this first principle of social justice in such phases of civics as: (a) legislation which grew out of the Industrial Revolution, (b) the evolution of trade through barter to complex international trade balances, (c) conflicts between capital and labor, (d) workers' weapons such as strikes, boycotts, and lock-outs, (e) workers' compensation laws, (f) dole, unemployment insurance, social service, and civic relief, (g) old age pensions and age endowments, (h) the theory of technocracy, (i) world economic alliances, (j) tariff regulation and (k) codification of industries and professions.

Squaring these civic phases in the light of this first principle of social justice should help pupils to grow in a civic consciousness which recognizes that God is honored and glorified when the progress and achievements of men and of nations are guided by the virtues of justice and charity and when their acts towards their country and their fellowmen are prompted by loyalty and patriotism.

II. *Society or any community of society, however small, must be organized for the benefit of all the persons comprising that society or community.* The social group, be it the largest and most powerful nation or be it the smallest and most obscure village, is bound by certain ties, namely those of race, nationality, habit, custom, economic condition, proximity, religious ideals or culture. Mutual confidence is the touchstone of this second principle of social justice which is wholly dependent upon the sympathetic bond between the people. In so far as social justice is observed, harmony will prevail; when social justice is violated discord arises.

The text of our Declaration of Independence clearly states: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these

are life, liberty, and the pursuit of happiness." The preamble of the Constitution of the United States definitely states that one of the purposes of government is "to secure the blessings of liberty to ourselves and to our posterity." Why seek further? Here are the foundation stones upon which this second principle of social justice rests.

Let the Catholic teacher ponder well upon this trio—(1) life, (2) liberty and (3) the pursuit of happiness. The teacher should make it clear that all rules, regulations, ordinances, and laws fall under the scope of the second principle of social justice, because they are formulated and enacted to preserve the peace of society and they are therefore essential to the pursuit of happiness.

The application of the second principle of social justice hinges largely upon the interpretation of the meaning of liberty. The wise Catholic teacher of civics will stress and cite examples to show that true civil liberty exists when the citizens are subject to a just government. True liberty is circumscribed by five sets of laws which should work in utmost harmony.

1. Divine laws which through the Commandments of God, the lessons of the Bible, the inspiration and the direction of the Church, ever serve to guide the citizens to right conduct. There need be no quibbling on the part of the Catholic citizen, because he has the surety that his civic conduct is right when it squares with the teachings of Christ and His Church.

2. Natural laws such as the laws of heat, light, electricity, gravity, and the laws which control the movements of the earth aid the heavenly bodies.

3. Moral laws which are instilled in the heart by God, protected and strengthened by His grace, guide human acts through the voice of conscience. The standard of moral law is free will. According to the Divine Plan the individual, by the exercise of free will, makes a deliberate choice between right and wrong. The voice of conscience is the sentinel which directs the individual to self-control, honesty, justice, charity, sympathy, and moral conduct, to the end that this

second principle of social justice is not violated by word or deed.

4. Common laws which are the unwritten laws accepted by society for the common good. Deeds that militate against the common law are usually at variance with this second principal of social justice.

5. Constitutional laws which are the ordinances and laws enacted by the duly elected officials of the city, state, or nation, and even by duly authorized international groups.

It is a salient fact that the citizen is entitled to all the privileges granted by the community, be it city, state, country or international group, only in direct proportion as he is willing to accept and assume his just share of the burdens of government, be that burden imposed by taxation or imposed in service. This is wholly in accord with the principle of social justice already enunciated. Law is the pivot around which this principle revolves. Laws to be effective must be enforced. It is well to lead the pupils to recognize how law enforcement rights itself with, or is contrary to the second principle of social justice.

The Catholic teacher of civics will ever strive to show that government must have restraint, that government must be just, and that the sole end of government should ever be for the public good. It is essential to good government that citizens cooperate in upholding right, supporting justice, and holding fast to an abiding faith in one's country and in ever showing good will to all.

Government to be effective must have authority. The teacher should hold fast to the essential truth that authority is a spiritual force since God has enunciated the principle that there must be authority. Civil authority is the moral power to command. Suarez, the great theologian, defends the right of the people. He contends that spiritual authority is given by God to the people collectively and by them transmitted to, entrusted to, or conferred upon their rulers. Our American government is founded on this concept of the sovereignty of the people.

Pope Leo XIII sums up the true doctrine of authority in

government in the following manner: "Man's natural instinct moves him to live in civil society. Authority, no less than society itself, is natural and therefore has God for its author. Hence it follows that public power itself cannot be other than of God."⁵

There are rampant in the world today false theories of government which militate directly against this second principle of social justice. These false theories are:

1. Communism, founded on the fundamental principles of community of goods and the abolition of private ownership.
2. Socialism, founded on the principle of collective ownership, which assumes the management of all property and all agencies of production.
3. Anarchism, founded on the destruction of all private property and aiming at the destruction of all forms of political government. It is well for the teacher to show clearly how these false theories of government are contrary to the principles of morality and religion as taught by Christ and safeguarded by His Church.

These three false theories of government have in common the abolition of private ownership of property. Here the Catholic teacher of civics need not speculate, for the Catholic has a sane foundation of surety relative to ownership of property. It is within reason to deduct that since man was created by God it logically follows that the right to the possession of the earth whereon he was placed depends upon God's will. Again, the Catholic need not ponder or wonder, for God's will is clearly revealed in the Book of Genesis:—"Fill the earth and subdue it; and rule over the fishes of the sea and the fowls of the air, and all living creatures which move upon the earth."⁶

That God sanctions private ownership is evidenced in the positive commands—"Thou shalt not covet thy neighbor's goods" and again, "Thou shalt not steal." The warning—"Cursed be he that removeth his neighbor's landmarks" is

⁵ *Immortale Dei*.

⁶ Genesis, I:28.

positive proof of God's sanction of land ownership. Divine law as stated in the Old Testament prohibits a person to desire what belongs to another—"Thou shalt not covet thy neighbor's wife; nor his horses; nor his fields; nor his man servants; nor his maid servant; nor his ox; nor his ass; nor anything which is his."⁷ Thus can the Catholic teacher ever help to counteract the evils of these false theories of government, which deny the right of the individual to own property and which fail to recognize that labor and land are essential factors of production.

It is well to be dogmatic in inculcating the fact that neither the state nor the federal government is omnipotent. Brownson has so ably clarified the doctrine,—“that every individual, even the lowest and meanest, has rights which the state neither confers nor can abrogate.”⁸ The second principle of social justice is violated when the state: (1) dares to dictate the conscience of its citizens; (2) attempts to control man's eternal destiny; (3) interferes with man's relations with His Maker; (4) boldly formulates civil laws in conflict with moral laws; (5) denies the right of parents to direct the education of their children, and (6) abolishes religious institutions.

III. *Man as a social being has obligations to his fellow-men.* Not only the rights but the duties and the responsibilities of good citizenship are involved in an interpretation of this third principle of social justice. Christ performed a loving service when he founded a religion based upon love of God and the brotherhood of mankind:—"By this shall all men know that you are My disciples, if you have love for one another."⁹

Men of every race, nation, type, and status are possessed of the same human nature, have the same essential worth, and possess the same dignity, for all are created to attain a supernatural destiny. It is significant that seven of the Ten Commandments of God are concerned with explicit direc-

⁷ Deuteronomy, V:21.

⁸ Orestes Brownson. *The American Republic, Its Constitution, Tendencies and Destiny*, page 80. Detroit: Thorndique-Nourse, 1885.

⁹ St. John, XIII:35.

tions regarding our duty towards our neighbor. Who is our neighbor? The term neighbor as used in the Gospels denotes all our fellowmen without distinction or exception. The Parable of the Good Samaritan, as related by Saint Luke, shows that neighbor is in a special manner our fellowman in need. Our neighbor then is everybody, friend and foe alike. This is evidenced by the following trite facts:

1. God loves our neighbor, therefore we too should love our neighbor.
2. We are all children of the same Heavenly Father.
3. We are all brothers and sisters of the Redeemer.
4. Jesus Christ commands us to love our neighbor, "Thou shalt love thy neighbor as thyself."¹⁰

It requires no supernatural grace to love one's chosen friends. It does require the sustaining strength that comes through supernatural grace to show love towards one's enemies and to fulfill this second principle of social justice. This is attained when: a. We forgive our enemies in our heart. b. We help them in their needs. c. We pray for them. Then and only then has the Catholic responded to and attained the goal set by Christ:—"That you love one another as I have loved you."¹¹

"No nation, no people, no group can long endure in peace and safety if social and religious hatred and class distinctions set Christian brotherhood at naught. When Christian charity departs from the court of a nation, peace goes with it," thus has Cardinal Hayes aptly pointed out why this second principle of social justice is so essential.¹²

The teacher of civics would do well to cite specific cases of history where violations of this second principle of social justice were in reality civic situations. Striking among these are:

1. The struggle between the plebian and the patrician in ancient Rome was a violation of brotherhood, because the

¹⁰ St. Mark, XII:31.

¹¹ St. John, XV:12.

¹² Patrick Cardinal Hayes, Address, National Conference of Catholic Charities, September, 1925.

military oligarchy rose not only in dominant but in brutal power over the so-called lower classes.

2. The *Magna Charta*, the cornerstone of English liberty, was the material triumph of the people over the despotic king, who violated the most sacred obligations of brotherhood towards his subjects.

3. The French Revolution was the voice of the populace demanding redress of wrongs inflicted by the tyrannical aristocrats, whose power so blinded them that they lost sight and sense of brotherhood.

4. The struggle of the American colonies for independence was the uprising of a people against a despotic government which violated this third principle of social justice when it denied the people a just representation in the government which they supported.

Brownson has most aptly pointed out that civic virtues are religious virtues since one who does not love his brother can not love God.¹³ The test of human relations is based upon the moral virtues of sympathy, charity, self-restraint, fair play, truthfulness, justice, and honesty. The indifference of mankind to the responsibility to be his brother's keeper brought forth the lament of the Prophet: "With desolation is all the land made desolate; because there is none that considereth in the heart."¹⁴

Service and sacrifice are the pivotal points around which this third ideal of social justice revolves. Less glowing, less lasting, and perhaps far less reaching, yet nevertheless quite essential is the service for the betterment of the country rendered by the good citizen when expended: (1) in the exercise of the duty of intelligent voting for good officers; (2) in holding public office honorably; (3) in the prevention of accidents; (4) in the protection of property; (5) in the promotion of health and industrial hygiene; (6) in the support of the needy and the destitute, and (7) in the advancement of education and the direction of a wise use of leisure.

¹³ *American Republic*, page 127.

¹⁴ *Jeremias*, XII:11.

These services for humanity fulfill in the highest measure the third principle of social justice.

One of the great conflicts against this third form of social justice has been the continual struggle between capital and labor. Each group has been responsible at times, of forgetfulness of its responsibility to mankind. Cardinal Manning once pointed out that "Labor is capital in the truest sense." The Catholic teacher of civics should stress and instill in the mind and the heart of the pupils an understanding of: (1) the dignity of labor; (2) the reciprocal duties of capital and labor; (3) the need for ameliorating the conditions of the poor; (4) the duty of the state to regulate sanitary conditions in places of employment; (5) to stipulate the hours of labor; (6) to prevent child labor, and (7) to forbid long hours of tedious labor for women. These are phases of civics where this third principle of social justice is all too often ignored, evaded, or violently opposed.

IV. *God created man to live in families.* Society recognizes the family as a social unit, but Catholics appreciate the intrinsic value of the family as a spiritual body. The Catholic teacher of civics has the ideal of home life in the life of the Holy Family at Nazareth. Here was personified every domestic virtue. The Boy Christ is the perfect example of respect and love for parents. He worked with His foster father, Saint Joseph, and thereby sanctified and ennobled labor. "Is not this the carpenter, the son of Mary?"¹⁵ Mary and the Child Jesus paid the homage of obedience to Saint Joseph, who assumed the responsibilities of the head of the household with becoming dignity.

Pupils can fathom the personal relationship with the social institution called the family. A few homely illustrations suffice to help each pupil to realize that the family is a spiritual center from which he draws much that makes his life full. The faculty of speech was first developed by the pupil when there arose a need and a desire to communicate an idea to some member of the family. The first notions of God and of the homage we owe Him were engendered in the

¹⁵ St. Mark, VI:3.

family. With the family circle the pupil learned the first lessons in respect for the rights of others. The pupil can inductively reason how the foundations for good citizenship are laid in the family.

"Honor thy father and thy mother"; thus the Fourth Commandment of God obligates the pupil to honor his parents. The teacher of civics can draw forth how this honor: (1) engenders respect which shows itself in heartfelt esteem by word and deed; (2) generates a love which radiates a kindly feeling, prompts kind acts, and compels obedience which instills a desire to fulfill all lawful commands of parents.

Obedience, cooperation, loyalty, and service were the virtues practiced to the fullest extent by the Holy Family. They are likewise the virtues which the members of each family should strive to practice. Each of these virtues is essential to orderly, peaceful home life; they are equally essential to good citizenship. A brief analysis shows that (1) Obedience to lawfully constituted authority is an evidence of good citizenship; (2) Cooperation with fellow citizens in all that is for the betterment of society and the salvation of souls makes for peaceful living; (3) Loyalty to one's Church, family, and government is a testimony of sincerity, and (4) Service as exemplified in a willingness to sacrifice one's self for the welfare of others is a most worthy motive. Thus, it may be plainly seen that the fourth principle of social justice is in reality the pulse of good citizenship, since within the family is engendered and from the family enunciates the virtues that set the seal of approval or the quality of one's citizenship.

Let us swing back to the query:—What can the study of civics add to the interpretation of and understanding of social justice? The answer would seem to be bound within the scope of the fact that civics is personal, it is introspective. It vibrates with the thoughts and deed of individuals as they react to their part in the great pageant of Life.

OBJECTIVE TESTS BASED ON "THE BALTIMORE CATECHISM, NUMBER TWO"

LESSON VI, ON SIN AND ITS KINDS

EDITOR'S NOTE: At the request of a number of its readers the JOURNAL commenced, with the September, 1934 issue, the publication of objective tests based on the content of the *Baltimore Catechism, Number Two*. This material should serve two purposes. Those teachers who, either through choice or necessity, use the catechism as a basic text will find the tests of value in giving pupils assimilative content of a more varied character than they are accustomed to use. Teachers, who are using a more psychological approach in their presentation of Christian Doctrine, will find the following content helpful in diagnosis and in teaching.

I

On the line before each word or group of words in Column I write the letter of the group of words in Column II which describe the word or group of words in Column I.

COLUMN I

- 1. Actual sin
- 2. Any wilful thought, word, deed or omission contrary to the law of God
- 3. Kinds of actual sin
- 4. A grievous offence against the law of God
- 5. Mortal sin
- 6. Venial sin
- 7. Full consent of the will
- 8. An effect of venial sin
- 9. Chief sources of sin
- 10. Original sin

COLUMN II

- A. The sin that comes down to us from our first parents
- B. One of the things necessary to make a sin mortal
- C. A slight offence against the law of God
- D. The sin which we commit ourselves
- E. Venial and mortal
- F. Deprives the soul of sanctifying grace
- G. Our power to resist mortal sin is weakened
- H. Pride, covetousness, lust, anger, gluttony, envy and sloth
- I. Actual sin
- J. Mortal sin

II

On the line before each word in Column I write the letter of the group of words in Column II which describe the word in Column I.

COLUMN I

- 1. Actual
- 2. Consent

COLUMN II

- A. very great
- B. more easily forgiven

- | | |
|-----------------------|--|
| _____ 3. Covetousness | C. relating to our acts |
| _____ 4. Damnation | D. strong desire for impure thoughts, words or actions |
| _____ 5. Envy | E. too great a desire for something |
| _____ 6. Lust | F. giving into |
| _____ 7. Grievous | G. sadness at another's welfare or success |
| _____ 8. Mortal | H. casting into hell |
| _____ 9. Pride | I. laziness which keeps us from doing our duty |
| _____ 10. Reflection | J. making holy or pleasing to God |
| _____ 11. Sanctifying | K. taking credit to ourselves for what was given us by God |
| _____ 12. Sloth | L. that which kills |
| _____ 13. Sufficient | M. enough to know whether it is right or wrong |
| _____ 14. Venial | N. thinking a thing over |
| _____ 15. Wilful | O. done on purpose |

III

Answer Yes or No.

1. Are there three kinds of actual sin? _____
2. Is a mortal sin a slight offence against the law of God? _____
3. Can a sin be mortal if the matter is not grievous? _____
4. Is sufficient reflection necessary to make a sin mortal? _____
5. Does venial sin deprive one of sanctifying grace? _____
6. Does venial sin lessen our love of God? _____
7. May an offence against the law of God, in a matter of great importance, ever be a venial sin? _____
8. Must one think a thing over in order to give it "sufficient reflection"? _____
9. Does mortal sin bring damnation to the soul? _____
10. Are venial sins actual sins? _____
11. Are the capital sins the sources of other sins? _____
12. Can an omission ever be a sin? _____
13. Does the word *pride* mean sadness at another's success? _____
14. Does the expression *grievous offence* mean a slight disobedience against the law of God? _____
15. Does the word *lust* mean a strong desire for impure thoughts, words or actions? _____

16. Are venial sins more easily forgiven than mortal sins? _____
17. Do we inherit actual sin from our first parents? _____
18. Are there only two things necessary to make a sin mortal—a grievous matter and sufficient reflection? _____
19. If an offence against a law of God was not wilful, could it be a mortal sin? _____
20. Are there any bad results of venial sin? _____
21. Is everlasting death a punishment for mortal sin? _____
22. Is original sin one of the two kinds of actual sin? _____
23. Is venial sin a grievous offence against the law of God? _____

IV

Fill in the missing words or phrases:

1. _____ sin is the kind of sin we commit ourselves.
2. Actual sin is any _____ thought, word, deed or omission contrary to the _____.
3. There are two kinds of actual sin:
 - (1) _____
 - (2) _____
4. The three things necessary to make a sin mortal are:
 - (1) _____
 - (2) _____
 - (3) _____
5. _____ is eating or drinking too much.
6. _____ is sadness at another's success.
7. _____ is too great a desire for money or goods.
8. _____ is a strong desire for impure thoughts, words or actions.
9. _____ takes credit to self for what was given by God.
10. _____ is laziness which keeps one from doing his duty.

KEY

I

- | | | | | |
|------|------|------|------|-------|
| 1. D | 3. E | 5. F | 7. B | 9. H |
| 2. I | 4. J | 6. C | 8. G | 10. A |

II

- | | | | | |
|------|------|------|-------|-------|
| 1. C | 4. H | 7. A | 10. N | 13. M |
| 2. F | 5. G | 8. L | 11. J | 14. B |
| 3. E | 6. D | 9. K | 12. I | 15. O |

III

- | | | | | |
|--------|---------|---------|---------|---------|
| 1. No | 6. Yes | 11. Yes | 16. Yes | 21. Yes |
| 2. No | 7. Yes | 12. Yes | 17. No | 22. No |
| 3. No | 8. Yes | 13. No | 18. No | 23. No |
| 4. Yes | 9. Yes | 14. No | 19. No | |
| 5. No | 10. Yes | 15. Yes | 20. Yes | |

IV.

1. Actual
2. wilful, law of God
3. (1) venial
(2) mortal
4. (1) a grievous matter
(2) sufficient reflection
(3) full consent of the will
5. Gluttony
6. Envy
7. Covetousness
8. Lust
9. Pride
10. Sloth

There is more than one graduate of a Catholic college who can look back over his college career and search in vain for a single instance in his classes in religion where books other than the text itself were assigned to be read. As a result there were countless wasted hours and an almost complete lack of stimulation and development in the intellectual appreciation of Catholic truth. It was not that there was a lack of ability or inclination to read the great Catholic authors both ancient and modern. It was simply that through lack of direction, advice and encouragement these writers were names or even less, or at most were known only through a reference or a quotation, a poem or a stray essay.

John K. Ryan, "The Catholic College and the Catholic Mind," *The Catholic Educational Review*, Vol XXXII, No. 10 (December, 1934), 583.

High School Religion

WHAT DOES THE HIGH SCHOOL EMPHASIZE IN TEACHING THE MASS?

ELLAMAY HORAN
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Chicago

In the Spring of 1933 the writer presented four situations to 453 boys and girls about to be graduated from four Catholic high schools. The data procured from two of the situations have already been published in this JOURNAL.¹ An analysis of the replies of students to the following situation will be presented in the present article:

Marie Brennan was on her way to an eleven o'clock Sunday Mass. A car full of friends drew up at the curb, begged her to go golf with them and forget about Mass on such a lovely morning. These friends were non-Catholic and could not understand why Marie refused to go with them and proceeded on her way to Mass. What are three reasons, any one or all of which might have helped Marie remain firm in her purpose to assist at Mass on Sunday?

1. _____
2. _____
3. _____

Table I shows that out of a total of 453 fourth year high school boys and girls, 425 replied with three answers, 20 gave two reasons and 8 students answered with one reason.

¹ Ellamay Horan, "Using Knowledge," *Journal of Religious Instruction*, Vol. IV, No. 6 (February, 1934), 551-564. "Religion and Social Action," *Journal of Religious Instruction*, Vol. V, No. 1 (September, 1934), 64-71.

In the process of classification it was discovered that 5 reasons were irrelevant to the situation presented.

TABLE I

NUMBER OF POSSIBLE REASONS GIVEN BY THE STUDENTS OF EACH SCHOOL

Reasons	Fourth Year Classes				Total
	School A 61 girls	School B 172 girls	School C 142 boys	School D 78 boys	
Three	60	157	133	75	425
Two .....	...	12	6	2	20
One	1	3	3	1	8
None .....	...	...	...	...	...
Total reasons given.....	61	172	142	78	453

In Table II the reader will observe those reasons that were classified under the heading "Pertaining to the Holy

TABLE II

REASONS PERTAINING TO THE HOLY SACRIFICE ITSELF

Reasons	Fourth Year Classes				Total
	School A 61 girls	School B 172 girls	School C 142 boys	School D 78 boys	
The thought of the blessings and graces she would receive at Mass....	1	9	4	4	18
The Mass is the renewal of the Passion of Christ.	1	9	2	....	12
She knew the real meaning of the Mass.....	1	....	1	....	2
God is present in the Mass	1	....	....	....	1
The beauty of the Mass.....	....	1	....	....	1
The Mass is the best means of proclaiming her religion .....	....	....	1	....	1
Total reasons given.....	4	19	8	4	35

Sacrifice Itself." Out of a possible 1359 reasons only 35 pertained to the Holy Sacrifice itself. An analysis of the reasons given in Table II shows almost a complete absence on the part of students of an appreciation of sacrificial worship and the individual's privilege of taking part in Christ's sacrifice.

More reasons have been classified under the heading of "Reasons Pertaining to Her Obligation to Attend Mass"

TABLE III

REASONS PERTAINING TO HER OBLIGATION TO
ATTEND MASS

Reasons	Fourth Year Classes				Total 453
	School A 61 girls	School B 172 girls	School C 142 boys	School D 78 boys	
It would be a mortal sin to miss Mass.....	43	98	79	45	265
She feared lest something should happen to her on the way or in playing golf and she might die.....	5	26	11	17	59
She knew it was her duty to go to Mass.....	5	19	19	6	49
God's commandment "Keep holy the Sabbath Day.".....	....	15	16	13	44
Her conscience would have bothered her.....	8	16	7	3	34
The Precepts of the Church commands us to assist at Sunday Mass....	1	4	8	4	17
She wished to save her soul.....	1	2	4	3	10
Duty before pleasure.....	1	2	1	4	8
She knew it would be hard to confess the sin.....	3	....	1	....	4
She knew she would not have a good time because she would be thinking of the sin she had committed.....	2	1	....	....	3
First duty is to God.....	2	....	1	....	3
She had strong faith; therefore she did her duty.....	1	....	....	1	2
Fear that God would punish her if she did not go to Mass.....	....	2	....	....	2
She wanted to keep her record clean.....	....	....	2	....	2
It is the will of God that we attend.....	....	....	1	....	1
Total reasons given.....	72	185	150	96	503

than under any one of the other classifications under which the data for this study fell. Fear, it would seem, was the motive that actuated students in giving mortal sin and fear of punishment at death as possible reasons for Marie's re-

fusal to miss Sunday Mass. The replies of students that have been classified under the heading given in Table III are typical of the average Catholic attitude. In the December, 1932 issue ² of this magazine the writer presented data procured from sixth, seventh and eighth grade children on why a Catholic boy, who was a week-end guest in a non-Catholic family, attended Mass on Sunday. Father Ellard ³ reported similar results in the September, 1934 number of this magazine.

In Table IV, reasons pertaining to an expressed love or appreciation of the Mass have been assembled together.

TABLE IV
REASONS PERTAINING TO AN EXPRESSED LOVE OR
APPRECIATION FOR THE MASS

Reasons	Fourth Year Classes				Total
	School A 61 girls	School B 172 girls	School C 142 boys	School D 78 boys	
Her love of the Mass.....	5	12	16	1	34
She had a devotion for the Mass	2	5	4	2	13
Mass is more important than golf	3	7	1	2	13
She preferred to go to Mass	1	3	....	....	4
Attending Mass is far bet- ter than golf or any other thing	1	....	2	....	3
It might be her last op- portunity to hear Mass .....	....	1	2	....	3
She enjoyed going to Mass .....	....	1	1	....	2
She may have been holy and would not have missed Mass at any price .....	....	1	....	....	1
The peacefulness and con- tentment in assisting Mass .....	....	1	....	....	1
Total reasons given.....	12	31	26	5	74

² Ellamay Horan, "An Investigation in Motives of Conduct," *Journal of Religious Instruction*, Vol. III, No. IV (December, 1932), 350-365.

³ Reverend Gerald Ellard, S.J., "What to Emphasize in Teaching the Mass," *Journal of Religious Instruction*, Vol. V, No. 1 (September, 1934), 11-16.

TABLE V
VARIOUS RELIGIOUS MOTIVES NOT INCLUDED IN
TABLES II-IV

Reasons	Fourth Year Classes				Total 453
	School A 61 girls	School B 172 girls	School C 142 boys	School D 78 boys	
Her love for God.....	10	26	21	13	70
She had a firm faith.....	2	12	11	4	29
Our Lord comes before pleasure	2	13	5	4	24
She was a good Catholic girl	2	5	9	4	20
She was going to receive Our Lord in Holy Communion	1	3	8	4	16
Her fear of God.....	2	1	5	1	9
It would have displeased God	1	3	2	3	9
She may have been aided by the grace of God.....	1	3	3	1	8
It is such a small period of time to give to God..	1	2	1	4	8
It would benefit her soul..	2	2	2	1	7
She would receive more graces .....	....	3	4	....	7
She had been praying for a special intention.....	....	4	1	2	7
She wouldn't enjoy her- self if she neglected God..	....	5	....	....	5
She knew her religion well .....	....	1	3	1	5
Our Lord has been wait- ing all week for her.....	1	1	2	....	4
She made frequent pray- ers for perseverance.....	....	2	2	....	4
She realized the necessity of going to Mass.....	....	....	3	....	3
She knew how great a privilege it is to serve God .....	....	....	3	....	3
Through grace gained by reception of Commun- ion .....	....	3	....	....	3
She remembered that Christ also had tempta- tions	1	1	....	....	2
She knew the spiritual re- ward of going to Mass..	1	....	....	1	2
There is more merit when one goes to Mass on a hot day .....	....	2	....	....	2
Her faith would be strengthened .....	....	....	1	1	2
She would lose the state of grace .....	....	....	1	1	2
To show God how thank- ful she was for His favors .....	....	1	....	1	2
She knew how to fight temptation .....	....	....	2	....	2
Total reasons given.....	27	93	89	46	255

Reasons given but once by girls:

She must think of her soul first
Marie detested sin
Marie had many favors to ask of God
Desire to follow her years of religious instruction
She may have been weak in her faith
Thru willingness to adore and serve God
She remembered that Christ died for us
She wished to obtain happiness in heaven as well as on earth
She valued her soul more than a few hours of pleasure
After Mass she would feel better able to "win"
Marie could be thankful she was a Catholic and able to assist at Mass
Marie could pray for their enlightenment so that they might understand her motive
Devotion to Mary
She needed God's blessings
She would receive special strength from God in other temptations
She would offer up this temptation for the poor souls
The Holy Ghost inspired her
She might have wanted special Divine guidance that day
She would rather sacrifice the pleasure and be with Our Lord for an hour.
Marie liked to go to church and pray
The beautiful morning was a gift from God
The earnest wish for the happiness that comes from attending Mass

Reasons given but once by boys:

She was taught never to do anything on Sunday before going to Mass
She had been on a wild party the night before and wanted to pray for forgiveness
Perhaps she wished to make amends for a wrong doing
She was making a novena and this was her last Sunday

On Sunday Our Lord arose from the grave
Desire for eternal salvation
Loss of Heaven
Suffer in Hell
God should be served before man
To keep close to God all the time
Church on the first day of the week helps morally and physically
Church is always a help to anyone
Christ missed much for us, why not miss something for Him?
The ever present thought of eternity with its reward of everlasting
joy and happiness
Sunday is a day which is devoted to God
One hour with God was worth all day to pleasure
God is in every lovely morning and she felt His presence
Temptation of the devil
Self-sacrifice makes us nearer to God
Respect for her religion

The reader, in examining Table IV, will observe that there is a very general quality to most of the reasons given, rendering them rather difficult for classification or interpretation.

Table V gives all those religious motives that were not assembled in Tables II, III, IV under the heading "Various Religious Motives." Here again an examination of the data assembled will show a tendency on the part of the students giving answers to give reasons of a general nature. While the items listed but once in Table V and other tables of this report show interesting reactions on the part of individual students, there is a need, on the reader's part, to give particular attention to the items that are mentioned most frequently.

Reasons pertaining to the example Marie owed her non-Catholic friends have been classified together in Table VI. Examination of this table will show that out of a total 1359

possible reasons 161 implied directly the idea of good or bad example.

TABLE VI
REASONS PERTAINING TO THE EXAMPLE SHE
OWED HER FRIENDS

Reasons	Fourth Year Classes				
	School A 61 girls	School B 172 girls	School C 142 boys	School D 78 boys	Total 453
She knew she would be giving bad example.....	15	24	19	2	60
She was a good Catholic and therefore knew the impression her conduct would make on her friends	9	21	17	5	52
She knew, by going to church she was giving a good example and might convert someone..	4	5	2	2	13
To prove her firmness of faith	2	5	3	....	10
To show that her faith meant more to her than golf	1	1	1	3	6
She wished to show how necessary it is to attend Mass .....	....	5	....	....	5
To show her belief in the Catholic Church .....	....	....	3	2	5
She wished to show how much the Mass meant to her	1	....	3	....	4
To show that for her religion came before pleasure	1	1	....	....	2
To explain that to miss Mass on that day would be a grievous offense.....	1	....	....	....	1
She would show them that the hearing of Mass was more important.....	....	1	....	....	1
To show her will power.....	....	1	....	....	1
The "wrath of God" on those who give scandal may have influenced her..	1	....	....	....	1
Total reasons given.....	35	64	48	14	161

Other reasons pertaining to the group of young people who invited Marie to play golf with them are given in Table VII. Only a total of 31 reasons are included under this classification.

TABLE VII

REASONS PERTAINING TO HER ATTITUDE TOWARD THE
FRIENDS WHO INVITED HER TO PLAY GOLF

Reasons	Fourth Year Classes				Total 453
	School A 61 girls	School B 172 girls	School C 142 boys	School D 78 boys	
She did not like the company of non-Catholics.....	1	8	1	10
Her friends would think more of her for not going	1	3	....	4
Real friends would have called for her after Mass was over.....	2	1	....	3
She might not have liked a certain person in the car	2	....	....	2
True friends would not want her to shirk her duty	1	....	....	1
She could not be persuaded to miss Mass by her friends	1	....	....	1
They should have left her know sooner if they wanted her to go with them	1	....	....	1
She felt they wanted to encourage her to sin.....	1	....	....	1
She had listened to these friends before and she had not profited by it.....	1	....	....	1
She may have been embarrassed in front of her friends	1	....	....	1
She knew she had a tendency to like her friends better than God.....	1	....	....	1
Her best friends might not have been going.....	1	....	....	1
Maybe she cared more for other friends than she did for the ones in the car	1	....	1
She would not put her friends before her God.....	1	....	1
These friends might lead her on the wrong road of life	1	....	1
These friends were not pleasant golfing companions	1	1
Total reasons given.....	14	15	2	31

In Table VIII, under the heading "Reasons Pertaining to Her Attitude Toward Golf," a total of 64 answers have been classified together, indicative of a very natural type of motivation.

TABLE VIII

REASONS PERTAINING TO HER ATTITUDE TOWARD GOLF

Reasons	Fourth Year Classes				Total
	School A 61 girls	School B 172 girls	School C 142 boys	School D 78 boys	
No desire to play golf.....	4	4	13	1	22
She could go golfing after she went to Mass.....	1	3	4	3	11
Maybe she didn't know how to play golf.....	1	....	7	2	10
Playing golf never saved anyone's soul.....	3	1	1	1	6
She would not have en- joyed the golf.....	1	2	....	1	4
She could play golf any other day of the week....	....	1	1	....	2
She didn't play good golf....	....	....	2	....	2
Golf game wasn't worth the risk of having a mortal sin on her soul....	....	1	....	....	1
She might not have been golfing this season.....	....	1	....	....	1
Perhaps she did not have golf clubs.....	....	....	1	....	1
Golf is not most impor- tant thing in life.....	....	....	1	....	1
It was too late to go golf- ing anyhow.....	....	....	1	....	1
At that time, the course would be too crowded for fun.....	....	....	1	....	1
She had other things than golf to do.....	....	....	1	....	1
Total reasons given.....	10	13	33	8	64

Table IX groups together all those reasons that did not fall under any one of the seven other classifications used. The ideas related to habit ranked highest in this table while the items listed but once are typical of what one might expect under any miscellaneous grouping.

TABLE IX
MISCELLANEOUS REASONS

Reasons	Fourth Year Classes				
	School A 61 girls	School B 172 girls	School C 142 boys	School D 78 boys	Total 453
She had a strong will.....	6	13	11	6	36
Her Catholic education.....	1	11	2	7	21
She might get in the habit of missing Mass.....	3	4	4	4	15
There are six days in the week when one doesn't have to go to Mass and can play golf.....	1	7	2	4	14
Her early training.....	1	3	3	3	10
It would weaken her char- acter.....	1	3	1	2	7
Her power to distinguish right from wrong.....	1	2	2	....	5
Some personal reasons of her own.....	....	....	2	1	3
She received greater pleasure in doing right.....	....	3	....	....	3
She wanted to make this sacrifice.....	....	2	....	1	3
To show she had a strong independent character.....	1	1	....	....	2
Fear of punishment.....	....	1	....	1	2
She feared her parents.....	....	2	....	....	2
Probably wanted to meet a certain person at Mass.....	....	....	2	....	2
Force of habit.....	....	1	....	1	2
Total reasons given.....	15	53	29	30	127

Reasons given but once by girls:

She had been taught to go to Mass before doing anything else

She may have had another date later

She would always have regretted her act

If one uses all the pleasures upon earth there will not be any left
for heaven

Mass only lasts an hour

Her joy in overcoming temptation

She made up her mind to go to Mass

Her virtue of obedience

Reasons given but once by boys:

Thought of the remorse which would follow

Her boy friend might be an altar boy

She might have simply followed a natural instinct by not giving in
 She would feel safer by attending Mass
 If she did go she would likely be seen
 She probably plays golf three or four times a week
 It looked like rain
 It was her sodality Mass
 It's one of the first teachings in school
 She hated the future reference to such
 She was opposed to missing Mass
 She always went with a Catholic group of people
 She went to Mass with other Catholics
 She lived with a Catholic family
 She was of strict Catholic parentage
 Not dressed correctly for golf
 The car was crowded
 To honor her mother

In analyzing the data presented in Tables II-IX the following fifteen reasons ranked highest:

It would be a mortal sin to miss Mass.....	265
Her love for God.....	70
She knew she would be giving bad example.....	60
She feared lest something should happen to her on the way or in playing golf, and she might die.....	59
She was a good Catholic and therefore knew the impression her conduct would make on her friends.....	52
She knew it was her duty to go to Mass.....	49
God's Commandment "Keep holy the Sabbath Day".....	44
She had a strong will.....	36
Her conscience would have bothered her.....	34
Her love of the Mass.....	34
She had a firm faith.....	29
Our Lord comes before pleasure.....	24
No desire to play golf.....	22
Her Catholic education.....	21
She was a good Catholic girl.....	20

Space does not permit an analysis or an interpretation of these findings in terms of the practice of the school. How-

ever, Father Ellard⁴ in discussing the data procured from sixth, seventh and eighth grade children wrote:

The account of this questionnaire-experiment interested me greatly, because it applied to a large group a test I have often given smaller groups of children, adults, and religious teachers. All educators know the devices perfected by psychologists for obtaining the first thought-associations by demanding instantaneous responses to flash-cards and the like. My own little trick was to take a group off-guard and demand an instantaneous, oral or written answer in five words or less, of the most important idea of the Mass. Except when dealing with trained theologians (and not always then) did I get answers including the concept of sacrifice. In the minds of many the idea of sacrifice does not seem to be the first idea called up by "Mass."

Without for an instant losing sight of the precept to hear Mass or glossing it over, we all agree that it is more in accord with the whole scope of the New Dispensation and the Scriptural precept, "I will pray with my understanding *also*," to stress to the point of indelible impression on children at least *one positive* notion in this matter of the chief act of Christian worship.

To digress for a moment: As far as I am conversant with tradition in this matter, the emphasis on attendance at Mass, rather than on the nature of sacrifice worship, is a mark of only decadent ages. It was present for the first time in the rough era that followed the barbaric invasions and then faded into the background, to become conspicuous again only in our age of modern irreligion. The sanction under sin was only attached to non-attendance at Sunday Mass after people generally had forgotten what sacrificial worship really was.

A careful consideration of the data presented in this report should furnish to teachers of the upper elementary grades, the high school and the college a challenge to study the attitudes of children and youth toward the Holy Sacrifice of the Mass. Several months of the present school year still remain. Father Ellard's article in the September issue of this magazine entitled "What to Emphasize in Teaching the Mass" suggests a very simple approach, one appropriate for all age groups and capable of producing attitudes toward the Mass that will develop in the individual an appropriate understanding of sacrificial worship and the individual's part in it. An experiment similar to the one used in this report

⁴ *ibid*, pp. 11-12.

is simple of administration and easy of analysis. Data procured from it should be most gratifying to teachers who have stressed the sacrificial idea in the Mass, and, at the same time, they should recommend to other teachers the need of a reorientation and a new distribution of emphasis in their respective instructional programs. Without doubt, as Father Ellard points out in his article, the Catechism is partly to blame for the inadequate understanding of the sacrificial concept of the Mass. There is an implied suggestion here that courses of study and text-books be examined to determine their contribution to an understanding of the Mass as a sacrifice and an offering.

The prayers of offering in the Mass are full of meaning. How many of our children and youth can, first of all, locate these prayers in the Mass; how do they understand the significance of the same prayers; and how many of our youth have memorized them, praying them always with the priest?

The technique used in procuring the data reported upon in this article commends itself for an investigation in motives, particularly in the field of religious motivation. Students did not reply to this study as an exercise in Religion. The situation was analyzed during different periods in the school day and was presented to the students by the writer. In addition, the fact that the individual is asked to analyze the possible motives of another is conducive to a more unsupervised type of reaction than when one feels his own motives are being studied. The student, therefore, did not have the same tendency to present what he thought was expected of him personally, but really what he thought another might think, thereby indirectly judging the other by himself or herself.

College Religion

CURRENT TOPICS FOR SENIOR RELIGION

REVEREND FERDINAND J. WARD, C.M.

De Paul University

Chicago

Should the instructor of Senior Religion ever interrupt his year's program to present an important topic affecting religion? Should such a subject receive only casual reference in class, or shall it be given an entire hour of class work? Although one's schedule is taxed to embrace every type of *life problem* it would seem that time should be given to the discussion of any major topic affecting the immediate welfare of Catholics. The need for instruction is generally so necessary and the results so satisfactory that the instructor will be repaid for inserting an extra-program subject into his class.

Over a year ago the press devoted much space to Adolf Hitler's program for improving the German race by sterilizing the unfit. At the same time news items reported the attempts in various States in this country to obtain legislation to make sterile the habitual criminal and the mentally defective. Although our course did not include this topic, I felt the timeliness of it demanded class room discussion.

What kind of assignment did I give my class of mixed students? Each student was required to read the history of the subject, and then prepare a written assignment on one of the following:

- a. The States with laws for the sterilization of the unfit.
- b. The causes usually assigned for forced sterilization.
- c. The total number of unfit in the United States, Illinois, Chicago.
- d. The number of institutions for the unfit in Illinois, and in Chicago, with the names and locations of the principal institutes.
- e. The attitude of the medical profession towards this subject.
- f. The Church's attitude in the early days towards this problem.

If there had been any reluctance on a student's part to this subject, it was overcome by the timely interest of the students on the campus. The short lecture, the presentation of material gathered by the class, and the discussion made one of the liveliest periods of the entire year.

Months may pass before one is impressed with a current problem that should be brought into the class room. Then that subject would immediately be presented. When President Roosevelt announced his N.R.A. program, I felt that a vital topic for the class had arrived. The subject for the following week was, "The N.R.A. and the Church's position toward it," and then assignments in reading were given. Pope Leo XIII's encyclical, "Rerum Novarum," dealing with a living wage, and Pope Pius XI's letter on "Reconstructing the Social Order" were both to be analysed, and a comparison was to be made of the N.R.A. with each encyclical. Since many of the students had studied economics and sociology and all were familiar with the N.R.A. the class room discussion was instructive and interesting.

One of the usual topics considered in the first semester is Faith. During the course of a year something is likely to occur which will prompt another lecture dealing with a phase of this subject. This happened two years ago when the now Reverend Father Stauton was studying for the priesthood in Rome. He had been an assistant to Reverend Dr. John McLaughlan of St. Mark's Episcopal church, of Seattle,

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Washington, when he embraced the faith. Because I knew him, and I had also read much of him in Catholic papers, I decided to have the seniors study the problem of the convert. In announcing this subject for the next week, I gave the class the choice of one of the following subjects for written work:

- a. Statistics on the number of converts during the past five years.
- b. The outstanding converts of the past year.
- c. Books really suitable for possible converts.
- d. The usual difficulties of converts.

In this class were a few sons of convert fathers, and there was also a son of a mixed marriage. With the aid of these students, who gave their observations, and the work of the rest of the class, we had just time sufficient to finish the problem within the hour.

Two years ago his Eminence, Cardinal Mundelein, announced his jubilee year of missions, which were to begin at the opening of the school year. Was not this even a perfect subject for a class room discussion? Why not have the class learn something about Missions? Why not have them learn something of the Fathers conducting the exercises? I asked the seniors to study the history of missions, and then to read the history of the orders or communities whose members were to conduct the missions in their parishes. The latter reading included the location of the mother houses, the number of members of the communities, the type of habit worn, and the aims of the founders.

As no member of the class dwelt in a parish which was to have the Vincentian missionaries, I felt it fitting to discuss the Congregation of the Mission, and then to give our methods of conducting mission exercises. As I had previously checked the orders giving the missions, during the roll call, I then asked for a reading of papers, ten in all dealing with ten different communities. Discussion of missions, their effects, and their usefulness preceded the close of the hour.

It is difficult for an instructor in history or language, who teaches Religion once a week, to break into his prepared

program for an unexpected lecture on a current topic, yet it is worth the effort and extra work. During the present meeting of Congress there is bound to be an attempt to inject legislation dealing with birth control. Could not such a move prompt a lecture on this subject? Without a doubt some action against the Mexican government will be proposed to counteract its religious persecution. Could not this measure bring about an hour's class devoted to religious persecutions? Each winter new figures of Catholic population are given to the press. Would not a release of these figures call for an hour's work on Catholic leakage?

The introduction of current topics affecting our religion into the set program stimulates interest both in the instructor and in the class.

HELP THE JOURNAL OF RELIGIOUS INSTRUCTION !

If this magazine is of assistance to you, tell your friends about it. The JOURNAL OF RELIGIOUS INSTRUCTION needs subscribers and financial assistance to continue its work. Your cooperation will contribute to the improvement of religious instruction in the United States.

Teaching the Public School Child

VACATION SCHOOLS *

REVEREND GREGORY SMITH

Office of the Confraternity of Christian Doctrine
Denver, Colorado

A few years after Monsignor McGuinness had become associated with the Catholic Church Extension Society and shortly after he had finished his first tour with one of Extension's chapel cars, he gave me a novel reflection on the missionary value of the chapel cars. The Catholic Church in the average small town, he said, is anything but an edifice likely to inspire confidence in the Church as an organization. Ordinarily it is located on the outskirts of the town on lots that would have been of little or no value for any other purpose; its architecture is utilitarian rather than aesthetic, and as a rule the ravages of time have stripped it of what it may ever have had of material loveliness. The Monsignor assures me that the chapel car is not a palatial residence, but to the casual observer it looks palatial; and when this magnificent car rolls into town as the missionary envoy of the Church heretofore represented only by the dingy little place of worship on the fringe of town, Catholics take a new pride in their religion and non-Catholics begin to feel that Catholicity must have something to offer or it could not win sufficient support to provide such luxurious missionary equip-

* This paper was presented by Father Smith at the first National Convention of Diocesan Confraternities of Christian Doctrine, held in the city of St. Paul, November 7, 1934.

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ment. Since I have been interested in the vacation schools, I have always felt that what is true of such material equipment as a railroad car is ten times more true of what bits of our organization we have contrived to transfer for brief periods into the hitherto neglected fields. The vacation school is, in effect, a parochial school transferred temporarily to an under-privileged group of children, whether in city or country; and it has been my observation that wherever a vacation school is established Catholics take a new pride in their religion and non-Catholics are aroused to a new interest in the Church.

If ever proof were needed of the missionary value of the vacation school, I think the current year's report in the Denver Diocese would be sufficient; (and Denver is only a typical Diocese). The figures of our report for the year are almost incredible, especially to those of us on the inside who are in a position to see that as yet we have scarcely scratched the surface of the possibilities in our own diocese. For the year we will report 65 schools with a total enrollment of 5007 students; 11 communities of Sisters provided us with 121 teachers, whose corps was augmented by 8 seminarians and at least 12 lay teachers, not to mention the number of priests who taught regular classes in their schools. The recorded spiritual fruits of the schools were 60 Baptisms, including 14 adult converts, 962 First Communions, 207 Confirmations, 43 returns to the Sacraments and 2 marriages rectified.

One of the most interesting items of our report is the result of our check on the influence of the vacation school on the parochial school enrollment. We had often heard it said that the vacation school would lessen the attendance at the parochial school. We knew from casual observation that this was not so, but last year we made up our minds to find out definitely. We sent out questionnaires to the parochial schools in Denver where for the first time vacation schools for the normal run of public school children had blanketed the city. We asked two principal questions:—(1) How many new students do you trace with certainty to the influence of the vacation schools? and (2) How many additional new

students do you think were probably influenced by the vacation school to enroll in your school? The answers were amazing and gratifying: 95 new students were credited to us with certainty and 17 more as probable. This year we checked again, but this time we sent the questionnaires to all the parochial schools in the diocese, 38 out of 48 schools responded, and the figures were even more gratifying. 140 were credited to us as certain and 111 more as probable. If our vacation schools in the past two years had done nothing more than bring the blessings of parochial school education to a group of children numbering somewhere between 235 and 363 we would have thought the vacation schools eminently worth while.

But the glory of the vacation schools is not all written in statistics. We have had some marvelous transformations in parishes and missions brought about with the help of the vacation schools. There is a little town in northeastern Colorado, where only a few years ago a large percentage of the people had given up the practice of their faith because of difficulties with their pastor. There is a new pastor there now, and one of his first moves was to establish a vacation school. I wish you could have been with me last July when I visited this school. The little church would not hold the group of children that came in from a radius of 25 miles. A gospel tent on the church lawn was tolerably comfortable for the overflow crowd in spite of the blazing heat of that eastern Colorado prairie. The children didn't need seats in the beet trucks that hauled them to and from the school; they were packed in so tight they could not have sat down anyhow. The farmers prayed furiously for a successful crop, so that something could be done about enlarging the church. Or I wish you could have witnessed the scene at Red Cliff, a little mountain town nestled almost at the foot of the Mount of the Holy Cross, when Bishop Vehr went there for confirmation at the closing of this summer's vacation school. Any Coloradoan would have to ask you how to get to Red Cliff; and the average priest of the Denver diocese would be surprised to hear that there is a Catholic church there. But the seminarians that conducted the vaca-

tion school had dug up so many Catholics in that little mountain town that they knew what preparation to make for the coming of the Bishop. They took the windows out of the church so that the people who were not sponsors or who were not themselves to be confirmed could stand on the mountainside and listen to the words of the Bishop. Where they came from no one but the vacation school teachers knew, but 98 presented themselves for confirmation that morning. Buena Vista, a mountain town that has been without a resident pastor for fifteen years, had never had the honor of an official visit from a bishop before; so when Bishop Vehr went there for confirmation at the close of this year's vacation school, nothing would do but to have a civic banquet wherein His Honor, the Mayor, would tender a fitting welcome to His Excellency, the Bishop. From what I saw I am sure that the Catholics of these three little communities are more loyal to their faith and that the non-Catholics there are more favorably disposed towards the Church because of the vacation schools. In Buena Vista alone, 25 fallen-away Catholics returned to the sacraments after lapses of as high as thirty years; there were six adult converts, and one marriage was rectified. The vacation school is the dominant religious event in any small town. It flatters Catholics and non-Catholics alike to know that the larger centers are willing to lend their very best talent for a time to bring religious instruction to the children of the sparsely settled sections.

But it is not only in rural communities that vacation schools are desirable. Certainly it is the exceptional large city that has anything near 100% of its Catholic children in Catholic schools. Many of them have anywhere from 25 to 40% in the public schools. And the Catholic children in our city public schools, generally speaking, are as much in need of systematized religious instruction as the rural children. In fact, the need is probably more acute, because the parents that neglect to take advantage of easily available parochial school education are practically certain to be the ones that will give the children little or no home religious training. For a while we confined our efforts to the rural

schools and to the Mexican children in Denver who had no opportunity for parochial school training. In 1933 we decided to try out the plan for the normal run of public school children in the city. Bishop Vehr requested ten pastors at pivotal points in Denver to conduct vacation schools in their parochial school buildings, and divided the city into as many districts for the enrollment of the children. The experiment was so successful that this year we had fourteen vacation schools in Denver proper and five in the suburbs with a total enrollment of 1,460 practically all of whom were public school children. Aside from bringing 75 students into our parochial schools this year these city and suburban schools were responsible for 12 baptisms and 3 returns to the sacraments. We consider the city vacation school now as definite a part of our system as the rural school.

The vacation school movement in Colorado as a diocesan project is a child of the National Council of Catholic Women. Vacation schools were conducted as early as 1926 in the coal camps around Walsenburg. In 1928 Mr. and Mrs. John F. Vail made a wedding anniversary present to each other in the form of a gift to the National Council of Catholic Women for the purpose of establishing a number of vacation schools in the diocese. Mrs. Vail herself accepted the chairmanship of the vacation school committee, where her native generosity would make doubly sure that expenses would not be minimized to spare the patrons of the movement. The diocesan convention of the National Council of Catholic Women in the following year was featured by the subscription of sufficient funds to carry on the work in its second year. To spare the ladies from the excesses of their generosity that had established the schools on such a luxurious scale, that it would have cost fifteen to twenty thousand dollars a year to extend them to all the state, Bishop O'Hara prevailed on Bishop Tihen to name a priest director of the movement and suggested as the "victim" the diocesan director of the Propagation of the Faith. In 1930, just before the opening of the vacation school season, the movement was tossed into my lap. (I am happy to say that if any

■ misunderstandings occurred because of the transfer, we were able to gloss them over so nicely that only a few weeks ago, Miss Lynch in her office in Washington, told me that there is a better understanding between the National Council of Catholic Women and the Vacation School office in Denver than there is in any other diocese in the country.) In spite of the increasing number of schools and increasing enrollments year by year we have succeeded in bringing our total overhead down to less than three hundred dollars a year, a figure that can be covered in one well managed benefit. The Junior Tabernacle Society, an affiliated organization of the National Council of Catholic Women, is now acting as fairy God-mother to the movement, and is conducting that annual benefit.

Many questions arise as to the manner of organizing vacation schools. The first, and perhaps the most vexing, is that of teachers. Where shall we find teachers qualified to conduct vacation schools? In Denver we are quite fortunate in this regard. First of all, we have an unusual number of religious communities represented in the diocese, and they are extremely generous in supplying teachers. Many of them are brought from as far east as Chicago, and one community routes its Sisters through Colorado on their return from Montana to their Kansas motherhouse to give us the benefit of their services. Then we have the Seminary in Denver that is more than able to fill all our requests for seminarian teachers. So far, we have experienced no difficulty in obtaining sufficient numbers of Sisters and seminarians to fill our needs. But last summer we had warnings that further expansion would exhaust the available supply, so we have a call in for Miss Marks to come to Denver in the near future to organize the Confraternity of Christian Doctrine to train and organize lay teachers.

Another necessary condition for the establishment of a school is to have students. Where to get the students may seem at first to be a problem. But children who are underprivileged in the matter of religious instruction are ordinarily conscious of their ignorance and are willing to correct it if opportunity is provided. As a rule there is no compari-

son between the interest of a parochial school Catechism class and a class of public school children. To the parochial school children Catechism is just routine work: to the others it is novel and an opportunity to learn some useful and interesting truths. This is particularly true in the vacation school season when the children are free from the distraction of their other school activities. The curriculum must be so arranged, of course, as to attract and hold their interest, but this can easily be accomplished through varying the use of late methods of presentation and the use of proper recreational activities. I think it will be found that if the invitation is extended personally to the children and their parents through a competent committee the response will be almost unanimous. The interest in the vacation school among the children runs so high that it is no unusual experience to have non-Catholic children ask permission to attend the schools.

As to the place of instruction, ingenuity will find a location if there is a will to have a school. Many of our schools are conducted in the churches with the Blessed Sacrament removed during the time of instruction. Others are conducted in the most inconceivable places. An abandoned saloon, a vacant ice plant, a former undertaking parlor, a public park, an Odd Fellow's Hall and such places have shown up on our reports. Many, too, succeed in bringing sufficient pressure on the school boards to secure the public school buildings. Father McCarthy of Alamosa, our pioneer in vacation school work and the pastor of our largest single school, used two public school buildings this year and has his eyes on a third one for next summer.

I do not wish to minimize the needs of a standard curriculum, and I would not think of sending out a teacher without a copy of "The Vacation School Manual." However, we have been pioneering so far, and, regardless of the children's grades of intelligence or the extent of their secular education, they are infants so far as religious instruction is concerned if they do not know how to make the Sign of the Cross or to say the most ordinary prayers. Literally, these are the conditions we have been encountering in city and

rural schools alike, and until they are corrected we are not deeply concerned with intricacies of curriculum.

We had only one vacation school for high school students this summer. That was in Englewood, a suburb of Denver. Next year we hope to feature the development of high school classes in Denver and other centers. We shall follow the "Vacation School Manual" as closely as possible. We consider that Manual an invaluable aid.

One feature we never overlook in the organization of a school is the use of a rather complete registration card. We get some amazing answers to our point-blank questions in regard to Baptism, Confirmation, First Communion and attendance at Mass and the sacraments. I think I know my parishioners quite well, but I have made some startling discoveries in my parishes through the vacation school registration cards. And you can ask some very direct questions when you are filling out a printed form.

The missionary value of the vacation school is so great that we can reasonably appeal to all to take some part in spreading the movement. It is thriving but it is still in its infancy. There are literally thousands of parishes and missions throughout the country that are desperately in need of vacation schools. We can all be propagandists of the movement, encouraging pastors to introduce the movement into their own parishes or the people to ask the pastors to establish schools. The lay people should be encouraged to volunteer as scouts or fishers, to go into the homes in search of students, to be hostesses to the teachers, lay or religious, that conduct schools in their localities, and to volunteer their own services as teachers. Volunteer teachers of music, sewing, health, and physical culture add to the efficiency of the schools by relieving the burdens of the religious teachers. The Confraternity of Christian Doctrine is the logical organization to carry on the vacation school work on an efficient and permanent basis. We in Denver have been slow in organizing the Confraternity but we have long realized that it is an inevitable development.

For those of us that fall short of the lofty motive of sheer love of God and the zeal for His honor and the glory, the

basic motive of missionary work is the desire to save our own faith by sharing it with others. Where, may I ask you, is there a greater opportunity of showing appreciation of our faith than in spending ourselves and being spent in the effort to preserve in the rising generation of Catholics in our communities a knowledge and an appreciation of the gifts purchased from them with the Precious Blood of Jesus Christ? The vacation school has shown its power to teach hundreds of thousand of these children. Let us bring blessings on ourselves by rising to the opportunity.

It is only by an integral and integrating Catholicism in the college itself, in its life and spirit and atmosphere, and in the lives and thoughts and activities of its faculty, that this same integral and integrating Catholicism can be transmitted to the students for whom the college exists. It is within college walls and in college years that the very type and ideal of Catholic life should have their beginning for the educated Catholic.

Since what is indicated here is Catholic life, it cannot be confined to any single part or place of the college, nor does it begin or end there. Yet there is one place in the college where this Catholic life should show itself intellectually with an especial vigor and vividness, and that is in the classes in religion. Often these classes provide illustrations of another variety of the fallacy of over-simplification that has already been mentioned. Fond of talking about the depth and richness of Catholic truth, we too frequently proceed to express that truth in its lowest and most atomic terms. For such simplifications there are obvious needs and occasions, as in the case of children but there are greater occasions and needs for fuller and more mature statements of Catholic truth. As Dean Gauss of Princeton has said, the cry of the modern college man is, "Treat us like men!" and in the religion class as elsewhere on the campus the things of childhood ought to give place to those of a man. It is in the college course in religion, if ever in education and life, that attempts should be made to grasp and express not the bare essentials of Catholic doctrine but rather its deepest and fullest meaning. For Catholic men and women who are nearing the end of their formal education there is need not for the simplicities of the catechetical hornbook and primer of apologetics but for the best and highest and most moving things in the Church's theology and philosophy.

John K. Ryan, "The Catholic College and the Catholic Mind," *The Catholic Educational Review*, Vol XXXII, No. 10 (December, 1934), 582-583.

Theology for the Teacher

THE WORK OF THE HOLY GHOST

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The redemption of mankind is before all else a manifestation of the boundless love of God for His creatures. Little wonder then that in the Scriptures so great a part in this work is by appropriation attributed to the Holy Ghost, Who is the substantial love of the Father for the Son and of the Son for the Father. For this has been revealed to us of the inner life of God, that the Third Person of the most adorable Trinity proceeds from the Father and the Son, breathed forth from them in their mutual love, so that He is the Spirit of the Father and the Spirit of the Son. Now all appropriation that is sound must be based upon the personal properties of the Trinity, that is to say must correspond to our notions of the relations existing between the Persons themselves within the Trinity. And while all the works of the Trinity that terminate in creatures are common to the whole Trinity, yet it is logical that we by appropriation refer to one or other of the Persons those works that particularly reflect the personal properties of that Person. Thus to the Eternal Father, as the source of the whole Trinity, we refer to the work of creation, which is the origin of the universe, of all the works of God outside Himself. And to the Son, the perfect and substantial image of the Father, we appropriate all works that manifest the wisdom of God, in the planning

of the universe and the fixing of the purpose of all things. Lastly then to the Holy Ghost we appropriate those works of God outside Himself that manifest the divine love for creatures, and in particular bring creatures to the blessed privilege of sharing in that love that God bears Himself, for the Holy Ghost is in very truth the substantial and consubstantial love of the Father for the Son and of the Son for the Father.

It is in this sense that we are told that the "Holy Ghost came upon the Blessed Mother and the power of God overshadowed her" for the formation of the human nature of the Son of God to be born of her. She in a very special sense received the Spirit of God, not only the Spirit of the Son whereby she loved God as a Father by adoption but also the Spirit of the Father, whereby she might love Her Son with the love with which the Father loved Him from all eternity in the changeless procession of the Holy Spirit. And on all that profit by the Redemption of the Christ, according to His promise He sends His Spirit, that they may in the consciousness of their adoption as sons of God, cry: "Abba, Father," loving God by a participation of the love that the eternal Son bears His Father, in this same procession of the Holy Ghost. And that same Holy Ghost, which is the Spirit of the Father, that is the consubstantial Love of the Father for the Son, moves us to love Jesus Christ, the Son, as our elder Brother, the greatly beloved Son of the Almighty Father, Who from boundless love sent Him into the world. And in that participation of the love of God for Himself, we find the reason for loving our brethren who like us are sons of God by adoption, so that the love for the neighbor is in this sense also divine love, supernatural, the result of sharing in divinity, in the very inner life of God.

This then is the work of the Holy Ghost in individual souls according to sound appropriation. But it is further set forth in describing the mission of the Holy Ghost, both visible and invisible. We mean by a mission, as is clear from Holy Scriptures, some effect wrought by God in creatures and the manner in which that effect is wrought. A Person, Who from the time the world has existed has been in the

world, is sent into the world for some special work or to exist in some new way in men. The Father is not sent but comes; but the Son may be sent by the Father and the Holy Ghost may be sent by the Father and Son. As in the matter of appropriation, so in the matter of the missions, the Scripture always very justly keeps to the relations of the Persons to each other and to their personal properties. We do not speak here of the eternal missions, which are in the changeless procession of the Persons, but only of the temporal missions, which we distinguish however as visible and invisible. To understand the divine mission of the Holy Ghost, it is better to compare it with the divine mission of the Son into the world. The visible mission of the Son is the Incarnation, which as we have noted often is peculiar to the Son, exclusively His, and not of the Father nor the Holy Spirit. Like all the works of God in creatures the formation of His Body, the creation of His soul, the very action of uniting this human nature with the Son, all these belong to the three Persons of the Blessed Trinity, but the assumption of the human nature belongs exclusively to the Son, the Word of God, sent however to this special work and to this new manner of existence among men by the Eternal Father. We pause only to remind ourselves that by it there was no change in the Second Person of the Trinity nor in the nature of God, for He is immutable, changeless, incapable of any variation, and all that is new or variable is, as in all the works of God, entirely and only in the effect which is produced outside of God. Such must be the case from the very nature of the infinitely perfect God, Who can neither increase or decrease or suffer any alteration in His eternal changeless beauty, ever ancient and ever new. And so the Son of God, as Man, began to exist in this world in a new way; as Man, He is still with us in the most Adorable Sacrament of the Eucharist, continuing the visible mission now invisibly but producing the admirable effects of the Redemption still through the Sacred Humanity, which once having assumed He never put off.

In the light of these things that we are taught concerning the divine mission of the Son, we can grasp in part what the

Scriptures tell us of the divine mission of the Holy Ghost. Thus whereas the Christ speaks of Himself always as being sent only by the Father, He tells us that not only the Father sends the Holy Spirit, but also that the Spirit shall be sent by Himself, the Son. This promise was fulfilled shortly after the Ascension of Christ into Heaven. The Holy Ghost, sent by the Father and the Son, descended on the apostles at the first Pentecost. That the divine mission was visible, was manifest in the signs of His coming, in the rushing wind that filled and shook the building where they were gathered, in the parted tongues of fire that appeared over the head of each. Nor was it less so in the effects that followed in the complete interior change of heart from weakness and fear to firmness and bravery in preaching the Gospel of Jesus. Crucified and risen from the dead, in the speaking of divers tongues, in prophecy, in miracles and the other charisms of the Spirit. And throughout the early generation of Christians, these signs were multiplied as often as one was converted, for in the reception of Baptism and Confirmation, not only was the Spirit given in the sense of the appropriation of sanctification by grace, but normally the manifestation of His presence in the soul followed in the exercise of the charisms above mentioned. And in greater and lesser degree these manifestations have continued throughout the ages and will be found until the end of time, in the gift of prophecy, of tongues, of miracles, of ecstatic contemplation, etc., verified in the saints of God at every period of the history of the Church. As St. Paul wrote to the Corinthians, "All these things one and the same Spirit worketh dividing to everyone according as He will";¹ these are "the diversities of grace but the same Spirit."

Thus the divine and visible mission of the Holy Spirit continues, but the while His action is not so sensible it is none the less certainly present in the guidance of the Church in which He abides as the soul in the body, which is made up of us the members. The marks of the Church, whereby its divine character is established and its identity with the society founded by Christ is proved, are rightly styled the

¹ I Corinthians, XII :2.

charisms or the special graces of the Holy Spirit. For what more wonderful than this constant, unfailing marvel of a Church, that is One, Holy, Catholic and Apostolic, perduring through the ages. Certainly it is the same Spirit in the diversity of operations, that there should be unity in doctrine, in worship and in rule under one infallible head among the countless millions of Catholics now numbered in the fold, so vastly grown from the thousands who responded to the fiery preaching of Peter and his companions under the action of the Spirit. No less remarkable is the fact that this Church has indefectibly promoted sanctity in her members, despite the number of sinners and corrupt that have appeared even in high places in her ranks. Breaking down every barrier, she has taken the world as her field without restriction and refused to let nationalism or false internationalism stifle the action of the Spirit, which as the Master told Nicodemus "bloweth where it listeth." And further she can trace this abiding unity of worship, discipline and doctrine in an unbroken line of succession from Peter, the rock and his companions in the Apostolate, the foundation stones of this great edifice, this spiritual temple. Within such a body, there must be a vital principle, which is not of man's making, there must be the divine power, abiding and pervading the body both as a whole and in its individual members, and this is the operation of the Holy Spirit, the Comforter and Advocate, promised by the Christ, and sent according to that divine, infallible promise guaranteed by nothing else than Divine Truth and veracity itself.

But the invisible mission of the Holy Ghost is not only to the Church as a society, with this direction in the matter of faith and morals, assuring her indefectibility until the end of the world. That same invisible mission extends to the individual souls in which the Spirit continues the work and mission of the Son in Redemption. The apostle St. Paul, in the Epistle to the Corinthians already cited, after enumerating the charisms or graces of the Spirit, goes on to fix among them a hierarchy of honor and establishes conclusively that at the head of the list, dominating them all, stands the greatest of the gifts of the Holy Ghost, charity, surpassing not

only prophecy and the gift of tongues, not only miracles and the discernment of spirit but even faith and hope, its companion theological virtues. In lyric strains he demonstrates the superiority of charity, as more pleasing to God, more fruitful in virtue and more lasting than all the gifts, since it shall remain even after faith has been changed into vision and hope has been realised in this very exercise of charity in beatific love. This is the consummation of the invisible mission of the Spirit in the hearts of men in the life to come; here on earth it is in their sanctification by grace with the accompanying virtues, both theological and moral, together with the sevenfold gifts and the fruits which are their effects. But under all, that which vivifies, that which informs and specifies is charity, the unfailing accompaniment of sanctifying grace, which is the new life, the supernatural life, won for us by the suffering and death of the second Adam, Jesus Christ.

And so the Holy Ghost works in our soul in one manner everything that the Son of God works in us in another manner. Both are called the Paraclete, the Comforter, the Advocate with the Father. For the Savior said: "And I will send you another Paraclete," to intercede with the Father even as I have interceded, when you asked for anything in my name. Again to us, as to the apostles, it is said that He will teach us all things, calling to our minds all things that the Son has taught us, not only reminding us of the commandments of God but inspiring us to live according to them, supporting and strengthening us to believe and to do. For while the work of our sanctification, like every work of God outside Himself in His dealings with His creatures is common to the whole Trinity, yet most justly by appropriation this sanctification is the work of the Holy Ghost, since He is Divine Love, conveying to us a participation of the Divine Love, the consubstantial love of the Trinity. He is the author of our sanctification, and in the sublime union of the soul with the Blessed Trinity, which is effected by sanctifying grace whereby the Three Persons of the Blessed Trinity enter into our souls, we stand in a special relation to this vivifying Spirit, Who worketh in us to will and to do, dwell-

ing in our hearts as well as in the Church, to hold us together, one in divine faith and love.

As in a previous article we have stressed this very individual relation in which each one of the redeemed stands to the Redeemer, so here we insist upon the work of the Holy Spirit and His invisible divine mission in the individual souls of men. Though much that is said and attributed to Him is by way of appropriation, still let us never forget that this appropriation is most just, grounded as it is on our notions of the relations existing between the Persons within the Holy Trinity. Hence the need of frequent acts of faith in the Holy Ghost, the Third Person of the most Adorable Trinity, the value of instruction on His work, that we may have the fullness of faith in the fundamental mystery of our faith, the Blessed Trinity, that we may be led to love the Holy Ghost, that we may invoke the aid of this our Advocate with God, that most of all we may cooperate to the fullest extent with His workings in our soul by His grace and His gifts. So shall we walk in this life mindful of the indwelling of the Spirit of our souls, constantly careful not to sadden the Spirit of God, as the Apostle reminds us, even careful to respect our very bodies since as the same Apostle tells us they are the living temples of the Holy Ghost, Who has sanctified us by His unction, which is the charity of Christ diffused in our hearts. That divine love shall ever grow and not decrease until it shall be absorbed in the perfect love and joy that will follow upon our still more intimate union with God in the next life, when we shall be truly one with Him in heart and mind and that forever.

Communications

THE HEAD MASTER OF A BOYS' SCHOOL ON TEACHING THE MASS

EDITOR'S NOTE: This letter was evoked by reading the article, "What to Emphasize in Teaching the Mass," by Father Gerald Ellard.¹ While not written originally for publication, Mr. Sands has graciously agreed to share this letter with our readers.

NEWMAN SCHOOL
Lakewood, New Jersey

November 22, 1934

My dear Fr. Ellard:

May I thank you for your article on The Mass in September's JOURNAL OF RELIGIOUS INSTRUCTION? Having lived a good part of my life where blood and burnt sacrifice is offered in appeasement or in expiation, it has always struck me rather forcibly that "modern" people have no idea of the meaning of "sacrifice." The word means nothing in connection with the Mass. It is never explained in terms that "modern" people can understand. Therefore the words of the Catechism are jargon to them, which they forget quickly. And Catechism and apologetics are all most Catholic boys get at school. Again, words mean nothing there. To most "Apologetics" mean an apology to the world for being a Catholic—an "apologetic" attitude toward the world. That sticks in the minds of most boys. My conclusion is that they are taught wrong. A reason against that situation being straightened out early, is, in my personal experience, the insistence of some priests that it is not the business of lay people to teach "religion" and that it is even "temerarious" for them to do so.

May I give you an anecdote with regard to explanation of the Mass? There is a Methodist head master of a very good private school, who had a South American boy with him. The head master

¹ Rev. Gerald Ellard, S.J., "What to Emphasize in Teaching the Mass," *Journal of Religious Instruction*, Vol. V, No. 1 (September, 1934), 11-16.

came to me to ask if this fourteen-year-old scalawag could "change over" to the Episcopal Church. I explained why not, which satisfied him.

Then he said, "Now there is one more thing. Should he go to church on Sunday?"

"No—I said—not necessarily."

"Why, I must be crazy," he said, "I have always understood that Catholics had to go to church on Sunday under pain of mortal sin."

"Oh—you mean *Mass*," I said. "That is different. 'Church' is a building."

I explained "Mass" to him, and when he went out he said: "My God—if I believed that way, I'd have a priest say Mass for me every day, wherever I was, *if I had to beat him up to get it!*"

There are very few Catholic boys who feel that way about it.

I have a notion, myself, that the teaching of Religion is not some Egyptian mystery known only to one inner circle of initiate priests. It is everybody's business. Yet, it is quite true that everybody can't, because very few of the teachers themselves seem to have any understanding of the "sacrifice" or the "gifts" of bread and wine, or any of those things which are still an integral part of oriental or African daily life. *They* understand. There is some value in the comment once made to me by an Asiatic on Christianity: "It would be very acceptable to the East if it did not come distorted by the gross occidental minds incapable of understanding it." Maybe that is why the Holy Ghost chose Rome and Europe for the launching of Christianity; if it can ever get through the occidental mind "incapable of understanding it" the hardest task is done!

I have a queer notion also, that in Catholic schools understanding of religion should come *first*. Nobody should receive a graduation diploma who is not high in *understanding*, not merely letter perfect. No boy should ever be permitted to take College Entrance Board Examinations for non-Catholic colleges, who has not demonstrated understanding of his religion. I think that a head master of a Catholic school has a definite responsibility in that matter, but I do not know of one in a private school who is "allowed" to take it. I take it, here.

Sincerely yours,

William Franklin Sands

New Books in Review

Jesus the High Priest, Work Book Four of "A Course in Religion," and *Teacher's Guidebook for Book Four*. By Reverend Alexander P. Schorsch, C.M. and Sister M. Dolores Schorsch, O.S.B. Chicago: Archdiocese of Chicago School Board, 1934. *Work Book*, pp. 128. Price 20c. *Teacher's Guidebook*, pp. 192. Price 50c.

The authors, in the *Teacher's Guidebook*, state the objectives of the fourth grade work of "A Course in Religion" in the following paragraphs:

The fourth year presents Christ as the Eternal High Priest who, by establishing the Holy Eucharist, offers Himself as a sacrifice to God unto the end of time.

In the early part of His public life, Christ commanded us to eat His flesh and drink His blood, which He would give us, as the nourishment of our souls. How this would be possible He did not say. Later, at the Last Supper, He showed us the way, by His changing of the bread into His body and of the wine into His blood. What Jesus then did is now done in the Mass.

In the Mass the substance of the bread is changed into the substance of the body of Christ, and the substance of the wine into the substance of His blood, but the appearance of bread and wine still remain. In the consecrated host not only the body of Christ, and in the consecrated chalice not only the blood of Christ, but the entire human nature of Christ, body and soul, the entire Christ, God and Man, is present. The consecrated bread and wine are called the Holy Eucharist.

The Holy Eucharist is truly a sacrifice, the same as the Sacrifice of the Cross; but, whereas on the cross Christ really died, in the Holy Eucharist His death on the cross is merely shown. The Holy Eucharist is also a sacrament. The Holy Eucharist as a sacrifice is externally completed by its use as a sacrament. In assisting at the Eucharistic sacrifice or Mass, we offer ourselves as victims with Christ, while in partaking of the Eucharist as a sacrament, we become victims with Him. To receive Christ in the Holy Eucharist

during the Mass is the most fruitful way not only of assisting at Mass but also of receiving Holy Communion. The reception of the Holy Eucharist supports us, perfects our love for God, and unites us most intimately with Christ and with the Blessed Trinity.

Mary is Christ's Mother: she is, therefore, most intimately related to the Holy Eucharist. The Church in her liturgical practice has emphasized this relationship. We should ask Mary to assist us in availing ourselves of the Holy Eucharist, whether as sacrifice or sacrament.

The Holy Eucharist is the center of the life of the Church; it is her worship and her strength. The Church consecrates the entire year to the celebration and realization of our redemption, arranging the year around three events of our redemption, the Birth of Christ, His Resurrection, and the Coming of the Holy Ghost. She dedicates particular days in honor of the angels and saints, but especially in honor of the Blessed Virgin Mary. The year so dedicated is sanctified through the Holy Eucharist.

For the Blessed Sacrament we erect artistic buildings and use all the fine arts to adorn them. The fine arts serve Jesus in the Blessed Sacrament; and it is in His service that they, to a large extent, have grown and developed.

Our Eucharistic Jesus is kept in our churches that we may visit Him and that we may receive Him when we are sick, particularly when we are in danger of death. The Holy Eucharist makes our churches places of prayer.

Christ, because He offered Himself on the cross as a sacrifice, is our High Priest. By having conferred upon them the power to say Mass, men become priests with the priesthood of Christ. This power, along with other priestly powers, is received in the Sacrament of Holy Orders.

In the Sacrament of Confirmation, Christ established, for those who love Him, another way of receiving the graces of His redemption. Through this sacrament we grow up or become adults in the supernatural life.

Christ made even the natural union of man and woman a means of being united to God, a means of receiving the graces of the redemption, by elevating marriage to a sacrament.

In the Mass, then, Christ continues His redemptive sacrifice, and through it, as well as through the seven sacraments, He brings His redemption to mankind.

Like the other work books of the series, *Jesus the High Priest* offers the pupil an abundance of assimilation experience. Detailed assistance for the teacher in directing the use of the work book is given in the *Teacher's Guidebook*. The

year's work consists of twenty-nine units. For instance, Unit One is entitled "Jesus Promises to Give Us His Flesh to Eat and His Blood to Drink." The material for the unit is presented in two lessons. The *Guidebook* offers content for the teacher to use in exploration, in presentation, in assimilation when it is conducted as an oral exercise, and in a correlation of the unit-understanding with the formation of specific virtuous habits. In addition, suggestions for picture study as well as related poems and hymns are given for each unit.

Learning activities that the pupil must engage in by himself are to be found in the work book. For instance: for Unit One the first activity is a completion exercise, the second activity is a type of matching exercise, the third activity is a yes or no test and the fourth activity is a form of best answer exercise. For this same unit the work book carries two quotations that the child is required to memorize and a poem entitled "Our Daily Bread." An adaptation of Da Vinci's "The Last Supper" is presented to the pupil with the other learning activities mentioned. Drawings throughout the book are directly related to the thought of the particular units presented. Unit One just described is typical of the other twenty-eight units in the year's work, each of which offers an abundance of learning activities.

The following are the unit titles through which the authors attack directly the learning products set up for the fourth grade section of this course in Religion: Unit I: Jesus Promises to Give Us His Flesh to Eat and His Blood to Drink, II: At the Last Supper Jesus Fulfills His Promise, III: The Mass Continues What Jesus Did at the Last Supper, IV: The Mass is the Same Sacrifice as That of the Cross, V: The Transubstantiation, VI: The Mass is Offered for the Same Ends as the Sacrifice on Calvary, VII: The Holy Eucharist Is Not Only a Sacrifice But Also a Sacrament, VIII: The Effects of Communion, IX: Communion and the Mass, X: Preparation Before Communion and Thanksgiving Afterwards, XI: Reception of Holy Communion, XII: The Blessed Virgin Mary and the Holy Eucharist, XIII: The Holy Eucharist and the Church, XIV: The Liturgical

Year, XV: The Saints in the Mass, XVI: The Mass and the Feasts, XVII: The Form of the Mass, XVIII: The Mass in its Outward Celebration, XIX: The Church Building is the Home of the Holy Eucharist, XX: Why Jesus is Kept in the Tabernacle, XXI: Christ Makes the Apostles Priests with his Priesthood, XXII: The Sacrament of Holy Orders in its Nature and its Divisions, XXIII: Christ sends the Holy Ghost and Thus Establishes the Sacrament of Confirmation, XXIV: The Nature of Confirmation, XXV: The Manner of Receiving Confirmation, XXVI: Christ Makes Matrimony a Sacrament, XXVII: The Nature of Matrimony, XXVIII: The Manner of Receiving the Sacrament of Matrimony, XXIX: The Mass and the Sacraments.

Teachers' Manual. Classroom Procedure and Study Assignments for *Religion Book Three* of the "Catholic Action Series." By Reverend Raymond J. Campion and Ellamay Horan. New York: William H. Sadlier, Inc., 1934. Pp. viii+81.

This new handbook offers the instructor (1) a suggested teaching technique based on sound principles of learning; (2) a pertinent statement on the relation of social problems to the program of religious instruction; (3) specific suggestions for the use of *Religion, Book III, Engaging in Catholic Action* and time schedules; (4) objective tests with answers for the following units—Catholic Action and Catholic Life, Training for Catholic Action, Catholic Action in the Home, Catholic Education, Catholic Action and Your Life Work, Catholic Action and Social Service, Catholic Action and Citizenship, Catholic Action and the Industrial Problem, The Economic Organization of Society and the Mystical Body of Christ, Catholic Action and Leisure. In addition the *Manual* gives the teacher questions to use in pupil orientation and pretesting, an outline of the unit for the teacher's presentation, and suggested topics for oral or written reports.

A number of tests on the application of Christian doc-

trine to the social and economic problems of modern life that appear in this Manual were first printed in the pages of the *Journal of Religious Instruction*.

Marriage. By Reverend Bakewell Morrison, S.J. Milwaukee: The Bruce Publishing Company, 1934. Pp. xi+252. Price 2.00.

This is the fourth book of the "Science and Culture College Religion Series." The author states in his Preface that the text is not intended to be used by mixed groups. The book, based on the encyclicals of Leo XIII and Pius XI on marriage is designed for college classes and can also be used by study clubs. Each chapter closes with "Topics for Criticism or Discussion." The author planned the topics to demand genuine thought from the individual, based on the content of the chapter. The following are the author's chapter headings: I. Notions on Morality, II. The Church's Part in Determining Morality, III. Marriage Is a Sacrament, IV. The Power of the State and of the Church Over Marriage, V. Prenuptial Requirements of Physical Fitness, VI. Premarital Chastity, VII. General Preparation for Marriage, VIII: The Rights and Duties of the Married Couple, IX. Birth Control, X. Divorce. Appendix A. Vocation, B. Family Budgets.

Six O'Clock Saints. By Joan Windham. Illustrations by Marigold Hunt. New York: Sheed & Ward, Inc., 1934. Pp. 107. Price \$1.25.

Joan Windham's understanding of the child and of his approach to God's saints is highly commendable. Too frequently the experiences of early youth have made our boys and girls approach adult life with a repugnance or fear of sanctity. *Six O'Clock Saints* have brought St. Teresa, St. Columba, St. Bernadette and other great ones of God close to the child's experience. In these biographies saints are

human beings. They are interesting and noble. We hope Joan Windham will give children and all of us who are interested in children more biographies of the character of *Six O'Clock Saints*.

A Program for Catholic Social Action. By Reverend Joseph Reiner, S.J. St. Louis, Mo.: The Queen's Work, 1934. Pp. 36. Price 5c.

In June, 1934 the *Journal of Religious Instruction* printed this program for Catholic social action. It is the work of the late Reverend Joseph Reiner, S.J., one whose two fields of specialization were Catholic social action and youth. Teachers of all levels of our school system should profit through the careful study of this pamphlet. The author sets up a philosophical and psychological analysis of his subject and then discusses measures and procedures for the college level, the high school and elementary education.

Praying the Mass. "The Catholic Action Series of Study Club Textbooks." By Rev. John J. Butler and Angela A. Clendenin. Wichita, Kansas: Catholic Action Committee of Women, 1934. Pp. 67. Price 25c; 50 or more copies, each 22½c; 100 or more copies, each 20c plus postage.

Praying the Mass is Number Three of "The Catholic Action Series of Study Club Textbooks." Number I was *Altar and Sanctuary*; and Number II, *The New and Eternal Testament*. In Number III, *Praying the Mass*, the prayers and ceremonies of the Holy Sacrifice are studied. The structure of the Mass is emphasized and general directions are given for the use of the Missal. Chapter One deals with the general topic of liturgy and liturgical movement. For each of the seven chapters, topics for discussion are included as well as questions and suggestions for papers. Angela Clendenin, co-author of *Praying the Mass*, has directed a study club program for three years in the diocese of Wichita and, therefore, had valuable experience in the preparation of this study group material.

The Best Gift. Mass Prayers for God's Children. By Reverend L. A. Gales. St. Paul, Minn.: Catechetical Guild, 1934. Pp. 48. Price 7c each; 40c for 6 copies.

Father Gales is the author of *Good News for God's Children*, a booklet that presents in story form a synthesis of Bible History and Catechism. In this booklet, Father Gales' approach to the Mass is summarized in the following sentences: "The wonder of the Mass is that Jesus becomes our Gift to God. Jesus gave Himself to us. Now we can give Him back to God." The prayerbook is illustrated with outline pictures. A note in the beginning of the volume says: "The pictures in this book adapt themselves to liturgical coloring with crayon. Our set of 30 Rubber Stamps on the Mass will reproduce every picture in this book. The teacher will find many uses for these stamps. The low price of \$5 for the set makes it easy for every school to enjoy the benefits of this teaching aid."

The "Our Father" For Little Ones. By A School Sister of Notre Dame. Illustrated by Marion H. Matchitt. St. Paul, Minn.: Catechetical Guild, 1934. Pp. 21. Price 15c each single copies; 10c each in 100 lots; 11c each in 50 lots; 12c in smaller lots.

The Catechetical Guild, located in St. Paul, has placed all those who are interested in the religious instruction of the young under a special debt of gratitude. The publication of the *"Our Father" For Little Ones* is another evidence of their foresight in publishing good material for the small child at a very low cost. His Excellency, Archbishop Murray has written the introduction called "To God's Children Everywhere." The pamphlet consists of nine poems, each with its own delightfully colored illustration. We hope small children everywhere will have the joy of coming in contact with *The "Our Father" For Little Ones*.

The Catholic Missal. Being a Translation of the Missale Romanum. Arranged for Daily Use. By Reverend Charles

J. Callan, O.P. and Reverend John A. McHugh, O.P. New York: P. J. Kenedy & Sons, 1934. Pp. 1245. Price \$3.00.

This Missal for daily use is to be commended because of its simplicity of arrangement, liturgical correctness and clear large type. The Ordinary of the Mass appears in two columns—English and Latin, is located in the center of the Missal and permits a well balanced book for holding purposes. The editors have avoided the use of double references.

Sociology. A Class Manual in the Philosophy of Human Society. By Paul J. Glenn. St. Louis, Mo.: B. Herder Book Company, 1935. Pp. x+409. Price \$2.00.

Father Glenn is professor of philosophy and social science in the College of St. Charles Borromeo, Columbus, Ohio. The following words, taken from his Preface, describe the author's work, a college text in Sociology: "It is a textbook designed to give to the young collegian an understanding of the meaning and the importance of social science, to equip him with principles which will serve him in his further studies, and to map out for his ready grasp, in general but clearly drawn lines, the field of social action. A studious effort has been made to include in the book all the essentials for a fundamental course in sociology while keeping the volume compact enough to serve as a text for a one-year course. A further effort has been continuously expended to make this treatise meet the reasonable requirements of the reviewer of a series of sociological papers, who wrote in *The Sign* for August, 1934, that such studies "should be so presented as to be grasped by the ordinary intelligence without such difficulty as to cause positive aversion."

BOOKS RECEIVED

Gospel Rhymes. New York: Sheed & Ward, 1934. Pp. 64. Price 75c.

Butler, Rev. John C. and Clendenin, Angela A. *Praying the Mass*, No. 3 of the "Catholic Action Series of Study Club Text-

books." Wichita, Kansas: Catholic Action Committee of Women, 424 N. Broadway, 1934. Pp. 67. Price 25c; 50 or more copies, each 22½c; 100 or more copies, each 20c.

Campion, Reverend Raymond J. and Ellamay Horan. *Teachers' Manual. Classroom Procedure and Study Assignments for Religion Book Three* of the "Catholic Action Series." New York: William H. Sadlier, Inc., 1934. Pp. viii+81.

Helfen, Reverend Mathias. *The Mother of Our Savior. A Pageant-Drama of the Joyful Mysteries with an Introductory Scene The Rosary.* Milwaukee, Wisconsin: The Catholic Dramatic Movement, 1934. Pp. 61. Price 50c; set of ten copies, \$4.00. Royalty: members of the Catholic Dramatic Guild, \$10.00; others, \$20.00.

Pope, Father Hugh, O.P. *The Layman's New Testament.* Being the Rheims text as first revised by Bishop Challoner. New York: Sheed & Ward, Inc., 1934. Pp. xi+931. Price \$1.50.

Williams, Michael. With the Collaboration of Julia Kernan. *The Catholic Church in Action.* New York: The Macmillan Company, 1934. Pp. 358. Price \$2.50.

Windham, Joan. With illustrations by Marigold Hunt. *Six O'Clock Saints.* New York: Sheed & Ward, Inc., 1934. Pp. vii+107. Price \$1.25.

PAMPHLETS

Catholic Central-Verein of America. Official Report of the 79th General Convention held at Rochester, New York, August 17th to 22nd, 1934. St. Paul, Minn.: Wanderer Printing Company, 1934. Pp. 151.

Curran, Edward Lodge. *The Happy King.* New York: International Catholic Truth Society, 1934. Pp. 15. Price 10c postpaid; \$4.00 per 100; \$2.25 per 50 plus postage.

Curran, Edward Lodge. *Catholic Mexico.* New York: International Catholic Truth Society, 1934. Pp. 24. Price 10c.

Gillis, Rev. James M., C.S.P. *Catholic Action and Atheist Action.* New York: The Paulist Press, 1934. Pp. 15. Price 5c; \$3.50 a hundred; \$30.00 a thousand.

Montavon, William F. *The Church in Mexico Protests.* Washington, D.C.: National Catholic Welfare Conference, 1934. Pp. 21. Price 10c.

Tyranny in Mexico. A statement issued by the Archbishops and Bishops of the American Hierarchy at their Annual Meeting in Washington, D.C., November 14-15, 1934. Washington, D.C.: National Catholic Welfare Conference, 1934. Pp. 8. Price 5c.

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Editorial Notes and Comments

THE HOLY SACRIFICE OF THE MASS IN EXAMINATIONS FOR THE PRIMARY GRADES

In the January, 1935, issue of *The Catholic Educational Review* ¹ Reverend Paul Bussard of St. Paul interprets data procured from an analysis of 125 examinations in Religion that were given in 9 different dioceses to children of the primary grades. Out of a total of 1,271 questions, 13% or 167 were related to the Mass. Of these 167 questions, 115 were based directly upon the *Baltimore Catechism*. Of the remaining 52 questions, 41 questions were occupied with externals such as vestments, vessels, linens, and the altar. Only one question out of the 1,271 asked the reason for offering the Sacrifice, and one question dealt with the fruits of the Mass. Is it possible that one of the reasons why our small children seem so completely at loss during the Holy Sacrifice is that the curriculum of the primary school is to blame? How can we expect our children to pray at Mass if we do not teach them how to do so? How can we expect them to offer the Mass with the priest if the idea of offering is absent or a negligible factor in the instructional program? How can we expect our children to offer themselves to God in the Mass if we do not make adequate provision for it in our courses of study? The idea of offering is not difficult

¹ Rev. Paul Bussard, "The Sacrifice of the Mass in Grade School Examinations," *The Catholic Educational Review*, Vol. XXXIII, No. 1 (January, 1935), 26-29.

to understand. Our primary children should not be deprived of this understanding that can mean so much for their immediate religious life as well as for the years to come.

SOME QUESTIONS FOR A LOCAL SURVEY IN THE SECONDARY SCHOOL FIELD

For years Catholic educators have pleaded for a more exact organization of the department of Religion in the Catholic high school. As a result, courses of study have shown a marked improvement, challenging text books have been prepared, but what is being done about the instructional force? To what extent are high school teachers of Religion specialists in this field? What is their preparation for the courses they are teaching? What work at the graduate level have these same teachers pursued—in Christian Doctrine, Social Problems, Psychology of Adolescence and Teaching Technique? We are well aware that there are religious teachers who feel that the selection of certain members of their respective communities to specialize in Religion will deprive the others of a right or a privilege flowing from their personal consecration to Religion. We believe, however, that this is a shallow excuse, if the education in our schools is genuinely Catholic. The religious teacher, who is a specialist in Mathematics, Science, English or History, has an extraordinary opportunity to further right thinking and religious living. The task is more difficult than that of the teacher of Religion, but it is equally important, calling for personal character, zeal and Catholic scholarship. Supervisors of instruction for their respective communities and superintendents of Catholic school systems, who have high schools under their jurisdiction, might well investigate local situations relative to the preparation

of teachers of Religion: The following questions are suggestive:

1. How many students attend your high school?
2. How many teachers give courses in Religion?
3. How many of this number teach other courses than Religion?
4. How does the number of Religion teachers compare with the number of teachers who give courses in Latin, Mathematics, English or Science?
5. What specific college and graduate courses in Religion have those teachers pursued who are conducting high school courses in Religion? For each teacher, the names of the courses should be given, the colleges or universities in which they were taken, and the names of instructors.
6. How many of the teachers who conduct courses in Religion received their bachelor's degree in Religion?
7. How many of the teachers who conduct courses in Religion received their master's degree in Religion or the teaching of Religion?

Since the above was written, *America* has published "The Lady Abbess and Religion Teaching."² We hope Father Morrison's article was widely read, discussed and pondered over by all high school and college instructors.

THE SACRAMENT OF MATRIMONY IN HIGH SCHOOL AND COLLEGE CURRICULA

In three months large numbers of Catholic youth will be graduated from our high schools and colleges. It is the obligation of senior courses in Religion, both at the high

²Rev. Bakewell Morrison, S.J., "The Lady Abbess and Religion Teaching," *America*, Vol. LII, No. 14 (January 12, 1935), 328-329.

school and college levels, to send forth graduates who have an adequate understanding of the Sacrament of Matrimony and the various topics related to the rights and duties of the marriage state. Last December we heard a Most Reverend Archbishop describe, with some detail, the following situation:

The boy and girl were Catholic. They were married by a justice of the peace. Apparently, they knew enough to go to their pastor at once. After procuring the necessary dispensation from the Bishop, the pastor told them to go to the church and he would hear their confessions before marrying them. The girl, less than twenty years of age, replied: "All right, Father, but I went to confession last Saturday and I haven't committed a mortal sin since then." The incident speaks for itself. In considering it, however, those of us who are engaged in the process of education must realize that one instruction on marriage, or in fact several instructions, are not sufficient. The individual must receive learning experiences of such a nature that an adequate understanding will be his. This, of course, implies curriculum organization, appreciation of the problem, adequate assimilation and at least that type of testing that the school can use in evaluating facts and attitudes.

THE RELIGION SECTION OF THE COLLEGE LIBRARY

In a recent investigation made by Sister Mary Genevieve, S.N.D., librarian of Notre Dame College, Cleveland, objective data showed that the Religion sections in the libraries of Catholic colleges have not grown apace with the other departments of the library. Who is responsible—administra-

tion, faculty or librarian? The annotated list of Religion books for colleges, the publication of which will begin in the April issue of the JOURNAL, should prove of assistance to those librarians and departments of Religion interested in evaluating the contents of their Religion shelves in terms of an adequate library for a college department of Religion.

FOR ADEQUATE LEARNING

Contact with the printed page is a most important factor in the learning process. Experience and experimentation show that the learner, irrespective of age, acquires more lasting and more intelligent attitudes when the educative process involves plenty of well directed reading. As learners, we ourselves have had experience in the acquisition of attitudes through the oral presentation of others. We know the difficulty, particularly the limitation in permanency. Oral instruction is good for motivation and orientation, but it is inadequate as an assimilation experience. We ourselves, and unfortunately the children and youth in our classrooms, all have had the unhappy experience of incomplete understandings, the result of educational experiences that offered nothing but oral instruction and testing.

An abundance of assimilative experience is necessary for permanent learning. Formal education gives us this experience primarily through the printed page and study guides to the printed page. Those teachers, whether at the fourth grade level or in the college, who rely on the oral presentation of content, are hampering the learning of their pupils and students, who should receive, during the process of religious instruction, the same type of learning experiences through reading that they receive in geography, history, civics, and other content subjects.

CHRISTIAN EDUCATION AND LIFE *

MOST REVEREND JAMES H. RYAN

The Catholic University of America

Washington, D. C.

In my own name and in the name of the University I represent, I accept with profound and deep gratitude the decoration "Pro Juventute" which has been bestowed upon me by the Court of Honor of the Catholic Boys' Brigade. This is indeed a rare distinction and one which is greatly prized. All of us, I know, are thoroughly acquainted with the work which the co-founder and leader and inspirer of this Boy Movement, Father Kilian, has been performing over a period of twenty years. Few men in America have given such unselfish devotion to the cause of American boyhood as he. I know I speak in the name of our American Bishops when I say he has their complete confidence and their highest respect.

The final test of the value of any educational system is the success it achieves in preparing students for life. Now, what do we mean by life? What do we mean by a successful life? It is just at this point, the starting point, that we need clean-cut definitions: this is where, above all things, we require a true and adequate philosophy of what life is, without that we can never construct an educational system whose certain objective will be to prepare boys and girls for life. In other words, philosophy comes first, education second, for the simple reason that education is not an end; it is only the means to an end.

Now, in the modern world there are two principal and almost contradictory philosophies of education, because

* Address of His Excellency, Most Rev. James H. Ryan, Bishop of Modra and Rector of The Catholic University of America, at the testimonial dinner to honor recipients of the star, "Pro Juventute" of the Catholic Boys' Brigade, Hotel Biltmore, New York City, December 4, 1934.

there are two distinct and almost contradictory outlooks on life—one is secular, the other is religious. And one eventuates in a secularist system of education, the other in a religious system. The secularist system, interpreted in its results as in its principles, is an affront to Christian doctrine, a deadening of Christian morality, and a defeat of Christian life. Dean Inge recently remarked that the greatest enemy of the Christian life is not socialism, nor communism, but secularism. I quite agree with him. I would add that secularism in education is the deadliest enemy of all. How a Christian can imagine that a system of schools whose whole ethos is secularist will not damage, and almost irremediably, the Christian position is beyond me. A school whose atmosphere is non-religious cannot produce in the child an attitude which accepts the claims of Christ upon him as of primary importance. The establishment in the child mind of a set of ideals which do not rise beyond succeeding in this world, which make of morality a matter of individual taste or of convention, or which regard faith in God and in the mission of Our Lord to man as of no great significance, can but mark the beginning of the end of a vigorous Christian life. Christianity can only with difficulty be taught to the child in a school whose whole influence is toward the idea that religion is a mere appendage of life or a superfluous accomplishment like the acquisition of a knowledge of music or painting. If religion is to be made vital in the life of the adult, it must be taught him as a child, not in any kind of context, but in as advantageous a position as is given to any other subject of the school curriculum.

The educational program of the Church, a program which is based on a Christian philosophy of life, must be fashioned in line both with its fundamental governing philosophy and with the facts of the modern world. To shave down our religious program because of attacks on the part of secularists is to surrender our position; to design a program out of harmony with facts, political, social, economic, and educational—is to condemn ourselves in advance to failure. We must stand both for religious education for all children

and for the best type of religious education for all children. Not only must we have schools; we must have schools whose efficiency, equipment, and products are on the same, and even higher level than those of the public school. Given such a sound philosophy of the teaching function of the Church, it is our duty to provide the means for actualizing these ideals. This, of course, is a tremendous task, but we cannot fail to accept the burden of our position unless we are ready to give it over to the forces of secularism. The true Christian can give only one answer to the challenge of modern secularism. He will stand by the Church and Christ, come what may.

Whatever the future may hold in store for the Catholic school, this much is certain—the Church itself must deepen and broaden its conception of what its educational mission to mankind entails, and must prepare itself to make even greater sacrifices in the cause of religious education than it has done heretofore. Fortunately, a new consciousness has arisen of the need of religious training for the masses. Democracy has brought into existence not only a recognition of the fact that all children should have an equal opportunity to be educated; it has also convinced us that every child has the right, as a son of God, to be educated religiously. The Church, therefore, must gird herself to meet in its widest reaches this popular demand for religious training. Never before did men so ardently desire the fruits which only a deep religious life can bring forth; never before have the nations looked forward with more hopeful expectancy to a condition wherein all men may live in peace and fellowship as it befits the members of a universal brotherhood. It is admitted on all sides today that mankind will never find salvation in education divorced from religion. The secular school confesses its impotency before the moral and character problems of the individual and of the nation. The opportunity for the Church to step into the place thus left vacant in modern civilized life is a rare one indeed. Shall the Church be found wanting in the face of the golden privilege which now confronts her?

DR. POPPE'S METHOD OF TEACHING RELIGION

REVEREND GREGORY G. RYBROOK, ORD. PRAEM.

St. Norbert's College
West De Pere, Wisconsin

Contemporary religious education in Belgium and the Netherlands has no more popular name than that of Dr. Edward Poppe. His entire educational activity flows from the Eucharistic decrees of Pope Pius X. As assistant pastor of St. Coleta church at Ghent his first priestly solicitude went out to the little first communicants. He collected the fruits of his labors in this field in his book: *The Eucharistic Manual of Catechists*. It was his first effort to teach the lambs of Christ's flock the truths of religion. Later he founded, in the city of Ghent, a school for catechists. It was a small seed, sown in sufferings and humiliations, but it has grown into a mighty tree, spreading its branches into many cities of Belgium.

As apostle of the children and as their educator, Dr. Poppe realized soon that the religious instruction imparted in the school was defective. His priestly soul suffered. "In many schools," he wrote, "religious instruction leaves much to be desired. It is too theoretical, too cold, too dry. It does not lead to action; it does not open the soul of the child to the sacramental graces; it does not teach how these graces may be used and applied to daily life."

This condition worried Father Poppe and his apostolic soul looked for means of improvement. In 1922 and 1923 he wrote a number of articles in the *Teachers' Review* (Flemish) making an appeal to improve the methods of religious instruction and to give to the young a more supernatural education. He also published a book on the *Eucha-*

ristic Method, Applied to Christian Education. (Flemish and French.) In this book and in his articles in educational reviews he has left us the legacy of his principles and method.

PRINCIPLES OF DR. POPPE

What are the principles on which Dr. Poppe has built his method? In two articles written in the *Teachers' Review* he discusses the following points:

I. The educator knows that there is something wrong with our methods of teaching religion.

1. Religious instruction is frequently merely a memory lesson.

2. The religious lesson is often limited to instruction only; and worse still, it is nothing but an intellectual interpretation of the text.

3. The religion lesson is limited to a period of religious instruction. It has no influence on the other branches which are completely isolated from religion; in other words, there is no occasional instruction in religion.

4. The religious lesson is not applied to the daily actions and occupations of the individual or personal life of the children. The representation of the doctrine is not taken from life and the application does not go to life.

5. The religion lesson is not sufficiently applied to nor used for the apostolic life of the child.

6. The religion lesson is taught the same way as the lesson of any other branch of the curriculum. We forget that the teaching of religion has a method of its own and has to make use of supernatural aids and means.

7. We do not attach sufficient importance to the educating influence which proceeds from the personal spiritual life of the teacher of religion.

II. After pointing out the defects, Dr. Poppe tries to find a remedy. He asks two questions:

First: What is the place and the purpose of the religious instruction in the general education of the child?

Second: What method, and what means of teaching must be employed to make the teaching of religion have an effective, abiding and controlling influence upon the life and occupation of the child?

The religious lesson is the starting point and the rule of life for Catholic education. Catechism and education are two things that belong together but they do not always go together. Our children learn catechism during a period of ten years, from Catholic teachers and religious Brothers and Sisters. Besides this, they go to class for a number of years, every Sunday, to their parish church to be instructed by the pastoral clergy; even after they leave school they attend the "catechism of perseverance" in the school for adults. Besides, catechetical sermons are given from the pulpit every Sunday. There is plenty of catechism! And still it is a fact that immorality and irreligion are constantly on the increase. Many of our children are totally corrupted a few months after they leave school. For a trifle, or for a small material benefit, they leave the Church and turn their backs on the clergy. Some of the most talented pupils of our Catholic schools become exponents and apostles of radical doctrines. And the students of our colleges? They receive from twelve to fifteen years of religious instruction from priests and yet how many are there who shortly after graduation lose their faith and their morals?

Let us not forget it. Many irreligious mothers, socialists, etc., ten years ago were students attending our Catholic colleges! Every day they listened to our teaching of religion. This is a fact which nobody can deny. The conclusion is inevitable: there was plenty of religious instruction but no religious education.

The second question: What can be done? Where is the remedy? Father Poppe answers:

I. First of all we must take counsel from those teachers who combine religious instruction with religious education.

1. We must consider how the saints taught catechism and what methods they applied to Christianize their pupils.
2. We must learn from Christian mothers who, though not highly educated, are so inventive and so practical in teaching their little ones.
3. Above all we must learn the spirit and the method of Jesus, the Model of all teachers, and pray for light that we may know and receive into our souls, His perfect and peerless way of teaching religion.

II. We must inquire, Dr. Poppe continues, how and by what means we can assimilate the spirit, the method and the words of the catechetical instruction of Christ and the saints; and how we can apply these in our schools, in our times, and according to the special needs of our pupils.

THE METHOD OF DR. POPPE

The catechetical lesson must not only be instructive but educative, therefore:

1. The religious lesson must form the mind, the heart, and the will of the child. "The text is for the memory, the explanation for the intellect, the exhortation for the heart, the practical resolution the will, and the concrete application for the conduct of daily life. Rarely does the truth of religion pass from the intellect to the heart. Seldom is the explanation combined with an exhortation. And still more rarely is the lesson followed by a resolution and an application.
2. The religious lesson must be imparted with childlike simplicity, with supernatural unction, and with a fervent spirit of apostleship.
3. The lesson of the catechism must have an entirely supernatural character. We must pray, and make the children pray, and teach them to understand their prayers. We must learn to trust in God's grace so as to transform the doctrine into action, and expect from divine grace all the supernatural fruits of the best catechetical methods.
4. The lesson of the catechism must be Eucharistic. The

children must learn to sacrifice themselves with Jesus in the Holy Sacrifice of the Mass. They must be taught to place their heart on the paten at the offertory, to immolate themselves with Jesus at the Consecration, and to unite themselves with Jesus at the Communion of the Mass. They must learn to use the graces of the Eucharist by assisting at Mass, by sacramental Communion, by spiritual Communion, by visits to the Blessed Sacrament, and by union with Christ in Holy Mass throughout the day.

Not only does Dr. Poppe point out the deficiencies and failures of religious education, he is also the builder of a new method. His book, *The Eucharistic Method*, explains his educational principles and practices.

THE FUNDAMENTAL PRINCIPLES OF THE EUCHARISTIC METHOD

The religious lesson must be transformed into religious education. How can this be done?

a. In the catechisms the entire child must be taught: intellect, heart and will, especially, and above all things, the Christian child must be addressed with the wealth of the supernatural fullness of the Christian religion.

b. In each educational proceeding, lesson, or instruction, the teacher must:

1. Explain the lesson.
2. Apply the lesson.
3. Suggest means to execute the application.

APPLICATION OF THE CATECHETICAL LESSON

A. *Before the lesson.*

1. Remind the children of the morning Mass and Communion: "You who have assisted at Holy Mass, and especially those of you who have received Holy Communion, will more easily understand the lesson of the Catechism. Jesus, the Light of the world, has prepared your minds for a better and clearer understanding of this lesson."

2. Those who have not received Holy Communion can

make a spiritual Communion now. Say: "Come, Lord Jesus, come and take possession of my soul."

3. Or the teacher can bring the prayer before class in relation with the object and fruit of the lesson to be explained.

B. During the lesson.

I. Explanation of the lessons.

1. In the form of a story, a description or an example taken from life. It is desirable that the lesson be given with the aid of pictures, showing them the things that God has made (in the lesson on the creation) or showing them the various things that are used in church (in relation to the lesson), e.g., the altar and its appurtenances, the stations, etc. The lessons on Holy Mass and Communion are given before the Tabernacle in the presence of Jesus, rather than before a picture of an altar or an image of Jesus. A church affords an opportunity for object lessons.

2. In the explanation of the lesson the advice of St. Augustine may be followed: "The catechist in his lesson must not be satisfied with speaking to the children about God, he must also speak to God about the children." The explanation must be transformed into prayer. This is an excellent means of teaching the children how to pray.

3. Make the children take an active part in the lesson by questions, discussions, etc., and thus make the subject matter of the lesson a part of their life.

II. Application.

1. General. Teach the children to choose some special practice from the explanation given: a special point or virtue appropriate to their state of life. Write some special points on the blackboard: a particular point may be selected for the entire class.

2. Special or Personal. Let each pupil make a definite, practical resolution for himself. For this purpose read and explain again the special practice written on the blackboard. This individual application should be made only once a week.

3. The moral application should not be too far-fetched nor preachy, nor doubtful or vague, but closely connected with the lesson; otherwise the moral application does not sink down deeply into the heart nor penetrate into the conduct of the child.

III. Supernatural Help.

1. The lesson, and especially the particular point, must be brought under the influence of the means of grace: "Children, let us offer Holy Mass and Communion for this special intention," or "Let us make a spiritual communion"; or, "Let us say a special prayer after class to obtain the grace to regulate our life according to this lesson, to be faithful to our particular point."

2. If each religious lesson were applied to a practical point; if each catechetical instruction would bring the child to the practice of a special virtue and the formation of character; and if with this the graces of Holy Mass and Communion would be properly applied, what wonderful effects of education and holiness would be produced in the souls of our children!

C. *After the Lesson.*

I. The Method of Dr. Poppe does not limit itself to the period of religious instruction; it extends over the entire curriculum and embraces the whole education of the child. He places the religious lesson in the center of school life and the curriculum "as a golden sun sending its rays over the field of the secular branches to give them light, heat and fruitfulness."

II. Dr. Poppe makes of the religious lesson the starting point and the rule of life of Catholic education. In his system, religion is the center, the catechism the starting point, Mass and Communion the means of fruitification.

III. Holy Mass, Communion, and the particular point, are the three leading elements that must be co-ordinated and be made to work together in the entire educational system of the school. If these three things are in the forefront of the educational method, a great deal has been accomplished.

Our exposition would be incomplete without a general sketch of the educational system of this great modern teacher.

THE EDUCATIONAL SYSTEM OF DR. POPPE

Dr. Poppe gives us:

First, the fundamental principles of religious instruction, filled with the supernatural wealth of God's grace.

Second, the foundation for a complete Catholic educational system or philosophy of education.

Worthy of note are his articles in the *Flemish Teachers' Review*, 1923, on "The Catholic Basis of Education," and "Grace and Education." He points out that religion is the most important branch of the curriculum. The school must play a greater part in the religious education of the children at the present time than formerly on account of the neglect of religious training in the home.

The entire education imparted in the school must be enlightened and animated by religion, which must send forth its light into all the other branches. The religious lesson itself must act upon the mind, character, and life of the pupils by the personal religious life of the teacher, by the supernatural means of grace, and by all the natural means and methods at our disposal. This is the true and complete synthesis of Catholic education. It must dominate the entire life of the teachers, the pupils, and the curriculum of the school.

In his article "Grace and Education" we find the following thoughts:

"Christian Educator! Often you hear in the Eucharistic Crusade Meetings about Sacramental education and especially about the Eucharistic Method. Often you hear these words: 'We must make use of the sacramental graces in the school and in our daily association with the children. We must use the influence of Communion and Confession in moulding the characters of the young.' May God give us the grace to realize fully the part that the Sacraments must play in our life and to have a clear conception of what the

Sacraments mean for us as educators and also for the children and adolescents committed to our care. A correct idea of the importance of the Sacraments and their place and influence in education will give us a better understanding of, and a greater confidence in applying them to the life of our pupils in our educational efforts."

"Christian education is supernatural in its end and its means. It draws its life from Christ and the fountains of grace, the Sacraments; if it fails to do so it is naturalistic and lacks all power of forming the Christian character. The most important source of grace is the Eucharist, Sacrifice and Sacrament, Mass and Communion: Christian education therefore is sacramental and Eucharistic. Without the Sacraments, and especially the Eucharist, it is not Christian. The Catholic educator brings his pupils to the altar railing; if he does not do that, he fails to practice his religion consistently. If the Catholic school does not go to the Eucharistic Savior, it withers spiritually and falls the prey of secularism or laicism. Even to observe the natural precepts of morality for a long time is impossible without His grace. So we are taught by Holy Church, by history, and by experience."

These principles are explained clearly in the book *The Eucharistic Method*, in which Dr. Poppe answers the following questions:

1. *What is Catholic Education?*

It is the systematic and methodical reformation of the child, vitiated by original sin, to make him conformable to Jesus Christ.

We must help the child to make himself like unto Christ in his interior and exterior life. In his private and public life; in his religious relations with God and the Saints; in his domestic relations with his parents, brothers and sisters; in his social relations with his classmates, friends and enemies; in his civic relations with his fellow citizens and civil superiors; in his parochial relations with the clergy and the faithful, the child must learn to conform his mind to Christ's doctrine and his conduct to Christ's precepts, counsels and example.

2. *What are the sources of grace of Catholic education?*

Holy Mass is the center of religion; Holy Mass is the center also and the crown of the sacramental system and the liturgy. The Mass is the renewal of the Sacrifice of Calvary and we participate in it most intimately and truly by receiving Holy Communion during Mass. Hence the necessity of Holy Communion as the principal means of education in connection with the Mass: frequent Communion, well prepared Communion, well applied Communion. From this follows:

a. *The Eucharistic character of education.* Holy Mass is the center and the source of grace of our entire educational system. The life of the educator as well as the life of the pupils must be centered around the Eucharistic. A day without Mass (if deliberately omitted) is like a day without the sun.

b. *Marian character of education.* We owe everything to Jesus, but we owe Jesus to Mary. Jesus came to us through Mary, we must go to Jesus through Mary.

c. *Hierarchical character of education.* The educator must cultivate the hierarchial spirit, the spirit of reverence and submission to the pastor, the bishop and the Holy Father. The priest shares in the sacerdotal dignity of Christ. By what educational means will the educator apply to the life of the child the graces of the Eucharist and how can the child be made to absorb and assimilate them?

The application of grace to the life of the child will be made in the most effective way by the *particular point*.

The teachers of educational psychology and the masters of the spiritual life tell us that it is impossible to acquire simultaneously all virtues or to correct all faults at once. If you correct one fault every year, says the *Imitation*, you will soon be perfect. That keen psychologist, St. Ignatius of Loyola, stressed the particular examination as a necessary means of spiritual progress. This has been a spiritual practice of all the Saints of all the ages of the Christian era.

Father Poppe made this traditional Christian practice an essential element of religious education. Children must be

taught to practice a special virtue or to avoid a particular fault. Children must determine their particular point, reflect upon it, practice it and examine themselves about it. He also insists on daily self-denial in union with the sacrifice of Christ to build a strong will. Through the particular point, Dr. Poppe aims to make the children live their religion through natural effort aided by grace.

3. *How can this method be used in the school?*

How can the teacher regulate his daily work so that the supernatural spirit can animate all the lessons and every branch of the curriculum?

a. By religious instruction—catechism, Bible history, liturgy; of these branches, Dr. Poppe makes a sort of “spiritual direction.”

b. By the secular branches, into which the sun of religion must enter to animate them with a truly Catholic spirit.

c. By occasional instruction; occasions and events which present themselves in daily life afford many occasions for imparting a religious or moral lesson, e. g., events in the personal life of the children, in their domestic, parochial and social life.

The children should learn to consider and judge these events in the light of the Catholic Faith.

The daily events and conditions may be related to: the apostolate of pupils; the future life of the pupils; the vocation of the pupils.

d. By a thorough preparation for confession.

e. By an effective training of the children to perform well their spiritual exercises (prayers, attendance at divine services, examination of conscience).

f. By personal direction: Exhortations, encouragements, punishments and rewards must be based on and inspired by supernatural motives, without, however, neglecting motives and reasons of the natural order.

g. By the activity of select groups. By forming a select group of fervent pupils the educator will influence the entire school, stimulate the Catholic spirit, introduce and preserve religious customs and practices.

h. The educator himself will be the principal factor of the entire educational system. He must, therefore, sincerely cultivate his own spiritual life as the principal means of a fruitful apostolate. To make the pupils apostles of the faith, the teacher himself must have the apostolic spirit.

Conclusion.

Religious instruction is the pivot of the entire system of education, and the Holy Eucharist the fructification of it. As Dr. Poppe writes: "Holy Mass, Holy Communion and the particular points are the principal factors of Catholic education: they are the leading elements in the Catholic philosophy of education."

Through the Eucharistic Method of Dr. Poppe, Catholic education reaches its end and object:

"The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the apostle: 'My little children, of whom I am in labour again, until Christ is formed in you.' (Gal. 1V:19) For the true Christian must live a supernatural life in Christ: 'Christ who is also your life.' (Col. III:4) and display it in all his actions: 'That the life also of Jesus may be made manifest in our mortal flesh.' " (II Cor. IV:2) Pope Pius XI, *Encyclical on the Christian Education of Youth*.

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MEETING THE MODERN MIND

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To attempt to classify the thoughts and views of the heterogeneous groups known by the name American might be considered foolhardy. I do not propose to make the experiment. But for practical purposes we may say that in this era of mass production and standardization there is a certain similarity in the phrases, the catchwords, the slogans that are tossed about on the waves of popular opinion. A "wise-crack" on the stage or in the movies, a chance remark in a crowd, a catch phrase uttered by some leader soon becomes common property. While it may be admitted that many people do not ponder seriously the deeper meanings of these phrases and views, yet it does seem plausible that a definite manner of looking at life, a subtle influence on character results from the use of popular views and the assumption of skeptical attitudes. Merely for convenience sake, then, these phrases and views will be placed under the heading of the *modern mind*.

An alert teacher of religion will study these expressions, examine the philosophy they engender, and arrange his content-matter for class in such a way as to meet the problems that keep arising. It is all very well to have prepared schedules; it is fine to cover a specified amount of matter. But it is wisdom to anticipate the rebuffs which students will encounter once they leave the classroom. If the home team prepares its defense only for line plays and the opponents spring an intricate array of passes, it is a sad day for the home team. If the children of this world surprise the children of light with sophisms hitherto unheard of, the children of light may find themselves in darkness.

I do not imply that the teacher should attempt to prepare

his students for all the arguments that arise, or that he ought to spend the major part of classtime on matters of defense. The best defense is an inculcation of the truth and reasonableness of the Catholic Faith, followed by an actual living out of these truths. Moreover, it is well to train students to insist that scoffers and snippant objectors prove their points. We are in possession of a positive plan of life that has worked successfully for nineteen centuries. One reason why it is still hated is because it is a power in the world. Hence we need not hesitate to teach students always to challenge the objectors rather than to seek to answer objections—challenge them to set up a scheme of life that actually works and that endures. But along with positive teaching, it is possible for the teacher to give that turn, ing, it is possible for the teacher to give that turn, that direction to truths which will not only anticipate many modern views but also expose them.

I

Our philosophers have been telling us for years that naturalism and materialism are the ranking errors of the day. The philosophers are right, of course; but it would seem that immature students would understand us better were we to employ the term *animalism* to express a primary aspect of the modern mind. For some years to come we shall have to continue unmasking the pernicious propaganda circulating under the cover of animalism. We may say that the *Canabalesque* culture now being propagated in Mexico under Canabal who "is classed with brute animals and has made himself one of them," is so repulsive that it will defeat itself. But who will measure, in our own country, the effects of remarks like that of the teacher of anatomy who asked: "Can any of you fellows find a soul in that *cadaver*?" Not many of the students have the courage or the quickness to retort that since no idea can be found in the *cadaver* it should be apparent that neither the *cadaver* or the teacher ever had an idea. So the taunt, the sneer remains to torment the minds of those students who are not well instructed in philosophy. I know of one unusual case in which

a first-year medical class included thirteen Catholics. At the end of the third year three of them remained Catholics.

Dan Gilbert has assembled in *Crucifying Christ in Our Colleges*,¹ much evidence for the materialism taught by some of the leading text books in use in various schools. He offers specific cases to show the results of this teaching, citing the effects of such sentences as: "Creation is an illusion." "Animals have all the faculties of man in kind, but not in degree." That his observations were not unfounded may be seen in this casual remark by a professor: "The man who thinks in terms of modern psychology simply does not entertain the notion of an immortal soul."²

Negatively such a situation might be met by exposing the inadequacy of animalism, of behavioristic psychology to explain all of man, to meet the facts which are before us. Some psychologists may seek to explain everything, but they solve very little. Modern man cries out for peace of mind, for answers that are not given to him by a laboratory study of his reactions.³ He is left in a muddle as to why he is living. The very multiplication of psychopathic clinics, the prevalence of suicide and divorce, modern restlessness and pessimism are eloquent refutations of the capacity of materialism to satisfy. The well-fed human who suicides is a shot heard around the world against the tyranny of the system that man has no soul.

Positively, there should be more emphasis on the rich doctrine of the Fatherhood of God. From the viewpoint of His goodness to us, He has the right of title to Father, and that under various aspects. Repeatedly must the teacher show that not from the viewpoint of His Providence only, but also from the fact that He directly, immediately and personally creates a soul for each individual, God may be called a Father. Not from his parents alone does a child take his being. Each person is a child of God; God has the rights of a father over every human. Christ, who placed the

¹ Dan Gilbert, *Crucifying Christ in Our Colleges*, p. 31. San Francisco: Alex Duffer Printing Company, 853 Howard Street, 1933.

² J. H. Randall, "Effects of Science and Industry on Religion," *Current History*, XXX (June, 1929), 360.

³ C. G. Jung, *Modern Man in Search of a Soul*, p. 267, tr. by W. S. Dell and Cary F. Baynes. New York: Harcourt, Brace, 1933.

value of a soul above all worldly acquisitions,⁴ who spoke of giving life everlasting to believers in Him,⁵ who promised to prepare a place for His friends,⁶ this God-Man has taught us that even before divine adoption in Baptism man has something in him which ranks him eternally apart from the animals. The very attacks of the modern materialist against this doctrine are in themselves strong indications that the materialist is a witness against his own position. An animal would not rave against spirituality as does the blinded modern. How different is the peace engendered when the teacher explains the *vita mutatur, non tollitur* of the preface of the funeral Mass, a peace that fits man's desire for another and eternal home.

In the literature of the intelligentsia we read that society of the future will be composed of two classes, the drivers and the driven, the leaders and the "herd." "Whoever would face the light must turn his back on the crowd and its shadows. . . . The educated man thinks differently. His beliefs are different from those of the herd."⁷ "It is the function of education to lure the individual out of the pack and give him an opportunity to know his own mind, a thing he can never do so long as he runs and barks along with all the rest."⁸ Such remarks recall the attitude which Christ found among the Pharisees: "Hath any one of the rulers believed in Him or the Pharisees? But this multitude, that knoweth not the Law, are accursed."⁹ And strangely reminiscent also are such views of the baneful influence of Nietzsche: "Dead are all the Gods: now do we desire the Superman to live. . . . But I asked once, and almost suffocated with my question: What? is the rabble also *necessary* for life."

Society must have, indeed, leaders and followers. But few of the intelligentsia have ever had the courage of real leadership. The plea that human values should be rated

⁴ St. Matthew, XVI:26.

⁵ St. John, III:16.

⁶ St. John, XIV:2.

⁷ E. D. Martin. *The Meaning of a Liberal Education*. New York: Norton, 1926, p. 85.

⁸ *ibid.*, p. 87.

⁹ St. John VII: 48-49.

only on brains or physique or personality makes more urgent the need for insisting that that which gives the value to an individual, fundamentally, is not his I. Q., his money or her beauty. In the eyes of God a member of the "herd" may stand as high, may rate with a better score than a member of the intelligentsia. Let each student depart from school with the conviction that even if he has not been a social light, an athletic star, an "A" student, nevertheless he has dignity and worthwhileness before his eternal Father.

The observant teacher will often discover that the lonesomeness of students, and even the stubbornness, may be due to a wrong scale of values which they have built up for themselves. A secret pride, a rejection of God's arrangements for life are at the bottom of much unhappiness in living. Those things which we wrongly consider to be essential may have been kept from us for our own welfare. On the other hand, if mental talent, personality or beauty happen to be the possession of a student, he or she needs to be taught that these distinctions were but loaned to him by God and are to be developed for God's honor. Happiness lies in accepting the five, the three or the one talent that God has entrusted to us. Aside from the possession or lack of talents, students, who appreciate the fact that true worth and dignity follow upon the possession of an immortal soul and upon divine adoption, are equipped to fight against the snobbery, the shortsightedness of the moderns who would derive their philosophy of life from the I. Q. and the personality chart. To prevent the brighter students from falling into the habit of cynicism and hardness in dealing with the future members of the "herd," the teacher of religion should make these students familiar with the noble uplift work accomplished by St. Peter Claver, Ozanam, St. Vincent de Paul, Don Bosco and with such organizations as the Little Sisters of the Poor of our own day.

III

The victims of the nineteenth century principle of ruthless competition feel alone, lost, uprooted, and are often soured. Hence the appeal to them of socialism and communism and all like efforts to change society. The bright

picture of leveling the capitalist to the position of the worker naturally is attractive to many people.

The teacher of religion may not be able to do much directly to solve the economic ills of society. But he knows that the Church must maintain her interest in all classes of society. He will teach the obligations of the wealthy and the strong as well as of the poor and the weak. For this purpose he has at hand the doctrine of the Mystical Body. The Catholic at Baptism was made a member of a strong organization; he was adopted into a divine sonship and acquired a new relationship toward his fellow members. The world may thwart us, defeat us, keep us out of the economic heaven. But membership in the Mystical Body brings a new consciousness of worth, brings the strength of the strong to the weakness of the weak. We no longer live or die as isolated individuals; we are never fighting alone. Whether we pray in victory or in defeat, whether we attend Mass or strive in the marts of the world for success we are members of member. We approach God as a collective unit in public prayer; we have an invisible Head guiding us when we struggle with temptation. As cells receive life from their union with the body, so do Catholics, while possessing an individuality of their own, receive from their Head, Christ, and from the other members, the strength to carry on the battle for victory over self, over the world and the devil. There is no submergence of personality in the Catholic scheme of life, no "herd" concept, no "club" to which one is denied admittance.

This scheme of life needs stressing in the religion classes of our day. It should be developed at length not only for the spiritual good of the students, but also with the idea that they teach it to their fellow Americans who are crushed or soured on life. If appreciation of membership in the Mystical Body brings new life and courage into one's spiritual life, why should not such a view be passed on to those who are ranked among the "herd," to all those who have a craving to join an organization that gives the individual standing and dignity in the community?¹⁰

¹⁰ Cf. Anon., "Life on the Road." *Clergy Review*, VIII (Sept., 1934), 197-207.

IV

The preceding thoughts may be applied to modern life from another angle. The aimlessness of life that is so characteristic of our age often ends in disillusionment or despair. The modern abandonment of the idea of a supernatural goal for man does not seem to have brought any greater happiness to society. This lack of contentment and cheerfulness is especially noticeable in those ranks where material needs have every opportunity for fulfillment. "Ours is a lost cause and there is no place for us in the natural universe," writes Joseph Krutch in *The Modern Temper*.¹¹ Commenting on his loss of faith, Will Durant wrote: "I was left empty and desolate. I belonged to the age of the Great Sadness."¹² Explaining his suicide, a student remarked in a written note that life held no interest for him: "Go travelling—trees, mountains, grass, all the same. Parties all the same. I've gone to enough parties and travelled enough to be tired of both." In an analysis of Charles Mertz's book, *The Great American Bandwagon*, Irving Babbitt said: "The spectacle of contemporary America is that of a multitude of essentially trivial people rushing restlessly from one inconsequential fad to another."¹³

The causes which lead to such dismal outlooks are, perhaps, beyond the ken of normal students in high school or college. Yet, some effort should be made by teachers to analyze modern aimlessness. By its very confession of defeat the modern age shows its ignorance of the whole of human nature, of the spiritual purposes of life. For life has a purpose, and to use life intelligently we need to know that purpose. Christ has outlined the goal, love of God and neighbor. He has given us a definite motive, the honor and glory of His Father and our Father. Life, with its trials and miseries, must not be permitted to blind us to

¹¹ Joseph Krutch, *The Modern Temper*. New York, Harcourt, Brace, 1929, p. 249.

¹² *Transition*. New York: Simon and Schuster, 1927, p. 321.

¹³ "President Eliot and American Education," *Forum*, LXXXI (Jan., 1929), p. 7.

the truth of God's love for us, His goodness to us. By accepting mentally the goal and the motive commanded by Christ we are on our way not only to contentment here but hereafter also.

Constant prayer, personal example of Christlike living, and calm, persistent study of the best manner of presentation of such a plan of life are necessary if the teacher of religion is to have any success in attaching students to the Catholic outlook. The value in having students read and meditate on the Gospels is that they thereby acquire more of a personal realization of the truths proposed in a textbook. It requires time and effort for students to grasp the possibility of taking our Lord as a model. Since He is the new Adam, the representative Man in man's reestablished relations with God, He must be known and appreciated by the students as well as by the teachers or parents. Only personal effort will convince them that nothing is stunted, cramped in this modelling of our lives on Christ. No profession, no trade or business, no honest occupation is excluded when one takes as his aim of life the same aim that Christ exemplified. So conversant should students be with His example that they might say: "I do always the things that please Him."¹⁴ Possessing such a consciousness of the meaning of life, they will then be equipped to satisfy the spiritual hunger of many moderns by speaking out of their own experience.

It would appear advisable in our day to stress the sanity, the psychological health of this Catholic view of life. Americans are generous; they are willing to serve their fellow-men, and often do so even when the profit motive is not possible. But few Americans have learned the profound wisdom of St. Augustine's dictum: "It is one thing to love man, and another thing to set one's hopes in man; and the difference is so great, that God enjoins the one and forbids the other."¹⁵ The saints did not end their lives of service in despair or cynicism because they were taught by God to look deep into human nature. Let students be pre-

¹⁴ St. John, VIII:29.

¹⁵ On *Catechising the Uninstructed*, Chap. 25, No. 49. In: *Post Nicene Fathers*, III, 311.

pared, then, to show their fellow Americans that by his very nature man needs a supernatural goal, a spiritual view of life. In the long run the only plan of life which holds up under the discouragement of unselfish living is this supernatural vision. It is a stern lesson, this way of the Cross; but it contains the solution for which the diagnosticians of human nature are looking.¹⁶

V

After we assume that we have prepared students for some of life's battles, have taught them to be men and women of prayer, we hear of another sneer, namely, that religion is "retreat from reality." "In human society today the weak are not so much the physically infirm as the psychically invalid, the tender creatures who cannot carry on in life without leaning on a helping hand reaching down from heaven. Those who cannot 'go it alone,' without leaning on the crutch of faith—those poor weaklings must suffer the consequences. . ." ¹⁷ Or, we are informed that the educated man is self-sufficient: "Old beliefs will be lost and they should be." One who has not changed his views "is not a student: he is a church-member." ¹⁸ The same underlying thought was expressed by a student in this manner: "Is fear an intelligent basis for guidance? Does not the entire campus exist for intelligent guidance through reason and understanding? . . . We don't need church-going to tell us how, and we don't want to fear anything to make us do so. If . . . the remainder of the student body needs the inspiration of properly paid enthusiasts, that is its business." ¹⁹

It is not difficult to appear brave or self-sufficient when enthroned behind a rostrum, or being sent through school on someone else's money. If professors were only to show their ability to "go it alone" when they are out of work or standing in a bread line one might listen to their arguments.

¹⁶ Cf. V. V. Anderson and Willie-Maude Kennedy, "Psychiatry in College," *Mental Hygiene*, XVI (July, 1932), 353-381.

¹⁷ Gilbert, *op. cit.*, p. 44.

¹⁸ Martin, *op. cit.*, p. 89.

¹⁹ *Michigan Daily*, Ann Arbor, Jan. 21, 1932.

It is rather easy to say how a game should be played when one stands on the sidelines but refuses to enter the fray. We need not be ashamed to admit that the element of fear enters into religion, as it does into every phase of life. But those who characterize religion as dominantly a thing of fear seem never to have read the New Testament. Their classroom self-sufficiency appears somewhat ludicrous when compared with the achievements of the Damiens, the Clavers, the Jogues or the Washingtons, the Lees, the Lincolns, men who experienced both fear and love.

It may be better, however, to meet boasters on their own ground. Psychologists have taught us that much of what passes for self-sufficiency is but a masked fear. And there is some evidence to show that fear works more havoc among non-churchgoers than among religious people. We know that neuroses are due to fear of some kind. Is it not a significant fact that neuroses should be increasing in an era in which men are losing their hold on religion, at a time when a few of the intelligentsia write about the weakness of the man who prays? Jung, the famed psychologist, has some words which might be pondered advantageously by those who assert that educated people outgrow the need of religion. "During the past thirty years, people from all the civilized countries have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a smaller number Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life, that is to say, over thirty-five, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. . . . It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. . . . It seems to me that, side by side, with the decline of religious life, the neuroses grow noticeably more frequent. There are no statistics which enable us to prove this increase in actual numbers. But of one thing I am sure, that everywhere the mental state of the European man shows an alarming lack of balance. . . . Among my

patients, all of them educated persons, there is a considerable number who came to see me, not because they were suffering from a neurosis but because they could find no meaning in life or were torturing themselves with questions which neither present day philosophy nor religion could answer. Some of them perhaps thought that I knew a magic formula, but I was soon forced to tell them that I, too, had no answer to give."²⁰

It may be said, then, that the so-called emancipation from grandmotherly ideas, the so-called "maturity" which is acquired by throwing off religion and following the "intelligent guidance of the campus does not produce the really strong men of the race. It is interesting to note that in the same year that the student spoke about this "intelligent guidance," Dr. Dublin of the Metropolitan Insurance Company stated that there were more suicides among men than among women, and that the typical fault of the suicide was "immaturity."²¹ We are not surprised, therefore, that adult infantilism should be one of the qualities which strikes an observer of that epoch which speaks about "growing up" by shedding religious beliefs. The retreat from reality occurs among those who call themselves educated, yet pay out money to a diviner, read a horoscope and run in horror from number thirteen.

VI

Finally, in this age of social research, it is commonly taught that religion is nothing else but crystallized social custom, ancient tribal taboos hardened into dogmatic beliefs. Religion, according to this view, represents the aspirations of man down through the ages. Such a conclusion excludes revelation. And, growing out of this attitude, we find the modern assumption that there is no objective standard of right and wrong, only those things are good or bad which society decrees to be such at any particular period.

Too often our students do not have any idea of just what revelation is, and how it is to be distinguished from religious

²⁰ Jung, *op. cit.*, pp. 264, 266-267.

²¹ *New York Times*, Oct. 2, 1932.

customs. More so than in previous decades the teacher of religion should place emphasis on the fact that the Church is based ultimately on revealed, unchangeable, divine truth. He must give a definite exposition of how the truths brought to earth by Christ constitute revelation, not mere human aspiration. No "environmental compulsive" explains Christ; no one, collecting the social customs of an age, would ever have written the Sermon on the Mount. We may admit progress in revelation down through the Old Testament; God adapted Himself to the character and the surroundings of those to whom He gave His message. But far from the idea of the Jews desiring Monotheism, is the fact that it was given from above, that stern and harsh measures were necessary to keep them from falling into the current superstition, the idolatry of the day. If Christianity were not a revealed religion it certainly would yield to the downward "environmental compulsive" of our own era.

The modern mind is often so self-centered that, like Pilate, it cannot see the truth that lies before its eyes. If the Catholic student has heard this modern temper analyzed in the classroom, he will not be surprised or shocked later at the jibes against "fish-eaters." If, on the other hand, he meet those who are searching for the truth, and they are legion, he should willingly give a reason for the faith that is in him, should explain to the well-intentioned among the unchurched multitudes what it means to be "partaker of the heavenly vocation." A well-known agnostic once encountered a group of Catholic college students on a train. One student from the group was able to hold his own in an intellectual joust with the agnostic. The next day the man happened to meet a Catholic. He related the incident and said that if more Catholic collegians could argue as calmly and objectively as that student there would be much more respect for the Catholic Church in the United States. It is not possible to teach all students thus to argue. Some should be trained to do so. But every student has the capability of becoming a living argument, a personal example of the life which Christ asks that students demonstrate to the world.

Religion In the Elementary School

THE TEACHING OF SACRED DOCTRINE

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Much good is being done in many ways. Recognition of this fact should be matter of rejoicing. Blessed is he who perceives this social-individual or individual-social truth and praises God because of it.

Specifically, in the teaching of Sacred Doctrine, much good is being done in many ways. The ways, in fact, are so numerous and so attractive for so many reasons that the teacher, unable to master and use all ways at the same time, finds it a real problem to choose one way from among them. The supervisor, likewise, facing the need of sanctioning one way or another, hesitates to choose, because all ways have distinctive merits. The professor of religious educational method, indeed, is sorely tempted to let his course deteriorate into a survey of all ways without seeing to it that the teachers following his course develop genuine power with any way. A parish priest, similarly, irritated by the rivalling claims of the many so-called new ways of teaching Sacred Doctrine, may unhappily prefer to fall back upon the relatively unprepared way of "drilling on the exact words of the book." Higher ecclesiastical authority still, fearing to lose the some good in all ways, give their approbation to all and thus force the choice among ways back to those who are more immediately concerned with their use.

At present the situation is perplexing, if not bewildering. For those who would base their choice on principle, the following steps are proposed for the evaluation of two or more ways of teaching Sacred Doctrine:

1. Set up three, four, or five criteria of worth.
2. Select two, three, or four recommended ways of teaching Sacred Doctrine.
3. Match these ways on each of the criteria set up.
4. Choose that way which seems to stand highest on all criteria taken together.
5. Try out that way over a period of time long enough to yield concrete evidence in the after-school lives of pupils—ten to twenty years.

Suppose, for example, we ask ourselves this question: What significant and permanent change in the minds and hearts (in the personalities) of the children we teach, do we want to bring about by our teaching? In the answer to this question, we shall find the key to the criteria of worth we wish to set up for evaluation of teaching ways.

To bring about significant, permanent changes in the mind and hearts (and muscles, we might add) of our pupils, we must use the way developed by a person who is at once sound theologian and qualified teacher. Anyone, upon reflection, must admit the advantage of having both requisites in one and the same person who, at the same time is a gifted writer of experience with children.

Any way should be theologically sound which makes Sacred Doctrines central in every lesson and adheres to it absolutely. Soundness of doctrine is preserved by highlighting it, by keeping everything else subordinate: pictures, poems, stories, music. It is preserved by keeping it connected, showing how one element is related to every other and to the whole. It is preserved by harmonizing it with the approved, authoritative presentation of Sacred Doctrine in *Summa Theologica* of St. Thomas Aquinas.

Anyone who has mastered the *Summa*; that is, assimilated it completely must achieve yet another mastery before de-

serving to be entrusted with teaching. Such a one must spend a long enough time studying children first hand, with nothing else to do, to come to know their nature as learners. It would be ridiculous to extend that time until he could discover for himself the principles of psychology and of technique of teaching that wiser persons than he have spent their lives to find out. As in every other field, he should avail himself of the funded right experience of the past; he should master the principles of child psychology and of technique of teaching provided in the best colleges or graduate schools in the country, and his practice should be directed until it can be pronounced effective by persons of informed and disciplined judgment concerning the practice of teaching. It is not sufficient to "have a way with children." It is not sufficient to know the doctrines to the point of quite perfect repetition after some review. Both these are necessary and desirable, but they are not enough. Neither is experience in teaching enough. Not everyone profits by experience; for many, experience merely accumulates, it does not evolve or improve. To qualify as a teacher of Sacred Doctrine one must use techniques required by principles based upon the truest and most complete knowledge of the nature of the learners. Such power can be gained only gradually and must be kept growing.

Given the two-fold preparation of sound theological background and reliable teaching power, the teacher of Sacred Doctrine needs a third qualification to be able to develop lessons for children. That requisite is the gift of simple, gracious, charming, dignified language. Doctrine is sacred. The words used to express it must be sacred—not flippant, not colloquial, not condescending, not smart, not merely clever. Most adult attempts to speak the language of children are ridiculous, because adults only imagine and do not know what goes on in the minds of children unperverted by the false rewards of adults. Children are naturally serious and reverent. In homes of true Catholic culture their expressions are more like those of Francis Thompson than they are like those of most authors of textbooks for children. To present Sacred Doctrine by a series of chalk talks or

inartistic posters or moving pictures is to stoop from the sublime to the ridiculous and to lose the dignity that should command respect. The true theologian and genuinely qualified teacher will guide the child in securing or recalling experiences which, when thought about, point to Sacred Doctrine. Once the idea is thus discovered under direction, expression will follow spontaneously—in the child's own way, and that way will be simple, gracious, charming, and dignified. Let the teacher record it and use it if she would write lessons for other children.

It is because I am convinced that Mother Margaret Bolton, author of *The Spiritual Way*, has unquestionably these three masteries: sound theology, perfected teaching power, and the elegant language which children recognize as their very own best way of expressing their ideas of Sacred Doctrine, that I claim her as the first and foremost author of our times in this particular field. She knows all of the *Summa*; she has studied it and used it for twenty years. She knows children and has taught them most successfully for many more than twenty years. Her language is their language—the best of it. I should like to invite my readers to match with her any author of their choice. Provided the three masteries be kept to, in the matching, an argument for any author will be welcome.

I mean this to be a challenge. I claim as the first criterion of worth for any way of teaching Sacred Doctrine to be, after the doctrine itself, the author of its presentation. I claim as the three major masteries to be looked for in the personality of the author to be (1) sound theological background, (2) demonstrated teaching power used according to principles based upon complete and accurate knowledge of child nature, and (3) dignified, gracious, suitable, charming language. I claim that these three masteries are to be found today most perfectly achieved in Mother Margaret Bolton, author of *The Spiritual Way*.

Who will take up this challenge?

OBJECTIVE TESTS BASED ON "THE BALTIMORE CATECHISM, NUMBER TWO"

LESSON VII, ON THE INCARNATION AND REDEMPTION

EDITOR'S NOTE: At the request of a number of its readers the JOURNAL commenced, with the September, 1934 issue, the publication of objective tests based on the content of the *Baltimore Catechism, Number Two*. This material should serve two purposes. Those teachers who, either through choice or necessity, use the catechism as a basic text will find the tests of value in giving pupils assimilative content of a more varied character than they are accustomed to use. Teachers, who are using a more psychological approach in their presentation of Christian Doctrine, will find the following content helpful in diagnosis and in testing.

I

On the line before each word in Column I, write the letter of the group of words in Column II which explain the meaning of the word in Column I.

COLUMN I

COLUMN II

- | | |
|---|---|
| _____ 1. The Redeemer | A. Because He became Man at the time of His Incarnation |
| _____ 2. Our Lord and Savior Jesus Christ | B. By the power of the Holy Ghost in the womb of the Blessed Virgin |
| _____ 3. Why Jesus Christ is true God | C. Promised to our first parents by God to satisfy for man's sin and to reopen to him the gates of heaven |
| _____ 4. Why Jesus Christ is true man | D. Because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary |
| _____ 5. The two natures in Jesus Christ | E. When the Angel Gabriel announced to the Blessed |

- | | |
|--|--|
| — 6. Why Jesus Christ was always God | Virgin Mary that she was to be the Mother of God |
| — 7. Why Jesus Christ was not always man | F. Because He is the true and only Son of God the Father |
| — 8. By the Incarnation I mean | G. Because He is the Son of the Blessed Virgin Mary and has a body and soul like ours |
| — 9. The Son of God was made Man | H. The Son of God was made Man |
| — 10. Why the Blessed Virgin Mary is truly the Mother of God | I. By believing in a Redeemer to come and by keeping the commandments |
| — 11. How those were saved who lived before the Son of God became Man. | J. Because He is the second Person of the Blessed Trinity, equal to His Father from all eternity |
| — 12. Annunciation Day | K. That of God and that of man |
| | L. The Redeemer of mankind |

II

On the line before each word in Column I, write the letter of the group of words in Column II which explain the meaning of the word in Column I.

COLUMN I

- 1. Abandon
 — 2. Annunciation.
 — 3. Conceive
 — 4. Eternity
 — 5. Immediately

COLUMN II

- A. Always or forever
 B. All the people of the world
 C. To leave one without help
 D. Pay in full
 E. The making known
 F. The act of becoming man

- _____ 6. Incarnation
- _____ 7. Mankind
- _____ 8. Redeemer
- _____ 9. Redemption
- _____ 10. Satisfy

- G. To give life to
- H. Deliverance from sin and its punishment by the death of Christ
- I. The One to deliver man from the slavery of sin
- J. Without delay

III

Fill in the blanks with correct words.

1. Jesus Christ lived on earth _____ years.
2. Christ lived so long on earth to show us the way to heaven by His _____ and _____.
3. Christ was born on _____ Day in a stable at _____.
4. On _____ Day the Angel Gabriel announced to the Blessed Virgin that she was to be the Mother of God.
5. Those who lived before the Son of God became Man were saved by believing in a _____ to come and by keeping the _____.
6. The Blessed Virgin Mary is truly the Mother of God because the same _____ who is the _____ of God is also the _____ of the Blessed Virgin Mary.
7. In Jesus Christ, there are _____ natures, the nature of _____ and the nature of _____.
8. God did not abandon man after he fell into _____ but promised him a _____.
9. Our Lord Jesus Christ is the _____ of mankind.
10. Jesus Christ is true man because He is the Son of the Blessed Virgin Mary and has a _____ and _____ like ours.

IV

Answer YES or NO.

1. Did God abandon our first parents? _____
2. Is Jesus Christ the third person of the Blessed Trinity? _____

3. Is Jesus Christ the Redeemer of mankind? _____
4. Did Our Lord reopen to man the gates of
heaven? _____
5. Is Jesus Christ true God and true man? _____
6. Is Jesus Christ the only Son of God the Father? _____
7. Did Our Lord have a body and soul like ours? _____
8. Is there but one nature in Jesus Christ? _____
9. Are there two Divine Persons in Jesus Christ? _____
10. Was Jesus Christ always God? _____
11. Was Jesus Christ always Man? _____
12. Is the Blessed Virgin Mary the Mother of God? _____
13. Did the Son of God become man immediately
after the sin of our first parents? _____
14. Is it true that no one was saved who lived be-
fore the Son of God became man? _____
15. Was the Son of God born on Annunciation
Day? _____
16. Did Christ live on earth about fifty-three years? _____
17. Was the life of Our Lord on earth full of riches
and ease? _____
18. Was the life of Our Lord free from suffering? _____
19. Did Our Lord teach by example as well as by
word? _____
20. Did Christ, while on earth, show us the way to
heaven? _____

KEY

I

- | | | | |
|------|------|------|-------|
| 1. C | 4. G | 7. A | 10. D |
| 2. L | 5. K | 8. H | 11. I |
| 3. F | 6. J | 9. B | 12. E |

II

- | | | | | |
|------|------|------|------|-------|
| 1. C | 3. G | 5. J | 7. B | 9. H |
| 2. E | 4. A | 6. F | 8. I | 10. D |

III

- | | |
|--------------------------------|----------------------------|
| 1. thirty-three | 6. Divine Person, Son, Son |
| 2. teachings, example | 7. two, God, man |
| 3. Christmas, Bethlehem | 8. sin, Redeemer |
| 4. Annunciation | 9. Redeemer |
| 5. Redeemer, Command-
ments | 10. body, soul |

IV

- | | | | | |
|--------|--------|---------|--------|---------|
| 1. No | 5. Yes | 9. No | 13. No | 17. No |
| 2. No | 6. Yes | 10. Yes | 14. No | 18. No |
| 3. Yes | 7. Yes | 11. No | 15. No | 19. Yes |
| 4. Yes | 8. No | 12. Yes | 16. No | 20. Yes |

THE JOURNAL OF RELIGIOUS INSTRUCTION, AN OPEN
FORUM FOR CATHOLIC EDUCATORS

Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find in the editorials of this magazine those phases of thought that the editors of the JOURNAL believe to be the most progressive in furthering the cause of religious instruction in our Catholic schools. Since its first issue this magazine has published in the articles presented a variety of approaches to our common goal. Writers differ on the classroom approach to this end. In fact, it is not necessary that they agree. In contributing to this most important problem of Catholic education the JOURNAL has published the opinions of individuals and their various teaching plans. The JOURNAL does not always agree with the positions presented or the teaching programs outlined. It is its desire, however, that the pages of this periodical will be an open forum in which teachers of Religion may express different opinions and plans, offering them to readers for criticism and objective evaluation. We, therefore, ask our readers to accept all articles in this spirit, looking upon the editorials alone as manifesting the pedagogical position of this magazine.

High School Religion

SOME REFLECTIONS ON CHURCH HISTORY IN THE CURRICULUM OF THE CATHOLIC SECONDARY SCHOOL

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Many Catholic educators feel that the once common procedure of teaching Church History during two of the five periods of religious instruction is a very indirect approach to the development of a religious character, that Church History, as a separate subject, should not be a part of the so-called Religion Course of study at the high school level. However, these same teachers believe that as a result of the general education, which the secondary school is supposed to give, graduates should have correct understandings toward those big movements in the history of the world in which the Church played a very definite part.

Ancient history, medieval history and modern history, as they are taught in the Catholic high school, should provide the learner with an abundance of intelligent attitudes relative to the part the Church has taken and is taking in the history of mankind. It would seem that those educators who advocate the omission of Church History as a separate subject from the high school curriculum, and its correct and balanced inclusion in the various history courses taught, have the correct approach.

From October, 1932, to May, 1933, inclusive, *The Queen's Work* published, on the last page of each issue, imaginary newspapers, each of which dealt with a great problem in the history of the world and the Church. In the May, 1933 number this imaginary newspaper was called *The Trent Tablet*, dated December 5, 1563, at Trent, Italy. The headline reads, "Nineteenth Ecumenical Council Ends." The news items were: "Cardinal Morone Explains Council, Its Decisions and Their Effects," "Great Program of Reforms Offered Christianity by Council," "Outline of Council of Trent," "List of Signers," and others typical of a newspaper in style but not immediately indicative of their historical content and, therefore, not repeated here. Some of the attitudes that should follow a study (not a mere reading) of the topics on this page in the *Queen's Work* for May, 1933 are:

1. The Christian world was rocked by the unexpected and totally unfair attacks of Luther and Henry VIII.
2. All Catholics knew there were abuses, but one doesn't cure a patient by killing him.
3. The doctrines of the Catholic Church are the age-old doctrines of Christ.
4. The decisions of the Council were the end of uncertainty and doubt.
5. The Council placed in the hands of the bishops a program of reforms that eliminated the evils that had troubled the Church.
6. The Fathers of the Council might look back over a complete program of dogmas clarified and defined and reforms planned to the last detail.
7. Borromeo was chosen as legate to carry from the Pope to the monarchs of Europe the reports and decisions of the Council.

The above described material from the *Queen's Work* focused attention on a number of those topics that should receive special stress in any approach toward an intelligent attitude relative to the so-called reformation. The present

writer, in her enthusiasm for the columns that were published in *The Queen's Work*, determined to investigate the attitudes presented therein in boys and girls about to be graduated from Catholic high schools.

Less than two weeks after the publication of the issue of the *Queen's Work* referred to above, close to five hundred boys and girls finishing the fourth year high school period, were presented with the following situation:

Jack Schmidt, returning from a basket ball game, joined a group of boys who attended the public high school, just in time to hear: "The Protestant reformation was absolutely necessary." "Catholics did not and could not acknowledge abuses within their ranks." "The Catholic Church did nothing to remedy the conditions of the time." This was too much for Jack. In four sentences he answered these charges. What do you think his sentences might have been? Give them here.

1. _____
2. _____
3. _____
4. _____

Almost all the students participating in the study replied with four statements. The replies made by the students approximated close to two thousand statements. Analysis of the statements, however, did not permit of their presentation in even a crude statistical form. There was comparatively little agreement in the statements written by students. It is possible that the form of the situation that asked them to reply in four statements hampered or prevented them from making more exact replies.

As a result of an attempt to classify the statements the following were noted:

Fifty might be interpreted as saying "the Catholic Church is the only true Church."

Eleven that "the Church will always continue, no matter what she suffers."

Six that "the Catholic Church will never change."

Six that "the Church has always come out triumphant."

Six that "the Church is made up of men and can never have a perfect membership."

The above mentioned statements are presented together as a result of an attempt to assemble together those statements that directly or indirectly reply to the statement: *The Protestant Reformation was absolutely necessary.*

A second classification attempted, in analyzing the data procured in this study, grouped together those reasons pertaining to the acknowledgment by the Church of abuses within her ranks.

Two hundred and thirty stated that "the Church acknowledged abuses within her own ranks."

Thirty-one replied "there was no reason for the Church to acknowledge abuses within her ranks for there were none."

Thirty said that "the Church did everything in her power to remedy the conditions of the times."

Twenty-five misunderstood the word *abuse* in the situation presented to them and implied, in their answers, that the situation described referred to the abuses or persecutions the Church had to suffer from the so-called reformers.

Thirteen stated that "the Church had no responsibility for the times."

Five stated that "The Church did much to remedy abuses."

A careful attempt was made to classify together those statements made by students that point out specific undertakings of the Church to remove abuses of the times. Not more than thirty students mentioned specific works of the period. Of these students eleven, who attended the same high school, referred to the Council of Trent. On the part of individuals there was a decided tendency to consider the so-called reformers and omit direct replies to the statement that "The Catholic Church did nothing to remedy the conditions of the times." For instance:

One hundred and thirty-eight said: "The Reformation was begun by men who found it difficult to live up to the teachings of the Church."

Ten replied: "Luther and Henry VIII were excommunicated for abusing the Church."

Examination of the statements made by students showed

an unusual tendency to give answers that were not direct replies to the statements made in the situation described. The following are illustrative. Some are correct in themselves, others are absurd.

The world could not go on without Catholics in it.

If it weren't for the prayers of the Catholic priests and Sisters we might be in a worse depression than we are.

You boys are protestants and, therefore, want to blacken the good name of the Catholic church.

The reformation was not necessary, for a very small number turned from the Catholic Church when we consider the number of Catholics who remained.

The Catholic Church was the center of all knowledge.

The reception of the sacraments helps Catholics to be more confident.

To create and distribute interest and help the times we have the C.Y.O. organization.

At fires and floods the nuns are present to aid the injured. Catholic doctors risk their lives to save others.

Protestants have no right to talk against the Catholic religion.

The clergy preserved much of the culture through the dark ages.

The Catholic Church did nothing because God wants us to fight against the devil.

The Catholic Church pays the tuition of girls and boys who cannot attend Catholic institutions.

Catholics give baskets to help the poor.

The Catholic Church does more than any other church in the world for the poor and the suffering.

Without the aid of the Church, there would be no fear put into the hearts of men.

The standards of living at the time of the Reformation were upheld by Catholics alone.

It was Catholic missionaries who discovered parts of the New World and who were founders of new institutions and schools in the Old World.

Catholics are more charitable than any other religious organization.

The Catholics were the hardest workers in converting and ministering to the pagans.

Pope Leo issued his encyclical about giving fair wages to the working man.

In the world war the pope's proposed peace treaty would have ended the war if it had been accepted.

The other churches and sects are all wet anyway.

The Catholic Church never hoards its money but is always building new buildings, thus giving work to numerous men.

He challenged them to answer for any abuse within the Catholic ranks.

Some Catholics are among the greatest scientists and authors.

If you boys went to the Catholic school those questions would be settled.

Catholics have very few means of informing people on correct views.

The Catholics did not go out in public and preach, they prayed to God to help them.

It is the duty of a Catholic to help the poor as stated in the beatitudes.

There were not enough Catholics to defend their faith.

The Protestant reformation was not necessary because all the people were willing to conform to Catholic ideals.

Time alone can remedy conditions, we cannot remedy the times.

The Church was not in a position to remedy conditions, for its duty is to look after the spiritual life of its members.

The Catholic Church held a council at Nice in which they offered suggestions and made rules to remedy conditions.

The Catholic Churches has established many organizations and does not charge anything to belong to them; through these it has kept many among the young from going wrong.

Many councils were held in which the reformation was condemned.

Catholics took the conditions of the times as the will of God and as punishment.

The Church had nothing to do with the decoying governments of the time.

The Church did much toward retaining international peace among foreign powers.

Religion should not or never be mentioned in politics.

The people gave money to the priest so that he might say Mass and help the nation out.

Catholics of that time advanced in science, medicine and education, much further during this period than the rest of the world.

Many Protestant churches have come and gone; the Catholic Church lives on.

The Catholic Church would not and could not allow immorality or divorce, even to please Henry VIII.

- The Mass is handed down to us from Jesus Christ himself.
- The teachings of the Catholic Church are not too hard to follow.
- The Church always has been in the past and always will be in the future an opponent of divorce.
- The Catholic Church has existed 1900 years, so why change now?
- Luther repented on his death bed; thus showing that the Catholic Church was the right Church.
- The Church does not believe in Birth Control because no one has a right to take away life but God.
- The protestant reformation was one of God's means to punish the people.
- Protestant people are not willing to accept the proofs Catholics offer.
- Protestants could not stand the strict rules of the Catholic Church.
- The protestant religion was better than paganism.
- Protestant churches have not the respect for God.
- The protestants were jealous of the Catholic people because of their firm belief in God.
- The abuses laid to the Catholics were not true and were unfair.
- The Catholic church has already stood more abuses than any other Church has.
- The so-called "abuses" were only the laws of Christ.
- The Catholic Church prayed every day for an increase in its numbers.
- Catholic convents were burned and priests were murdered for no good reason whatsoever.
- The Catholics have the confessional for the purpose of acknowledging things.
- The Catholic Church would rather excommunicate the weak than tolerate people in a luke warm state.
- The abuses within the Catholic ranks were caused by men of communistic principles, such as Luther, and not the cause of the Church.
- It was not necessary to kill people in order to make them see your viewpoint.
- Catholics have no feelings toward erring Catholics within their ranks.
- Abuses within the ranks of the Church are treated either by Sacraments or expulsion.
- The Protestant reformation was a communistic venture.
- The Catholic Church was the hardest to live up to, and the lazy people left.

In the Bible the Catholic Church acknowledges the revolt of Luther. Every opportunity was given Luther and his pals to retract their statements.

The founders of non-Catholic sects did not live lives in accordance with their so-called teaching.

The protestant "reform" was brought about by an unworthy character at a time of peace in the Church.

The Church did remedy the faults, after the scum joined the Protestant churches.

Henry VIII started to try and hide his sins by joining with Luther.

The Church remedied abuses by establishing the Inquisition.

The Church has suffered more than any other Church.

It's a law of the Church not to recognize abuses.

Catholics looked upon the conditions of the times as the will of God.

The tendency on the part of individuals to give replies that were absurd or with little or no bearing on the situation presented is unusual. In other studies that the writer has made, involving the same number of students and a similar technique, less than five out of fifteen hundred statements were classified under the heading "no sense." In the present study the number that fall under this classification is shockingly large.

Catholics teaching in public high schools have, at times, been sorely grieved to observe the type of assimilation material in history that is given by the non-Catholic teacher. These same Catholic teachers, sensitive to the spiritual needs of adolescent boys and girls, have warned those responsible for the religious instruction of these same youth that something should be done to counteract an unintentional irreligious or at least non-Catholic influence in the life of the Catholic boy or girl attending a public high school.

On the other hand, there is a feeling that boys and girls attending Catholic high schools receive instruction in history quite different from that of the youth who attend the public school. The Catholic educator might well examine his practice to see if his work is worthy of the confidence placed in it. What basic text does he use? How is his course planned? What part does the Church play in the history of the world as he presents it to high school boys and girls? What is his own knowledge of the history of the Church? Is he afraid to

present certain topics? Does he gloss over others? Are his students later in life horrified when they learn of discrepancies in the human ranks of the Church?

It is not the writer's intention to justify the technique used in the study reported in this article. Perhaps the situation used involved too many items. Perhaps it did not give students sufficient opportunity to reply. She does hope, however, that it will call the attention of history teachers to the need of:

- (1) Evaluating the student's knowledge of Church History in situations other than those described in the text book.
- (2) Evaluating high school courses in History in terms of their presentation of the Church and the great and glorious part she has played in the history of the world.
- (3) Careful examination of basic texts in the light of adequacy in the presentation of the Church's part in the history of the world.
- (4) Providing supplementary reading materials when the basic text is inadequate.
- (5) Evaluating Church history texts for high school use in terms of: (1) ample exposition of important events; (2) historical accuracy; (3) the omission of unimportant items.
- (6) Determining the adequacy of present courses in the light of student achievement.
- (7) Recognizing the inadequacy of the lecture method as conducive to permanent and correct learning.
- (8) Using teaching procedures that may result in permanent learning.
- (9) Evaluating honestly their personal equipment to teach history in a program of Catholic education.

College Religion

HOLY EUCHARIST AND THE WILL

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Answering a question put to the students in the 1926 *Notre Dame Survey*, 450 out of 500 find that Holy Communion lessens temptations; 97%, that it makes them more careful to avoid sin; 95%, that it causes them to want to know God better. In the *Survey* of 1930-31, a surprisingly large number, 587 out of 687 or 87%, answer that Holy Communion even helps in their studies.

I will not burden you with further figures that might be summoned here to prove a point that I think can be safely assumed—namely, that both Notre Dame students and alumni regard devotion to the Holy Eucharist, especially manifested in the form of frequent Holy Communion, as the most important single factor in the development of their characters. This, then, is the acknowledged fact.

There are several possible explanations of this fact. The extra effort to rise every morning in time to receive Holy Communion strengthens and disciplines the will; the attempt to maintain the state of grace for a novena, or for a longer run of consecutive Holy Communions, as during the month of May or in Lent, directly tends to eliminate weaknesses and habits of sin; the various conscious acts incident to the fervent reception of Holy Communion, form a strong psycho-

logical exercise in the formation of the will. Attention at the time of Holy Communion is ordinarily intense; the mind of the recipient is energetically concentrated upon Jesus Christ consciously near. To Christ the recipient directs his most perfect acts of faith, hope and charity; to Christ, then present, he prays with his fullest energy and attention; in Jesus he finds the noblest motive for clean and virtuous living. He deliberates upon the past course of his life in comparison with the known will of the Eucharistic Christ. He, in fact, morning after morning is confronted with this dilemma: I must either give up frequent Communion or else try harder to give up what displeases Christ. He laments his weaknesses and draws from them fresh reason for extra, sustained effort in the future. He determines to follow henceforth a more acceptable plan of action, more agreeable to the will of His Eucharistic Friend.

Thus for the few minutes of his preparation and thanksgiving he exercises himself in the kind of exalted attention, deliberation, and decision which if often and sincerely repeated is bound to strengthen his will. Not only does the will draw strength by its exercise at Holy Communion but it also grows docile, for the Eucharistic Guest is God whose will has to be followed as the only acceptable means of sanctification. And these two qualities of strength and docility are essential to the well-disciplined will.

Viewed thus, frequent reception of Holy Communion supplies a powerful motive and discipline and exercise of the will, even in the sense that William James and many educational psychologists speak of discipline. But if these explanations told the whole story of the influence of Holy Communion upon the will, they might still obtain even if Christ were not truly present in the Eucharist but were only thought to be present. They chiefly account for human action at the time of Holy Communion; they are mainly the natural, psychological explanations of the fact we are studying. They leave by far the more important part unsaid.

The adequate and satisfying reason of the tremendous influence for good wrought by Holy Communion is to be found in the spiritual nature and function of the Holy

Eucharist and in the real, physical processes that it initiates and completes in the human soul.

The Holy Eucharist is in itself, essentially, a life—the life of Christ. It is to a person the life of the soul, bread of life, spiritual nutriment. It is not life in the sense that Baptism is life because it does not initiate, but rather increases, adds to, invigorates, protects, a life already existing in the soul. Like the mother who first gives the infant her own blood and later milk of her breast, Christ first gives life to the soul through Baptism, and later, feeds, adds to that life through the Holy Eucharist. Both the blood and milk of the mother are means of life to the child, but each has its specific function. The specific function of the Holy Eucharist for the human soul is that of supplying spiritual nutriment or food.

And just as natural food, when taken into the human body, is itself transformed in the process of assimilation and, at the same time, helps to transform the body, so the Eucharistic life, in the act of Holy Communion, gradually merges into the life of the soul, transforming the soul as it merges. "I live now not I but Christ liveth in me." This closeness, this intimacy of union between the human soul and the life of Christ at the time of Holy Communion, has been expressed by the Fathers in various figures: the vine and the juice of the vine; the glowing piece of iron and the fire that heats and makes the iron glow.

The process of divinization of the soul extends this new life—this life of Christ—to all the spiritual faculties: Christ's imagination and memory, identified with ours, turn ours toward God and the things of God, making them find new peace and sweetness and joy in His beneficence and beauty and goodness. Christ's intelligence enlightens our minds with a new radiance of faith, tending to make us evaluate all things as God values them. His will, strong, constant, generous, corrects our weakness, inconstancy, egotism, by His divine energy. And we can say with St. Paul, "I can do all things in Him who strengtheneth me."

Sometimes at Holy Communion we become conscious of this new life through an almost irresistible impulse toward

good; at other times through a sober, firm determination to do all things, to undergo all sufferings for God.

This first effect, produced and sometimes felt, we may call the direct and immediate action of Holy Communion upon the soul and chiefly upon the will.

There is, too, an indirect influence that the Holy Eucharist exerts upon a man. Its frequent reception gradually quiets the cry of concupiscence within him. Under vigorous influence of the senses and passions the intellect and will are likely to act without reflection, or they will be over-eager to see and choose an object that promises present pleasure regardless of future consequences; or these faculties will be indifferent, slothful towards duty and the actions that make up a truly reasonable life; or a certain fear, perhaps under form of human respect, will paralyze them, enslaving a man to other men's criticism and mockery.

At Holy Communion a person receives Christ, author of grace, supreme power and radical strength against these difficulties. But there is, besides, another more proximate reason why Holy Communion tends to give a man power over his lower nature. Christ enters into a close affinity at Holy Communion with a man's body and blood, with his flesh. And Christ, by a special providence, diminishes and represses the evil moments of that flesh. This effect of Holy Communion is taught by the Fathers and theologians of the Church and it is attested to by the students in their experiences cited at the outset of this paper, namely, that Holy Communion reduced their temptations and made them more careful to avoid sin.

If these be the effects of Holy Communion, why are they not more universally evident in the lives of men? The grace of the sacrament, *gratia sacramenti*, which in the case of the Eucharist is a nourishing life, is conferred, in some degree, *ex opere operato*, that is, by virtue of the sacrament itself, independent of the dispositions of the recipient. How much grace God thus confers automatically, no one knows. Everyone knows, however, that the degree and intensity, even of this *gratia sacramenti*, is conditioned upon the dispositions of the soul of the recipient, and upon the fervor of his prepa-

ration and thanksgiving. Moreover, the right to special helps, the *jus ad auxilia specialia* which the Sacrament of the Eucharist also confers and which remains in the soul in the state of sanctifying grace after the dissolution of the species—this right to special help in the time of need operates more or less effectively in proportion as the recipient more or less effectively cooperates with it during temptation.

The part played by the dispositions of the recipient in relation to the total effects of Holy Communion is sometimes likened by theologians to the part played by wax in the reception of a seal. If the wax is warm and malleable, obedient to the faintest impression, it will record faithfully the imprint made upon it. Perhaps this simple example makes more apparent the necessity of attention and effort and fervor on the part of the recipient at Holy Communion.

Saints, canonized and uncanonized, have fed upon the Eucharistic food and have given in every age of the Church full and glorious account of the power that was wrought in them. The seemingly miraculous operation of this Eucharistic life and its effects have been observed in the several instances and have been recorded in the several surveys of Notre Dame students and of the alumni.

That the Eucharist is of the nature briefly indicated, that its direct and indirect effects upon the faculties, especially upon the will, have almost infinite possibilities in a soul properly disposed—these are teachings of Christ, of the Apostles, and of theologians from the beginning until the present day. It is then for those who bear the office of preparing souls for a fuller and more worthy reception of the Holy Eucharist, to know these teachings and their important implications so that they may better discharge the staggering duty of increasing the unimpeded and fruitful action of Christ within the souls of men.

Did you ever procure a subscriber for the JOURNAL
OF RELIGIOUS INSTRUCTION?

Teaching the Public School Child

LESSONS IN CHRISTIAN DOCTRINE

REVEREND M. V. KELLY, C. S.B.

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EDITOR'S NOTE: Beginning with this issue the JOURNAL will publish at intervals chapters from Father Kelly's material that is planned for the two years immediately following First Communion. The questions at the close of the lesson will appear in the Appendix of the textbook when the material is published in book form.

CHAPTER I

GOD

Read this chapter and tell us:

1. What is God still doing for everything He created?
 2. When did God begin?
 3. Why can we not see God?
 4. In what way is God like the air?
-

GOD CREATOR OF ALL

God made us all. He made everything we see. He made everything there is. He made the land and the water, the great mountains and the hills and rocks, the great broad ocean, the rivers and seas. He made the sun and the moon and the millions and millions of stars which we see at night.

GOD PRESERVER OF ALL

God made all these things thousands of years ago, but He stays with them always. He watches over them and takes care of them. If He left them for a minute, they would all go back into nothing. He stays with every drop of water in the ocean. He stands beside every blade of grass. He takes care of every leaf on every tree in the world. He watches all the little insects as they move around here and there; He is with every little bird as it flies away through the air. None of us could live for a minute without Him.

GOD IS EVERYWHERE

God is everywhere, He is every place on earth, at the top of the highest mountains, at the bottom of the sea and far beyond the stars. The light coming from the sun to the earth travels ninety-five million miles, and God comes all the way with it. Many of the stars are far bigger than the sun but they are so far away we can hardly see them. But God is with all these stars. He is in every place between us and them.

GOD ETERNAL

No one made God, He always was, He had no beginning. He was just the same as He is now millions and millions of years before He made the world. There was no earth then, no sky, no stars, no men, no angels, no seraphim.

God will always be, He will have no end. A few years ago no one spoke of you, no one thought of you. A few years after this you must die. Your body will be put into the grave and you soon will be forgotten, but God will be the same as He is now.

Suppose a little bird flew out into the ocean and carried away a drop of water in his beak. Then after a thousand years another little bird flew out there and carried away another drop; and after a thousand years more another bird carried another drop and so on. How long would it take to

carry away all the water in the ocean? When that long, long time had passed, God would not end: He would be just as far from the end as He is now.

GOD A SPIRIT

You cannot see God because He has no body, He is a spirit. You cannot see the angels, you cannot see your own soul because it is a spirit, too. You will never see God as long as you live here on earth. When you die, your soul will leave your body and its eyes will open up wide and bright and look upon God standing before them.

GOD AND THE AIR

In the universities, students study chemistry and learn how to take all the air out of a room. If a man tried to stay in a room without air, he would die in a very short time. The air is always with you and you could not live without it. In the same way God is always with you and you could not live without Him. The air is everywhere; God is everywhere. You cannot see the air and you cannot see God.

GOD SEES US

Although you cannot see God, He sees you and watches you all the time. You can hide nothing from Him. He knows everything you do; He knows what you are thinking. "All things are naked and open to his eyes."¹ If you are free from sin, you appear beautiful to Him. You are like one of His beautiful angels. The smallest thing you do for Him He will remember and reward you for it in heaven. But if there were a mortal sin on your soul, how hideous and horrible you would seem to Him.

GOD KNOWS EVERYTHING

There is nothing that God does not know. He knows what is going on in every country, in every city and in every street of every city. He knows what everyone in the world is doing at this moment. He knows what every-

¹ Hebrew IV:13.

one will be doing a hundred years from now and a thousand years from now. He knows where every star will be a thousand years from today.

GOD CAN DO ANYTHING

There is nothing God cannot do. He made the world and everything in it out of nothing. It took Him only an instant to do it. There are thirty million stars, most of them larger than the sun. God made all these in a moment, too. One day when Our Lord was in a boat with some of his disciples a great storm arose. Jesus was asleep. The disciples came and awakened Him saying: "Lord, save us or we perish." Jesus rising up told the sea to be calm and all at once the storm was over.

GOD ALL-HOLY

God is all-holy; He loves only what is good and He hates only what is evil.

God is always near you. Never forget this and you will soon be a saint.

QUESTIONS

- (1) What is God still doing for everything He made?
- (2) When did God begin?
- (3) Where is God?
- (4) Why can we not see God?
- (5) God is a spirit; what other spirits have you heard of?
- (6) When shall we see God?
- (7) In what way is the air like God?
- (8) What does God know?
- (9) What does God know about our thoughts?
- (10) What can God do?
- (11) Why should we love God?
- (12) What is God going to do for people who are good?
- (13) What will God do to the people who are wicked?

The Home and Religious Training

THE CATECHISM IN THE HOME

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A definite part of Catholic Action is taking the form of Parent-Teacher Associations for religious education in the Catholic home. The purpose of this organization is to bring about closer cooperation between the teachers of religion in our schools, parochial schools and week-day or Sunday schools, and the parents of the children who attend these schools. Not the least of the aims of this form of Catholic Action is the study and discussion of religious training done for the children within the family circle. The study of the Catechism must take an elemental part in this movement. It is on the Catechism that, like the foundation of a building, the entire structure of religious education rests. It is the first formal presentation of our religion which we meet as children; and it is by the understanding and application of its teachings that we grow up to be practical Catholics. Indeed, it is not too much to say that the Church has been strong and influential in those times of its past history and in those countries where the Catechism was carefully taught to the children, and where its doctrines were carefully put into practice. It has always been a sign of a healthy state of religion to find the teaching of the Catechism done for the most part in the home. An illustration from history will show the vital part that the Catechism in the home had in

preserving the faith of a nation during more than three hundred years of bitter persecution. I refer to Ireland. One need not be of Irish descent to appreciate the fact that during those dark centuries of persecution—the penal days in Ireland, the faith was not only saved, but kept burning at white heat, chiefly through the teachings of the Catechism in the homes. The priests, and often the Bishop, were most careful to go about among the families in their homes to question the children, and to ascertain their knowledge of the Catechism before admitting them to the Sacraments. Other elements entered in of course. There was the priest with a price upon his head. There was the Mass offered at break of day on some lonely mountain-side. There were secret meetings for administration of Baptism, Penance, Confirmation and Matrimony. But it was largely through the eager teaching of the Catechism and the edifying practice of the Catechism that the faith persisted.

One hears it said that conditions are not the same with us today. But are they so different? True, we have our schools, both parochial and Sunday schools, for teaching of the Catechism. One would not minimize in the least the great work they are doing. But here we get at the very root of the problem; we are leaving too much to the school, and we are doing too little in the home. The conditions which face our children today are even more dangerous, because more insidious and more anti-religious, than at any other era in the history of the Church. The change has come about in the home. It has shifted the responsibility for the teaching of Catechism to the teacher in the school, to the priest and Sisters. Only recently the editor of a secular magazine sounded a warning which is being more and more widely echoed. "Don't blame the police and the law-enforcement agencies for our present breakdown of law and order," he said, "or for our present-day wave of crime and violence of every sort. Place the blame where it belongs—on the home and in the home."

The home is the fundamental unit of society. Here begin the first elements of knowledge of God, of virtue and of moral responsibility. The home comes first. The school

only afterward. We leave to the school, and rightly, the training in the three r's, the profane branches of learning; but we cannot leave to the school the exclusive responsibility for instilling the simple truths of the Catechism, or of putting them in every-day practice. Parents are the best teachers. They may not be as skilled or as trained in pedagogy as those who are teaching in our schools. But they have an advantage in teaching religion which over-weighs other handicaps—their position as parents. They have intimate, personal knowledge of their children. They are separated from their children by a difference of age only. They are united in the most intimate of all bonds, that of the family. Fathers and mothers speak with an authority which their children recognize naturally. They speak from experience and above all with loving, personal interest. Hence, parents cooperating with the school have all that makes for ideal religious instruction in the home.

Fathers and mothers often say that they cannot find time to oversee the religious training of their children; they are too busy to spend a few hours in the week explaining the Catechism. This is the objection most heard from fathers. This is generally untrue. Parents often find leisure for many things, and seek amusement and relaxation in every place but where it can really be found, in the home with their children. Our grandfathers and our fathers worked longer hours than we do today. Yet they found time for this most pleasant and interesting duty. The problem of today is, what can we do with our leisure time, as the work-week grows shorter and shorter. One solution is to spend more time with the boys and girls of the family, to become interested in their games, their problems and their studies. Here, the Catechism comes into the relations of parents with their children. The home, moreover, has an atmosphere about it that is permanent. The school is something temporary at best. The child lives in the home. The truths of religion are first learned there, and there they will meet their greatest practical tests. Bishop O'Hara has quoted a certain ingenious statistician who said that a child in the first fifteen years of his life spends 1,000 hours in church,

9,000 hours in school, and 50,000 hours in the home. The little Catechism ought to be made to do its share in using some of those 50,000 hours. I say the "little" Catechism, though few books besides the Bible itself have a longer history than the Catechism. Its ancestry goes back to the scrolls and texts used by the Bishops and priests who taught the first converts to Christianity. It traces its lineage from the early Fathers, from the Middle Ages, from the period of the Reformation, and the Council of Trent; and, in our own country, from the Councils of Baltimore. Indeed, the little Catechism has every title to respect.

The precious years when the Catechism rightfully has a place in the home must not be wasted. What, then, can be done? Parents can do three things: they can take an active interest in the religious studies of their children; they can listen to them as they recite their lessons, asking them questions; and, they can try their skill in explaining the answers in the lesson. This means that they recall their own knowledge of the Catechism, and that they remember something of the Gospels heard so many times on Sundays, as well as explanations of the Gospels given in sermons and instructions. These are three very important points. One may say that the father and mother who do this are fulfilling their duty in a vitally important way. There is no reason why parents should not use "visual aids" which up-to-date teachers are familiar with. By such helps the children see and touch as far as this is possible, what they are being taught. This is true as well for the child who is not yet old enough for formal religious instruction. One way is to have a number of holy pictures, large or small, which can be used to illustrate many of the lessons of the Catechism. This is one of the oldest forms of teaching religion. In the Roman catecombs one can still see many paintings on the walls, and carvings on marble slabs used to enclose the graves. These are rude "pictures" which illustrated the teachings of our Lord and of the Church, such as the Mass, the Sacraments, the chief parables of the New Testament, and prayers for the dead. Other visual aids which we can use are the crucifix, statues of our Lord, His Blessed Mother

and the saints. Another one is the book of illustrations or pictorial representations of Bible History, Catechism or the Liturgy. If these are not easily to be procured, they can be made. One can use the pictures and prints in Catholic magazines, in catalogues of Church-goods houses, and separate issues of holy cards. Taken home, the children can cut out these pictures and paste them in a five-cent notebook. Have a page for each subject with the appropriate explanation written on the opposite page. The beautiful stories of the Christ-child, of the Blessed Virgin, of Saint Joseph and the saints can also be told and illustrated in this way. This makes religion interesting, and at the same time the truths of religion will tend to be longer remembered. Mother Bolton tells us that she found after long experience, it was the father who frequently took the greatest interest in helping his children make their own religion "project-books."

A final and by no means unimportant point concerns the application of each lesson in the Catechism. This is the application of the teachings of the Catechism to the everyday life of the child. Even if the father and mother cannot for some reason teach or explain the Catechism at home, if they must allow this to be done exclusively by the teacher, they can at least perform this other important part of religious training. In other words, application of the teaching means putting into daily work what is learned. It means that the lessons of religion are not merely learned to be soon forgotten, but that they are made part of the actual life of every day. The lessons of religion do not remain part of school tasks, but take their place as the most formative thing in character training and as the most beautiful and necessary thing in life. One, indeed, need not limit this practical application of religious teaching to the Catechism. It can be extended even farther to include an application of the sermons and instructions which are heard by the family on Sundays.

The importance of this practical application cannot be overstressed. It is one thing for the child to know his Catechism lessons thoroughly; it is quite another thing to

put that knowledge into practice. He can know the lesson on actual sin, for example, letter-perfect, and at the same time deliberately commit certain venial sins each day. So, too, one may know what the Mass is as treated in the Catechism, and at the same time be guilty of missing Mass on Sunday without sufficient reason. The lesson should always close with a practical resolution. It will always have to do with a known fault of the child to be eradicated or a certain virtue to be practiced.

The example of parents themselves, however, is the finest application of religious teaching in the home. The father and mother must lead the way in translating to actual life the lessons which their children are learning. Parents who are careful to practice their religion are building, under God, a solid foundation for the religious and moral character of their children. They are building upon solid rock, against which storms of passion and winds of temptation will beat in vain. If they are not good examples, they are building just the same—only on a foundation of sand which soon proves unsteady and weak, and such parents have only themselves to blame if their children break their hearts.

The Catechism has a direct and vital interest for every parent and for every home. In after years, all that made home what it was centers round the careful teaching of the truths of religion and the patient practice of those truths. And in course of time, the day will come when the child that was, now a young man or woman, will look for the last time upon the faces of father and mother. In that hour no one can describe the surge of memories into mind and heart. One thing each may say: from them I learned the word of life, and how to keep it.

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Theology for the Teacher

OUR SUPERNATURAL LIFE

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The Mission of the Son of God on earth was, we are told repeatedly in the Gospels, to bring life to men. We know from the Scriptures that this life is sanctifying grace and that it is a supernatural gift. It is called a gift, for it is given to us freely; it is something to which we have no claim, no strict right, something which we cannot of our own powers gain or merit. That this gratuitousness or freedom on the part of God may be brought out still more clearly, it is said to be supernatural, something exceeding the nature not only of man but of every creature. There is in us no natural demand or exigency for grace, as St. Paul explains insistently, if it were not freely given; otherwise "grace would not be grace," since the very word "grace" or "favor" is derived from "gratis," implying something freely given.

What, then, is this supernatural gift and what are its effects in our souls? It is a new life, a higher life than our natural life, for it is a participation in the very life of God. When we grasp this we can understand why it makes us pleasing to God, just and holy. For it removes from our souls all stain of sin, all defilement and adds to it a certain splendor and beauty. It is something more than the mere removal of sin; it is an added habit, a positive perfection,

God loves all the works of His power but He loves the soul in sanctifying grace in a special fashion, since in it His own beauty and perfection is reflected and shared in a more special manner. And as we explained in our treatment of the fall of our first parents, by that sin we had lost something for which we were destined, namely, this sharing in the divine life here in earth and the consummation of it in beatific vision in the life to come. In this sense we were the objects of God's displeasure and wrath, and by actual sins we incur still further this loss of favor with God. Even our natural goodness was affected by the fall of Adam, transmitting his sin and its effects both in the natural and supernatural order to all his descendants.

To understand the statement that grace makes us pleasing to God, we must analyze the notion of pleasure. We are delighted with the good, we love it; and when we ask ourselves what is good, we find that those things are good which are perfect and complete in their order; they have, namely, all the qualities and properties that pertain to their nature, they lack nothing. So in analogous fashion God loves the good in His creatures, they are pleasing to Him when they lack nothing which pertains to their nature, when they live according to that nature and its order, when they use His gifts according to His divine Will and plan. Further, when He establishes an order above nature for any of His creatures, as He has done for angels and for men, those creatures are pleasing to Him, who lack nothing that pertains to that order. In this order, which is not only of physical perfection but of moral perfection or completeness, the creatures are said to be just in the sense that they render to everyone his right or what is due and especially to God in the fulfilling of His law, which is the manifestation of His will. In the same sense they are said to be right, that is directed in thought and conduct to the end which God has set before them according to the norm or law which He has established, and this again is the expression of His will, either immediately or through His representatives, human lawgivers. In this same sense they are holy, that is devoted to God, set apart as belonging in a special manner to Him,

since they serve Him so entirely and so completely as never to act against His good pleasure. This, then, is sanctifying grace considered negatively, which is freedom from grave sin, from any action gravely opposed to the divine good pleasure. This is justice, righteousness, holiness, goodness in the moral order, established by God for man in raising him to a supernatural state with a supernatural destiny. To one in sanctifying grace, nothing is lacking that pertains to that order, in him there is no evil which is the opposite of good and always denotes an imperfection.

But we are far from understanding the full meaning of sanctifying grace, if we confine ourselves to this negative aspect. The positive aspect shows forth its beauty and the sublime privilege it confers on man. And though it belongs to the supernatural order, a mystery that we do not fully grasp, yet from the teaching of the Divine Master we can come to some understanding of it from the analogy He used in revealing it to man, the analogy of a higher or supernatural life. We understand how living things are more perfect in kind than things that do not live, we grasp that in living things there is a hierarchy of perfection, whereby they possess life, in a higher or lower degree. Thus the smallest plant which grows and reproduces is a more perfect being than the most precious jewel, which despite its splendor does not increase nor move itself nor work to perfect itself. The most minute animal is more perfect than the largest and tallest tree, for it has consciousness, whereby it is lifted up immeasurably above the plant, which, moving itself, yet does not direct its activities by its own knowledge. And highest of all the visible creation, we see man endowed not only with consciousness but by his spiritual soul, capable of understanding and through that understanding possessing freedom of will, whereby he is master of himself in a manner indefinitely surpassing the instinctive action of the brute. Above man, as we know by faith, there are the angels, pure spirits, living like man in understanding and freedom, yet with a more perfect form of life, more spiritual, independent even extrinsically of any material organ. They know and will, understand and love, which is their whole

life, unhampered by any body and free from the trammellings of matter and space. Yet above this perfection of the highest creature, there is another life, infinitely perfect and infinitely removed above all creatures, which is the life of God Himself, also of knowledge and love, but infinitely perfect, eternal, changeless, without any admixture or composition of any kind; this is the supernatural life in the very substance of God, in the eternal processions of the Blessed Trinity, Three Persons in the one nature of the Godhead.

And it is to this divine life, wholly supernatural, that we are called by God. Sanctifying grace is a sharing in this divine life. It is only an accident in us, it is true, a habit superadded to the natural powers of our soul, but it is none the less a physical reality within us, of which God is the efficient and conserving cause. We are made partakers of the divine nature. God elevates and strengthens our natural powers so that we know God in some sense as God knows himself and we love God by participation in the divine love whereby God loves Himself, and we rejoice also in God again by participation as God rejoices in Himself. We do not become God, but we are divinised, deified, by this sharing in the divine nature, which is infinitely above all creatures and above every possible created nature. For none is by nature divine, but always by nature infinitely below God. And none has any claim to this sharing in divine nature save by a most free gift of God, hence this supernatural life is rightly styled grace, the free favor of God, the manifestation and expression once more of the limitless benevolence and goodness of the infinite Good. Such is His generosity towards His creatures that He gives Himself to be theirs in this mysterious manner, a greater He could not give and with anything less He was not content. Truly this is the depth of the riches of the wisdom and knowledge of God, before which we are overwhelmed and whose guidance and counsel elude us in this unsearchable overflowing of bounty.

For by sanctifying grace we become the friends of God, inasmuch as by this habit God is pleased in us and the Holy Trinity comes to dwell in a special manner in our

soul; the Father cometh, the Son is sent by the Father and the Holy Ghost is sent by the Father and the Son. We are the temple of God, in which He delights to dwell and He converses with us as with a dear friend, in the familiarity of that knowledge and love which He is pleased to share with us. This is everlasting life, to know God and Jesus Christ Whom He has sent. All the joys and delights of human friendship pall in comparison with this union with God. And so perfect is the participation in the life of God that we are not only styled, but truly are, the children of God by adoption. It is adoption in the fullest sense of the word, whereby we are not only introduced into the favor of God but given full rights of sonship and inheritance. By nature, like every creature, we are only the servants of God, though it is a royal service, but now by this conferring on us of a participation of the divine nature we are become sons, with the right of inheritance in the life of God, the perfect joy of union with Him in unending bliss.

Such is our supernatural life, of precious worth and of matchless beauty even in this life, though hidden to all save those who have the eyes of faith. Only in the next world in glory will all its splendor be revealed, but even in this life it is efficacious in transforming our souls and raising them high above their natural powers and perfections, so that to the eyes of God they appear most fair, most amiable, most worthy of this divine favor and love. It wins for us the love of the Father, Son and Holy Spirit, Who come to dwell within our souls and work the wonders of the divine life within us, giving us to share in that knowledge, love and joy, which is their life.

But let us not forget that the property of life and of all living things is action, continuous movement initiated from within and tending to perfect the agent from which it proceeds. This is what sets apart the living being from the non-living, which inertly waits until moved by an impulse from without. And so in our supernatural life, the law is verified that it must be preserved and increased by activity, else it will languish and die. This supernatural activity is none other than good works, the practice of the virtues,

which are actions that flow out of the source of this life which is God Himself. As our Savior tells us, we are the branches who derive their life from Him Who is the vine. The branches must not only be united to the vine that the life may flow into them, but they must above all use that life to bring forth fruit, otherwise they wither and shall be cut off and cast into the fire. So we must exercise our divine life in the growing knowledge of God and in the showing forth of love of Him in the fulfillment of the divine will, which is made known to us in His commandments. Else we are like to branches that bring forth no fruit, which cannot retain the vital force that flows in them. We, too, wither and die and are cast off for the burning.

Hence that our supernatural life may be complete, when we receive sanctifying grace we receive also faith, hope and charity, the divine or theological virtues which have as their object God Himself, and with them also all the moral virtues that pertain to the proper fulfillment of all duties of our natural and supernatural life, giving a certain beauty and moral worth to our actions as referred to God, though He is not the proper and direct object with which they are concerned. When we speak of these virtues, we mean we are given capacities for these various worthy actions or good works, we do not mean that we are endowed from the beginning with facility in their exercise, for this is attained to only by our efforts, aided by a further supernatural help, which we call actual grace. It is contrasted with sanctifying grace which is by way of a habit, abiding within us much as the substance of our soul in the natural order. Now the soul is operative only through its faculties, and in the supernatural order over and above the virtues we need a supernatural gift to do something towards eternal life, which gives a special worth to each of our actions and makes them not only pleasing to God in the natural order but deserving of reward in the supernatural order. It is a transient help given for the action and only during its duration, but it is the due accompaniment which God does not withhold from those whom He has elevated and adorned with the habitual supernatural life which is sanctifying grace.

Actual grace is twofold, by way of enlightenment of the understanding and inspiration of the will, lessening the attractiveness of evil. By it we see and know what is good; we are furnished with motives of conduct that are supernatural, that is, known by faith. We see beyond the horizon of time, we perceive things in the perspective of eternity and our supernatural destiny. Further than this we are impelled to conduct ourselves according to this light, our will is inclined to this good, strengthened to follow the guidance of our enlightened minds and we feel less drawn to sensual things, to those evil things that exercise such a fascination for the lower powers and lusts of the soul.

Actual grace does not sanctify the person but only his action, it is essentially a supernatural gift to do, not to be. Hence it can be given to the infidel and to the sinner. By it the infidel is led on to consider the things of God, to the act of faith and finally to the act of charity whereby he becomes the friend of God and is sanctified, yet not without the implicit desire of baptism. In somewhat the like manner one who has lost sanctifying grace and supernatural life is brought back to life, first by the actual grace whereby he is turned away from the object of sin, through fear of punishment and hope of pardon, through initial love of God, then finally to the act of charity underlying his sorrow for sin, which will justify him, that is restore him to divine favor, to sanctifying grace, blotting out his sins, but again not without the implicit desire of the Sacrament of Penance. The Sacrament of Penance even without perfect love or charity will restore grace to the sinner, prepared by actual grace and brought to imperfect, yet true sorrow for his sins. We repeat, actual grace does not sanctify of itself but it helps one to do what is required that sanctification may be obtained in the restoration or attainment of divine favor, which is supernatural life conferred with sanctifying grace.

To these two kinds of grace properly so called, we must add a word on external graces, which, while not affecting us interiorly, yet are divine favors truly given. They are countless and may escape notice as mere accidents; for example, being born of Catholic parents, entering a church to

avoid a rain storm and remaining to pray, etc. There are no accidents in the plan of God and we must learn to see His providential guidance in our lives in little things as well as great. For often with these external graces are connected great changes in our lives, in their direction to good or evil, and we should gratefully acknowledge these favors, whether positively inducing us to the good or turning us from evil and shielding us from temptations.

Lastly, to complete the picture of the supernatural life of man, we must add that we are not entirely passive under grace, since we may accept or reject it. Further, it is the dispensation of God that though this supernatural life is freely given, yet once given we may cooperate with it in such a way as to merit further grace both in the form of actual graces as well as an increase of supernatural life or sanctifying grace here and a correspondingly higher degree of glory in the next. This truth is inculcated in the parable of the Talents and the Pounds. Sanctifying grace is a deposit, with which we must trade until the Master comes. It is perfectly true that no one may merit the first grace, either the beginning faith or the beginning of conversion from sin; this remains a perfectly free gift of God, freely accorded or withheld without any reference to the efforts of the infidel or sinner. At most he may dispose himself somewhat for the action of God's grace but in no sense has he a claim to it, for there cannot be any strict proportion between a natural act of virtue and grace which is of the supernatural order. But in the case of a person, who is in sanctifying grace, endowed with supernatural powers, there may be true merit under the conditions fixed by God. Only in this life is there a time of merit, it ceases at death. Such a one in the state of grace, is a friend of God, hence his actions are acceptable and pleasing to Him. When, then, he places a good or virtuous action and from a supernatural motive, that is, known by faith he truly merits, not because he of himself can lay any claim on God, but because God has most freely promised that He will reward such actions both in this life and the life to come.

Again we perceive the condescension of our God that He not only enables us as just by actual grace to perform good works, but promises us a reward for so doing. The Scriptures abound in promises that our eternal happiness in heaven will be in proportion to the merits of our good works, their precious value in the sight of God at the moment of our death. But since our capacity for eternal happiness is given by sanctifying grace, which is the seed of glory, it follows that we truly merit an increase of sanctifying grace by our good works, and with that increase of sanctifying grace a claim to actual graces to exercise our supernatural life here below in further good works. Once more the analogy of life is verified in grace, we live by living; by the exercise of our faculties, we live more perfectly, more fully, we grow up to maturity as we do in the natural order, but whereas life in the natural order reaches a certain stage and then begins to decline, the divine life need never be lessened but always increased until it enters into the unveiled glory of God eternally.

TO PASTORS

Are the Sisters, who teach in your parish, subscribers to the JOURNAL OF RELIGIOUS INSTRUCTION? Do you like the JOURNAL? If you do, will you tell other priests about it?

New Books in Review

The Catholic Church in Action. By Michael Williams. New York: The Macmillan Company, 1934. Pp. 358. Price \$2.50.

Catholics and non-Catholics alike will find *The Catholic Church in Action* not only a most interesting piece of reading but an invaluable reference. We are not familiar with any other book in the English language that describes the administrative details "by which the Catholic Church keeps its various activities all over the world running smoothly." *The Catholic Church in Action* is non-controversial, accurate, easy to read, and presents the principal facts about the "organized system by means of which the Catholic Church carries on its work in the world today." The text is an invaluable handbook for all teachers of Religion. It is a volume that should be in the library of every Catholic high school and college. Elementary teachers will have a more exact knowledge of the workings of the Catholic Church through its study.

The book consists of two parts, Part I (pp. 11-182) is presented under the general heading, "Rome—The Center." The following are the chapter headings of Part I: I. Peter's City; II. The Vatican; III. The Papacy; IV. The Modern Popes; V. The Pope at Work; VI. The Cardinals; VII. The Roman Congregations; VIII. The Roman Tribunals; IX. The Roman Offices; X. The Papal Commissions; XI. The Church's Diplomatic Service. Part II (pp. 185-343) is entitled, "The Church Throughout the World." It has the following chapter headings: XII. The Hierarchy; XIII. The Parish and the Parish Priest; XIV. The Mission Field;

XV. The Eastern Churches; XVI. The Religious Orders; XVII. Catholic Education; XVIII. The Liturgy; XIX. Catholic Lay Action.

The Catholic Church in Action has a bibliography and a good index.

Tyranny in Mexico. Washington, D. C.: National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., 1934. Pp. 8. Price 5c. *The Church in Mexico Protests.* By William F. Montavon. Washington, D. C.: National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., 1934. Pp. 21. Price 10c. *Catholic Mexico.* By Edward Lodge Curran. Brooklyn, N. Y.: International Catholic Truth Society, 407 Bergen Street, 1934. Pp. 24. Price 10c each; 12 for \$1.00 includes postage; 50 for \$4.00; 100 for \$7.00; 500 for \$32.50; 1,000 for \$60.00, postage extra.

Teachers will find these three pamphlets helpful in guiding students toward an intelligent attitude relative to the position of the Church in Mexico. *Tyranny in Mexico* is the vigorous statement of the archbishops and bishops of the United States, mentioning the various steps in the persecution against Catholics and all Religion in Mexico, and calling upon the faithful for both prayer and action for their persecuted neighbor in Mexico. *The Church in Mexico Protests* explains chronologically and briefly the persecution of Religion by the Mexican government. *Catholic Mexico*, the first of two pamphlets of the International Catholic Truth Society, outlines a campaign of education relative to conditions in Mexico. The pamphlet is an analysis of Mexican history between 1524 and 1824, indicating the gifts of Christianity, civilization, education and charity bestowed by the Catholic Church upon the native population of Mexico. The pamphlet also indicates how the Church has been a constitutional outlaw in Mexico for the past eighty years and therefore cannot be blamed for conditions in Mexico at

the present time. The second pamphlet of the International Catholic Truth Society, *Rebel Mexico*, covers the history of Mexico during the last one hundred years.

The Layman's New Testament. Being the Rheims text as first revised by Bishop Challoner. Edited with Introduction and Notes by Father Hugh Pope, O.P. New York: Sheed & Ward, Inc., revised edition, 1934. Pp. xi+931. Price \$1.50.

College instructors in Religion should be familiar with *The Layman's New Testament*, with its Introduction and Notes by Father Hugh Pope, O.P. Some of the other characteristics of this volume that have warranted praise for it are its placement of the text of the New Testament on the left-hand page, the use of paragraph form for the text with the numbering of the verses also given, and the summary of each paragraph or section in the margin. Notes appear on the opposite page. The book has a valuable Index and two outline maps.

The Burden of Belief. By Ida Friederike Coudenhove. Translated by Conrad M. R. Bonacina. With an Introduction by Gerald Vann, O.P. New York: Sheed & Ward, Inc., 1934. Pp. xiii+94. Price \$1.25.

Self distrust is the topic of *The Burden of Belief*. The scrupulous unreal pieties, the narrow outlook and seeming repression of some Catholics, and the vital freedom and ignorance of sin in the outsider are here given in a very readable English with Catholic Christianity emerging as a glorious vocation. The book is written in dialogue form.

The Mother of Our Saviour. A Pageant-Drama of the Joyful Mysteries with an Introductory Scene. By Reverend Mathias Helfen. Milwaukee, Wis.: The Catholic Dramatic Movement, 1511 W. Wisconsin Avenue, 1934. Pp. 61. Price 50c; set of ten copies, \$4.00. Royalty: members of the Catholic Dramatic Guild, \$10.00; others, \$20.00.

This is the first of three pageant-dramas based on the mysteries of the Rosary. The play was written for an all-female or mixed cast. It uses the double play technique with a modern and a religious play shown alternately but part of the same unit.

BOOKS RECEIVED

Hock, Conrad. *The Four Temperaments.* Adapted from the Fifth German Edition. Milwaukee: The Bruce Publishing Company, 1934. Pp. 62. Price 35c.

Murdoch, Rev. B. J. *Alone With Thee.* Readings for the Holy Hour. Milwaukee: The Bruce Publishing Company, 1934. Pp. 173. Price \$1.50. (Leather binding.)

Paula, Sister Marie. *God's Ways.* Milwaukee: The Bruce Publishing Company, 1934. Pp. 129. Price \$1.25.

PAMPHLETS

Chetwood, Thomas B., S.J. *Nicky.* St. Louis, Mo.: The Queen's Work, 1934. Pp. 35. Price 10c.

TO RELIGIOUS

Will you help us make the JOURNAL known in other houses of your community?



Editorial Notes and Comments

SUPERVISION OF RELIGIOUS INSTRUCTION IN THE ELEMENTARY SCHOOL

It would be most desirable for Catholic elementary education to have special-subject supervisors. We know of one diocese where this is the practice. However, the advantages of supervision can be procured through other channels. The principal, who is more than a manager of externals and who spends from fifty to eighty per cent of the school day in visiting classes, has an extraordinary opportunity to contribute to the improvement of religious instruction. We know that in many schools the principal is also a classroom teacher. Her burden is heavy. We look forward to the arrival of that day when conditions will be such that the principal is primarily a supervisor of instruction, free from teaching responsibility and more than a mere collector of tuition, a bookkeeper, or a buyer and seller of textbooks and other school materials.

Teacher training is most necessary, but it is a process that should not terminate with a diploma from a normal school or a bachelor's degree in education. Experience has taught us individually that the teacher training from which we profited most is that which we received after some experience in the actual work of the classroom.

We are all eager for an improvement in religious instruction. We are approaching this improvement from various worthy angles. We must not omit, neglect nor minimize the value of an intelligent, professional supervision of in-

struction. This can not be procured through a semi-annual visitation from the community supervisor. The annual inspection of the diocesan superintendent is not for this purpose. In our present educational set-up, adequate supervision will only come from a principal who has a correct understanding of the processes of supervision. She should have special preparation for this work, if her supervision is to have more than a superficial character. A good course of study in Religion may avail little if the teacher does not understand it correctly. Excellent textbooks can be abused by a teacher who does not know how to direct their use intelligently. Supervision will discover such deficiencies. Supervision will guide the teacher toward an improvement of instruction. But supervision, to be adequate, must be in the hands of principals who know how to scrutinize intelligently, and sympathetically as well, each classroom situation in terms of objectives, materials, course of study, methods and devices, testing, home assignments and the teacher's familiarity with recent sources of material.

Recognizing the contribution that appropriate supervision can make, the JOURNAL OF RELIGIOUS INSTRUCTION will begin with its next issue a series of articles relative to the supervision of the teaching of Religion at the elementary school level, in the light, first of all, of the principal who is not engaged in teaching, and, secondly, in consideration of those school situations where the principal is also a classroom teacher.

CLASSROOM PROCEDURES AND CHARACTER DEVELOPMENT

Books have been written on the contributions that the school can make to character development through well planned and carefully evaluated teaching procedures. On

the other hand, poor teaching, that results frequently from a want of understanding of the learning process, can leave a stamp on the child's character not easy to erase. It sometimes happens that a teacher is unable to complete with her class the work assigned for a semester or a year. School or diocesan examinations based on the same course of study challenge the teacher. What will she do? Shall she crowd the work of two or three months into two weeks, or will she acknowledge courageously that the particular group that she is teaching during the present year has been unable to complete the program scheduled? From the standpoint of learning alone, the work of two months cannot be crowded into the space of two weeks. Other reasons for opposing this practice should be understood. Teachers lose patience. Pupils are punished unjustly. They are loaded with assignments that are inadequately explained and almost physically impossible of accomplishment. What are some of the moral results? Discouragement, loss of confidence in the teacher, a disposition to become satisfied with a passing mark, the establishment of a get-by habit, and an example for immediate life and later that is not conducive to the development of a responsible character.

PREPARING OUR HIGH SCHOOL AND COLLEGE STUDENTS FOR STUDY CLUB WORK

Recently we heard of a college for women that is preparing its students to go forth and establish study clubs in their particular parishes after graduation. This college is to be congratulated. We would recommend the idea to other colleges and even to our high schools. We would further suggest that the school's alumni publication carry in each

issue notes relative to a successful study club program. In this way, the influence of the school will continue in a special way through adult life, and, at the same time, Catholic higher education will be making a long looked for contribution to parochial life.

"THE FRANCISCAN" AND THE CATHOLIC HOME IN THE DEVELOPMENT OF RELIGIOUS CHARACTERS

We have just recently become familiar with *The Franciscan* that has for its subtitle, "The Catholic Home Magazine." The JOURNAL believes that the work of the school is unsatisfactory without the systematic and intelligent co-operation of the home. It is, therefore, with pleasure that we observe in *The Franciscan* articles by specialists on factors that contribute to what we commonly speak of as parent-education. We commend particularly the *Franciscan's* appreciation of adult study clubs, its publication of study outlines and Florence Hornback's very fine material, exemplified in the articles entitled "Fathers Who Were Parents." Members of Parent Teacher Associations, as well as thousands of other parents who have no opportunity to be part of a formal parent-education group, will welcome the assistance that *The Franciscan* is offering.

"THE YOUNG CATHOLIC MESSENGER"

During the past year we have followed rather carefully *The Young Catholic Messenger's* page that attacks directly the religious development of the young. We believe everything on this page has a specific contribution to make to the

process of religious education for children in the upper grades. The weekly explanation of a quotation from the Gospel, the religious picture appropriate for a current feast or season, items of interest relative to one or several religious feasts or national holidays, each with its particular attention to character training values, commend themselves to our attention. The habit the pupil acquires in reading *The Young Catholic Messenger* should afford a special training for the reading of Catholic periodicals in adult life.

THE ANNUAL CELEBRATION OF TRIUMPH

The triumphs of Christ the Savior do not pass away. It is the Church that celebrates them annually by her Paschal liturgy in all places and hearts wherever she holds sway, transmitting their memory and reviving their graces to generations that follow each other in continuous succession. The Resurrection, as the last and most glorious act of the divine-human drama, is given special emphasis. But its theme is much vaster than that; for it embraces all the phases of that eucharistic action, the Mass, which is the most real memorial of Christ's victory and a renewal of the redemptive Sacrifice—"calling to mind the blessed Passion of the same Christ Thy Son our Lord, and also His resurrection from the dead" (Canon of the Mass). It is for this reason that every Sunday of the year, yes, every single Mass that is offered at any time is, as it were, a new Easter, a new Redemption, a Resurrection day for the whole world.

By Dom Joseph Kreuter, O.S.B. "The Triumphal Character of the Paschal Liturgy," p. 242. *Orate Fratres*, VI (April 16, 1932).

THE RELIGIOUS DOUBTS OF YOUTH

REVEREND JOSEPH G. KEMPF

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The adolescent is inclined to question almost everything, including the fundamental tenets of religion. This attitude of apparent scepticism may cause even the experienced teacher feelings of dismay and helplessness. Here are young people who have grown up in the best of surroundings, who have accepted and practiced their faith with apparent conviction. To the consternation of their instructors, these convictions now seem to have vanished. Must the whole matter of religious training be started anew from the beginning?

A little thought should be enough to temper that dismay. We speak of the doubts of youth, but "doubt" is scarcely the correct term. While it is not entirely impossible that the final result might be skepticism and even loss of faith, the usual "doubts" of youth are to be interpreted rather as a questioning attitude which is characteristic of adolescence, and which may lead them from the naive acceptance of childhood to the deeper understanding of religion desirable in the adult. This time of development—of crisis, if you will—is usually not the result of a single cause, but the product of many influences both from within and from without. It will be useful to consider these factors.

INTERNAL FACTORS

In his *Psychology of Character*¹ Rudolf Allers italicizes this statement:

¹ Rudolf Allers, *Psychology of Character*, p. 293. New York: Macmillan, 1931.

The essential feature of the changes accompanying puberty and adolescence appear to us to be a breaking away from the old and, as we saw, relatively stable outlook on the world, and the adoption of a revised attitude to the universe.

This changing outlook is characterized first of all by an interest in deep problems: creation, death, immortality, the infinity of God. Youth has a "mania for knowing," and no subject is excluded. Added to this is an urge for independence. The effort to put away the things of childhood easily brings with it opposition to any authority to which the child was subject. Religion is one of these authorities, and it, too, may be questioned or opposed. The child's religious ideas are frequently distorted by additions made by his own imagination, and the grotesque result is now seen to be untenable. But the adolescent fails to realize that this distorted picture is largely due to his own failure to grasp the truth adequately. He does not see that it is largely a picture of his own making, but is inclined to complain that it was actually forced upon him by authority. With all the zeal of an iconoclast he sets about to destroy this false picture by the power of his developing intellect.

The child's religion is incomplete. His God is anthropomorphic; He is a benign gentleman in elegant clothing; He rewards and punishes indeed, but He exists to grant the child's requests, especially in prayer. What does the child really know of the need of salvation, of sin and suffering, of death and eternity? When the adolescent begins to reach out toward such truths, he has no experience to guide him. The sacraments and prayer may exert a tremendous attraction, but sooner or later questions arise: Why can he not experience these things and their effects? Why does God not show Himself? Why is prayer not heard? Why do the sacraments not change men completely? Many of his questions center about the problem of suffering: Why does the merciful God permit suffering, injustice, inequality? Why do the good suffer, while rascals go unscathed? We can scarcely be surprised that the problem of suffering and evil in the world disturbs the immature youth, when even adults find great difficulty with the same subject.² When

some progress is made in understanding this matter, the recommended attitudes scarcely appeal to the adolescent. His ideal is the heroic, and he cannot see heroism in suffering. The virtues of patience, meekness, willingness to suffer, seem to him examples of weakness or effeminacy rather than heroism.

Still more questions are raised by the adolescent's moral failures. The discrepancy between willing and achieving, whether in the matter of sex or any other item of morality, lead him to dispute with religion. He sometimes indulges in a peculiar form of reasoning: If religion is true, he must obey its dictates; since he is unable to obey successfully, maybe religion is not true. It probably never occurs to him at the time that his understanding of some moral point is wrong, and he may be setting himself impossible tasks. Not Catholic moral doctrine is wrong, but his own distortion of the doctrine sets up a contradiction between duty and the power of fulfillment. No wonder he raises questions about it.

EXTERNAL FACTORS

For many adolescents a great source of doubt or questioning is the realization that many people, perhaps even his teacher among them, fail to conform entirely to the objective norm of morality which they advocate. The reality does not correspond to the ideal, and the adolescent raises questions concerning their sincerity, or the truth of the ideal proposed. He cannot distinguish between the individual and what he represents. He cannot see that it is possible for people to have a high ideal and yet sometimes fail through weakness, without being thereby open to the charge of hypocrisy.

The worship of ideals and heroes sometimes leads to imitation of unworthy adult leaders. If scepticism and sneering at religion be the fad, some of our youth imitate or pretend to imitate this action. The fear of ridicule seems to play no small part here. The adolescent cannot bear to be

³T. C. Chetwood, S.J., "The Psychology of Atheism," *Homiletic and Pastoral Review*, 34 (1934), 1034-41.

looked upon by others as being behind the times, "a sissy," one who submits to authority in religion when "all enlightened people" have ceased to do so. If he associates for a considerable time with irreligious and scoffing companions his pretense of doubt may indeed develop into actual unbelief. But at first he is only unable to answer the questions raised in his own mind or by his associates. If he had opportunity for knowing the answers the danger would be considerably lessened.

Some factors conducive to doubt may likewise be found in the school subjects. It is not only that youth hears there is an irreconcilable conflict between science and religion. Even when science is not thus presented there are findings which he cannot fit in with his faith, because of his inadequate knowledge. There seems to be contradictions, often because he has carried with him from childhood erroneous ideas concerning the "scientific doctrines" of the Bible. Unless care be taken to correct such erroneous ideas the youth may go about for a long time vainly trying of his own power to compose irreconcilable statements.

The exact methods of science offer a further difficulty. If the questioning youth demands that the truths of religion be demonstrated to him experimentally, he is demanding the impossible. There is a certain satisfaction in the palpable things of science which is denied us in the truths of faith. Unless the adolescent realize this there may remain a feeling of distrust for the proofs of doctrinal truths.

Finally, the questions or doubts of youth can be intensified and perpetuated by the teacher who takes the wrong attitude toward them. But this brings us to the method of handling these questions.

PRACTICAL PROCEDURE

When confronted with the religious questionings of youth, amazement, consternation, denunciation, despair are all equally out of place. On the contrary, patience, understanding, and confidence are necessary. Often enough the adolescent is in despair about himself; if even his guide deserts him, to whom shall he turn?

The questions of youth must be answered. To evade or refuse to answer will stop further questioning; the adolescent will go about vainly trying to find the solution himself, or will reach the erroneous conclusion that there is no solution.

Happy the religious teacher who has the cooperation of a priest who is one of those blessed friends of youth with both time and patience to enter into discussion on these "doubts." He will not laugh at their questions, no matter how foolish they may seem. He will take them seriously, and patiently undertake the exhausting labor of explaining and re-explaining time after time until the matter clears up. Conversant with the trends of thought in the world and the special difficulties these offer to the youth's religious beliefs, he will be the better able to grasp the difficulty. When priest and teacher express a willingness for discussion, it may seem at first that they will be swamped by the veritable deluge of questions rained upon them. Perhaps nothing indicates better the need for such discussion, and the good that can come of it.

Of course there is need for formal instruction in religion classes. But there is a wide field which cannot be touched there. The time is limited, and the student hesitates to reveal before the whole class his personal misgivings. The only alternative is opportunity for discussion outside of the class period.

There seems to be an inclination in some quarters to believe the questions of youth should be reserved for the confessional. This is a mistake. Even if there were sufficient time available, the sacrament of penance is not to serve as a dumping-ground for any and all questions that youth may ask. Nor is the adolescent eager to ask these questions in the confessional, if for no other reason than that his remaining longer than usual makes him conspicuous and the target for all sorts of interpretations. There are indeed some questions which are best answered in connection with the sacrament of penance, but they are relatively few. In any event, if such questions are asked elsewhere, the priest will refer them to the confessional.

Teacher and priest together should be able to encourage the adolescent to speak openly about his "doubts" and difficulties, so that he may grow into the wider understanding of his faith which is desirable and even necessary in the adult. It might indeed be possible in ideal surroundings to spare youth its time of hesitation and doubt, but only at the cost of having him remain forever at an infantile level in religion. Sooner or later, whether from within or without, there will arise difficulties for which his child's knowledge is entirely inadequate. He must live his religion as an adult; let him acquire an adult's understanding by giving him help along the way. We who have reached a great serenity in these matters must not look with scorn or impatience on those who are still struggling for the place we have reached, but must offer every assistance that they too may attain it.

Perhaps the whole matter could be summed up in the statement of Dr. I. Klug:³

In the storm and stress period of life there have always been querists and doubters. The reading of old books and chronicles shows that the stories of "the good old times" are just charming legends and nothing more. In the souls of restless youth there has always been a fermentation before the bubbling juice of the grape changed to wine; only the ferments have differed as the age and the spirit of the times differed. He who would prevent the must from turning to vinegar needs to be free from all spiritual acid; he needs to be full of understanding kindness and a sincere pity.

³ *Tiefen der Seele*, (5 Aufl. Paderborn: Schöningh, 1928) p. 221.

Religion In the Elementary School

OBJECTIVE TESTS BASED ON "THE BALTIMORE CATECHISM, NUMBER TWO"

LESSON VIII, ON OUR LORD'S PASSION, DEATH, RESURRECTION AND ASCENSION

EDITOR'S NOTE: At the request of a number of its readers the JOURNAL commenced with the September, 1934 issue, the publication of objective tests based on the content of the *Baltimore Catechism, Number Two*. This material should serve two purposes. Those teachers who, either through choice or necessity, use the catechism as a basic text will find the tests of value in giving pupils assimilative content of a more varied character than they are accustomed to use. Teachers, who are using a more psychological approach in their presentation of Christian Doctrine, will find the following content helpful in diagnosis and in testing.

I

On the line before each group of words in Column I, write the letter of the group of words in Column II which describe the group of words in Column I.

- | COLUMN I | COLUMN II |
|---|--|
| _____ 1. The day on which Christ died | A. Nailed to the cross, between two thieves |
| _____ 2. Where Christ died | B. The great evil of sin, the hatred God bears to it, and the necessity of satisfying for it |
| _____ 3. How Christ died | C. Ascension Day |
| _____ 4. Why Christ suffered and died | D. In Limbo |
| _____ 5. The lessons we learn from the sufferings and death of Christ | |
| _____ 6. Where Christ's soul went after His death | |
| _____ 7. Where Christ's body | |

- | | | |
|-------|-------------------------|--------------------------|
| _____ | was after His death | E. Easter Sunday |
| _____ | 8. The day on which | F. Glorious and immortal |
| | Christ rose from the | |
| | dead | G. In the Holy Sepulchre |
| _____ | 9. How Christ rose from | H. On Good Friday |
| | the dead | |
| _____ | 10. The day on which | I. For our sins |
| | Christ ascended into | J. On Mount Calvary |
| | heaven | |

II

Underline the word or words that complete the following sentences correctly.

1. Christ died on
 - (1) Good Friday.
 - (2) Holy Wednesday.
 - (3) Ash Wednesday.
2. Christ died
 - (1) in Bethlehem.
 - (2) on Mount Calvary.
 - (3) in the Garden of Gethsemani.
3. Christ rose from the dead
 - (1) forty days after the crucifixion.
 - (2) the third day after His death.
 - (3) on the eighth day after His death.
4. We celebrate Ascension Day
 - (1) forty days after Easter.
 - (2) on Pentecost Sunday.
 - (3) fifty days after Easter.
5. The resurrection of Christ from the dead is always celebrated on a
 - (1) Thursday.
 - (2) Friday.
 - (3) Sunday.
6. The ascension of Christ into heaven is always celebrated on

- (1) Thursday.
 - (2) Friday.
 - (3) Sunday.
7. In heaven Christ, as God,
- (1) is equal to His Father in all things.
 - (2) is in the highest place in heaven next to God the Father.
 - (3) is the third person of the Blessed Trinity.
8. After His death, Christ's soul
- (1) ascended immediately into heaven.
 - (2) descended into the hell of the damned.
 - (3) descended into the hell of the just.

III

Answer YES or NO

- 1. Did Christ suffer a bloody sweat? _____
- 2. Was Christ scourged during His Passion? _____
- 3. Are the souls of the just called "the damned"? _____
- 4. Does the word *ascend* mean "to go down"? _____
- 5. Is it true that Christ did not suffer during His Passion? _____
- 6. Does God hate sin? _____
- 7. Is it necessary to make satisfaction for sin? _____
- 8. Did Christ's soul ascend into heaven immediately after His death? _____
- 9. Did Christ's body remain on earth after He ascended into heaven? _____
- 10. Is Christ as God equal to His Father? _____

IV

Fill in the blanks with correct words or phrases.

- 1. Christ suffered a _____, a cruel _____, was _____, and was _____.
- 2. We call that day "_____" on which Christ died because

by His death He showed His great _____ for man, and purchased for him every blessing.

3. Christ suffered and died for our _____.
4. From the sufferings and death of Christ we learn the _____, the _____, and the necessity of _____ for it.
5. Christ stayed on earth for forty days after His resurrection to show that _____, and to _____.
6. We follow the Passion of Christ every time we make the _____.
7. The Sacrifice of Christ on Calvary is continued each day in the _____.
8. The thought of Christ's Passion should make me hate _____.

KEY

I

- | | | | | |
|------|------|------|------|-------|
| 1. H | 3. A | 5. B | 7. G | 9. F |
| 2. J | 4. I | 6. D | 8. E | 10. C |

II

- | | | | |
|--------|--------|--------|--------|
| 1. (1) | 3. (2) | 5. (3) | 7. (1) |
| 2. (2) | 4. (1) | 6. (1) | 8. (3) |

III

- | | | | | |
|--------|-------|--------|--------|---------|
| 1. Yes | 3. No | 5. No | 7. Yes | 9. No |
| 2. Yes | 4. No | 6. Yes | 8. No | 10. Yes |

IV

1. bloody sweat, scourging, crowned with thorns, crucified
2. good, love
3. sins
4. great evil of sin, hatred God bears to it, satisfying
5. He was truly risen from the dead, instruct His apostles
6. Way of the Cross
7. Mass
8. sin

High School Religion

SOME POSSIBILITIES OF CATHOLIC ACTION THROUGH LITERATURE

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Aside from the teaching of religion there is probably no subject in the high school curriculum that offers greater possibilities for practical Catholic Action than does literature. Since the fundamental aim of Christian education is "an integration of personality—a development of character guided by the ultimate ends of life" the teacher of literature holds a strategic position in the guidance of the mental, emotional and spiritual life of the students. Through literature the principles of religion may not only be inculcated, but correct standards of ethical and moral values may be established.

So completely has the philosophy of agnostic materialism monopolised the intellectual world of today that the contents of the average modern literary production embody the direct antithesis of the teaching of Christ. Passion has been exalted; honor and happiness have been sacrificed in the pursuit of sensual satisfactions. Standards, established by human nature and supplemented by the Mosaic Law, have been usurped by pagan principles in the evaluation of art, life and literature, to the extent that Christian civilization has been supplanted by a philosophy which sanctions a

pagan and skeptical outlook on all spiritual values, and affects every aspect of moral and social life. Literature offers, therefore, a most fertile field for "active participation in the apostolate of the hierarchy for the defense of religious and moral principles, and for the restoration of Catholic life in the family and in society."

The purpose of all true literature is the enlargement of experiences which contribute to a more perfect understanding of the meaning of life, and to the idealization of the lofty aspirations which are inherent in varied measure in every individual heart. Christian teachers, recognizing this fact, find in literature a medium through which sympathy and understanding are created, breadth of view enlarged, and ability acquired to see aspects of life from all angles. Through the medium of literature the student may be taught that the real distinction between the poet and the mechanic, between science and illiteracy, between the philosopher and the man of affairs, between the homeliness and the profundities of life are largely artificial, and that every individual human being may be instrumental in furthering the cultural reign of Christ. Through literature, the teacher imbued with lofty ideals, may, with a little ingenuity, direct students to accept the standards of Christ; without semblance of sermonizing hers is the opportunity to direct attention to ideals of honor, loyalty, purity, even perfection, as opposed to types of abnormalities and perversions which are displayed with such unrestricted freedom in this our luxury-loving, self satisfied, seemingly conscienceless age, when the tendency is to overlook the worthwhile things of life and to glorify the accidentals.

Literature offers to the Christian teacher an excellent opportunity to impart to the student the worth of moral purity and of its powerful influence in the transformation of sentiments as well as of perceptions, regarding the noblest realities of life. Through literature she may establish in the student mind correct ethical standards regarding justice, truth and honor; through it students may be taught to practice generous devotion and loyalty to Christ's claims, and to recognize in His teaching a balanced and harmonious

perfection of character; through suggestion and direction, literature may serve as a medium for the transformation of selfish passion into the perfect accord of the human will with the divine.

To the Christian educator there can be no possibility of more effective Catholic Action than the moulding of every student into perfect manhood or womanhood; in the course of events they, the students of today, will be the adult laity of tomorrow; then will they, if wisely directed, devote themselves with unstinted measure, to the pursuit of truth and justice; they will enlist themselves against prevailing social abuses and demand, in provinces of legislation, such laws as will prove that a nation's true greatness rests on the secure basis of rectitude and honor. They, recognizing the fact that base artifices and selfish aspirations constitute the price of a nation's honor, will be competent and trustworthy in civic affairs.

Sound philosophy recognizes in literature a potential factor in the weal or woe of the human race. Literature may be a practical laboratory course in the study of human nature. What one admires in others, he imitates; what he abhors, he avoids. The average youth expects too much of life; his is a tendency to confuse the qualitative aspects of personality. Experience proves only too well that many a generous nature has, on being the victim of human duplicity, shunned society and sought refuge in misanthropy. The cultivation of social sympathies will serve as a bulwark to offset anti-social tendencies in so far as it gives to the individual an appreciation of his responsibilities and fraternal obligations, through which may be affected greater triumphs toward a peaceful life than are achieved through imperial victories. Thus literature may serve as a promise to youth, of a happier and more understanding world through application of Christian philosophy, and an appreciation of the futility of cheap popularity purchased at the sacrifice of basic principles.

Ideal situations for the study of human nature, character, principles and problems, all of which involve moral and religious implications, are to be found in the study of the

novel; it presents to the student opportunities for intimate acquaintance with fellowmen under practically every possible aspect,—a knowledge which is an essential element in the formation of correct judgments. In the fiction of today the sacred character of marriage is frequently depicted as having sunk into deplorable oblivion; the student reader is unable to discriminate between love and passion. This is the tactful teacher's opportunity to inculcate correct standards of Christian morals and culture. Her power to uplift and inspire lies in her commendation of types clean-spirited, healthy, and elevating, rather than in condemnation of types to the contrary. Through the teacher's approbation or blame, she may lead her students to recognize the fact that truth, honor, liberty, and justice are realities sufficiently forceful to set in motion powers that move the world, in the pursuit of which, millions, unknown in this world, have fearlessly worked out their eternal destiny. Unostensibly she will crystallize ideals of love, quest of truth, hunger for rectitude, and joy in intellectual attainment, all of which contribute substantially toward the mitigation of suffering, and give life value and meaning through intellectual and aesthetical experiences.

Second only in value to the novel in the study of human nature is biography. Hero-worship is the inalienable right of youth; when rightly directed hero-worship may be of inestimable worth in serving as models for inspiration. Every accepted hero must possess two fundamental qualities: courage and achievement; every true hero must *dare* and he must *do*; he cannot stop to count the cost when necessity demands action; faultless he need not be; able, brave, unselfish, he must be. His must be the greatness of soul that moves like a flaming brand; he must be as much the servant of the moral law as the student himself, and he must pay the same price for infraction. Moreover, every accepted hero must possess generosity of spirit, a devotion to high ideals, and a capacity for self sacrifice. Biography possesses its own personal appeal to be the hero priest, soldier, sailor, statesman or saint.

The modern lives of the saints offer illimitable opportunities for character development through hero-worship; their achievements of conquest through temptation, poverty, opposition, even possible failures before finding their life's work, form an instructive and significant epoch in the spiritual progress of each individual. Their true measure of greatness lies in their sanctity, energy, perseverance, and untiring devotion; they offer a wide range of mental, emotional and spiritual experiences as proof that gentleness, engendered by grace, can win its way to ultimate success in spite of unparalleled opposition.

The enforced leisure of today can, through intelligent and efficient action on the part of the Christian teacher, be directed into channels which will benefit unnamed multitudes characterized by infinite energy and intellectual endowment. In no other period of human history has it been more imperative that each individual fortify himself with an inner strength of character than can be depended upon when he must face, as every human being sometime must, the great self-conflicts, often tragic, which come within the experience of every single individual. The field of literature offers a veritable depository of opportunities for vitalizing actual life problems, through which all who are interested in the cause of Christ may be taught to learn vicariously by experience of the race, to keep alive the principles of justice and benevolence in their own lives. Thus they will come "to be united in thought and action around those centers of sound doctrine and multiple social activities in which Catholics of every social class participate," as expressed by our Holy Father, Pope Pius XI. To attain his ideal, the teacher of literature, may, through practical participation in the apostolate of character building, make a valuable contribution to the cause of Catholic Action and thereby help to make possible "the restoration of Catholic life in the family and in society."

If you know of persons who might be interested in the JOURNAL OF RELIGIOUS INSTRUCTION, let us know and we will send them sample copies.

College Religion

AN ANNOTATED LIST OF BOOKS BASED ON A SUGGESTED OUTLINE FOR RELIGION COURSES IN COLLEGES

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EDITOR'S NOTE: Beginning with this issue the JOURNAL will print each month sections from Sister Mary Genevieve's annotated list of books. In subsequent numbers of this magazine lists will appear under the following headings: Scripture—Introduction to the Bible, Bible History, Bible Questions or Special Topics, Commentaries—Old Testament, Commentaries—New Testament, New Testament Versions, Reference Books; Church History—Bibliography, Introductions, General Church Histories, Early Church History, Monasticism, Papacy, Medieval Church History, Reformation, Modern Times, Phases of Church History; Missions; Religious Orders; Comparative Religion; Liturgy; Sacramental System—Sacraments in General, Marriage, Birth Control, Penance, Eucharist and Other Sacraments; Supernatural State and Grace; Catholic Action; Doctrinal, Dogmatic, Moral Theology; Philosophy; Sociology, Economics and Government; Education; Human Evolution and Science; Catholic Literature; Fiction; Biography—Life of Christ, Blessed Virgin, Collective Biography; Devotional Reading.

While Sister Mary Genevieve's list was planned specifically for use with the "Science and Culture Texts" it is applicable to other Religion curricula. This annotated list of books was assembled with care, objectivity and the assistance of specialists in Religion and the librarians of thirty-five Catholic colleges for women.

SERIES

Calvert Series

edited by Hilaire Belloc

Macmillan, 1.00 each

A series of monographs illustrative of the attitude of the Catholic Church toward various developments of human life and endeavor.

Catholic Library of Religious Knowledge

edited by Alban Goodier

Herder, 1.35 each

"English translations of the French series 'Bibliothèque Catholique des Sciences Religieuses' of all volumes that are of special interest to Catholics in English speaking countries."—*Messenger of the Sacred Heart*

Science and Culture Series

edited by Rev. Joseph Husslein, S.J.

Bruce, 1931-

"Demonstrating the leadership of Catholics in education, science, the professions, industry, economics, social service, etc.; this series of noteworthy books presents the progress of Catholic culture in America."—editor

Science and Culture Texts for College Religion

edited by Rev. Joseph Husslein, S.J.

Bruce, 1933-

"These books are designed to prepare the student for the leadership demanded of the college man or woman."—*Journal of Religious Instruction*

Treasury of the Faith Series

edited by Rev. Dr. George D. Smith

Macmillan, .75 each

"The purpose of this little library is to present in popular form an attractive exposition of the whole body of Catholic teaching from a non-controversial standpoint."—*Ecclesiastical Review*

Catholic Book Club Books

New York

The Club aims to bring to its subscribers month by month the best in contemporary Catholic Literature.

GENERAL REFERENCE

American Catholic Almanac and Year Book

States Publishing Co., .60

A handy volume for quick and ready reference.

American Catholic Who's Who

Walter Romig & Co., Detroit, Mich., 1933, 3.75

Contains life sketches of 6000 living American Catholics prominent in religion, science, government, art, letters, finance, sport.

Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline and History of the Catholic Church. 17v. Catholic Encyclopedia, Inc., 90.00

Authoritative work with long, signed articles by specialists, good bibliographies and illustrations. Very useful for many questions on subjects in medieval literature, history, philosophy, art, etc.,

as well as for questions on Catholic doctrines, history, biography. The standard Catholic work in English.

Catholic Periodical Index. Guide to Catholic Magazines
edited by Marion Barrows. Published for the Catholic Library
Association. H. W. Wilson Co., 1930-

No one who is interested in the movement of Catholic thought as it is revealed in periodical literature can fail to find the "Index" of real value.

Catholic Who's Who and Year Book Burns, 1.25

The year book contains the "Sayings and Doings of the Catholic Year."

New Catholic Dictionary

Universal Knowledge Foundation, 1929, 10.00

A work of reference indispensable for the library.

Official Catholic Yearbook Kenedy, 4.00 (paper 3.00)

Contains invaluable data on all possible topics of Catholic interest, not only in the United States, but in the Catholic world at large.

Shepherd, William R.

Historical Atlas. 7th ed. rev. & enl. Holt, 1929, 5.00

The best of the smaller general historical atlases covering the period from 1450 B.C. to the present time.

Streit, Rev. F. C., S.V.D.

Catholic World Atlas Propagation of Faith, 12.50

"A geographical and statistical description, with maps, of the Holy Roman Catholic Church, with Historical and Ethnographical notices."—*Ecclesiastical Review*

Trudel, Rev. P., S.S.

Dictionary of Canon Law Herder, 1919, 1.50

"A digest in English of the New Code. The book is arranged alphabetically for the convenience of the reader."—*America*

APOLOGETICS

Adam, Rev. Karl

Spirit of Catholicism Sheed, 1929, 2.00

"One of the most remarkable contributions to Catholic Apologetics that have appeared in recent years.

"Gives both the essence and the Spirit of Catholicism, the essence at all times by implication and often enough by explicit declaration, but above all, and everywhere, the spirit."—*Thought*

Anger, Abbe Joseph

The Doctrine of the Mystical Body of Christ Benziger, 1931, 4.50

"It will give many a reader a wholly new outlook and every reader, we imagine new lights—on his relations with Christ, his membership in the church and the meaning of the sacraments and other means of sanctification."—*Irish Ecclesiastical Record*

Batiffol, Msgr. Pierre

Primitive Catholicism

Longmans, 1911, 4.00

"The author has given a history of the formation of Catholicism—that is to say of the Church in so far as it is a visible universal society, built upon the framework of a rule of faith and a hierarchy,—the history is pursued down to the epoch of St. Augustine and St. Leo."—*Ave Maria*

Belloc, Hilaire

Catholic Church and History (Calvert Ser.)

Macmillan, 1926, 1.00

The author is not engaged in setting forth the positive arguments for the truth of Catholicism, but in examining critically the arguments drawn from history by our opponents to show the falsity or the immorality—using the word in its widest sense—of the Catholic Church.

Belloc, Hilaire

Companion to Mr. Wells' Outline of History Sheed, 1929, 1.00

"A Christian writer of equal skill follows up his opponent point by point. He shows how Mr. Wells' anti-Catholic bias has warped his judgment of the Catholic Church; how his prejudice against revelation, priesthood, ritual, sacraments, and church authority are revealed in phrases and silences, and how in consequence his picture of Europe is falsified and his 'Outlines of History' blurred."—*Ecclesiastical Review*

Belloc, Hilaire

Europe and the Faith

Paulist Press, 1920, 1.80

"Europe and the Faith" is neither the philosophy nor the history of European, i.e., modern civilization. It is however a notable contribution to both.

Belloc, Hilaire

The Question and the Answer

Bruce, 1932, 1.25

"The reader must be prepared for a course of closely argued, logical sequences, through which he is to reach at last the answer to the question—What am I."—Preface

Belloc, Hilaire

Survivals and New Arrivals

Macmillan, 1929, 2.00

"It illuminates the whole dark and turgid cloud of modern

thought outside the Church, giving her members a proper sense of dangers impending and means to counteract."—*Month*

Benson, Msgr. Robert Hugh
Christ in the Church, 5th ed.

Herder, 1.50

"The book will give Catholics a deeper insight into their religion, and a greater appreciation of the immense privilege of belonging to the Church."—*Ecclesiastical Review*

Benson, Msgr. Robert Hugh
Paradoxes of Catholicism

Longmans, 1913, 1.75

"The antinomies considered by Msgr. Benson are almost identical with those considered in the 'Key to the World's Progress.' Mr. Devas, however, views his subject under the light of history and his work gives us the logic of history, while Msgr. Benson views his under the light of religious interpretation, and his work gives us a logic of certain divine modes of revelation."—*Ecclesiastical Review*

Benson, Msgr. Robert Hugh
Religion of the Plain Man

Burns, 1910, 1.10

"Father Benson has written a book that makes a direct appeal for the Catholic Church, to that quality especially marked in the plain man, common sense."—*Irish Ecclesiastical Record*

Chesterton, G. K.
Heretics

Dodd, 1905, 2.00

"A series of criticisms directed against the moderns. They are none the less scathing for all their lightness of touch and their brilliant humor."—*America*

Chesterton, G. K.
Orthodoxy

Dodd, 1909, 2.00

"The author's apologia for his conversion to Christianity."—*America*

Chesterton, G. K.
The Thing

Dodd, 1930, 2.50

"The Thing," Why I am a Catholic, is not a formal apologia, it is rather a series of chapters in which the author speaks his mind on various subjects. He shows no patience with those who behold the miracle of the Catholic Church and refuse to believe their eyes. Shows the ridiculous opinions of Catholics many a non-believer holds.

Conway, Rev. Bertrand
The Question Box

Paulist Press, 1929, 1.00

"A compact, handy reference volume and one very easy to read. Though it runs through the whole gamut of knowledge,

being practically encyclopedic in its wide range of topics there is no sacrifice of true scholarship."—*Catholic World*

Devivier, Rev. W., S.J.

Christian Apologetics, 2v.

Wagner, 1924, 6.00

"This book should prove of the greatest value as a reference book. In addition to clear arrangement and diction it is equipped with comprehensive bibliographies in every section. It is perhaps the most complete and efficient treatment of Apologetics in the English language."—*Catholic Hist. Review*

Doyle, Rev. Francis X.

The Defense of the Catholic Church

Benziger, 1927, 3.00

In planning the book, the author had in mind primarily the college student. His exposition of Catholic Doctrine as referred to in the Gospels is clear, simple, and thorough.

Dudley, Rev. Owen Francis

Will Men Be Like Gods?

Longmans, 1924, 1.25

This is the Catholic answer to H. G. Wells' "Men Like Gods."

Gibbons, James Cardinal

Faith of Our Fathers

Murphy, 1917, 1.00

"The object of this volume is to present in a plain and practical form an exposition and vindication of the principal tenets of the Catholic Church."—Preface

Glenn, Rev. Paul J.

Apologetics; A Class Manual in the Philosophy of the Catholic Religion

Herder, 1931, 2.00

"Father Glenn treats, in four sections: of God's existence, Attributes and Action on the World, of Religion and the Supernatural, of Christ, God Incarnate and Redeemer, and finally of the Church. The treatment is scholarly and, considering the need of comparison, thoroughly adequate."—*Month*

Hettinger, Rev. Franz

Natural Religion

Burns, 3.75

Revealed Religion

Burns, 3.75

"Two lengthy excerpts from his masterpiece, the 'Apology of Christianity,' translated by Father Bowden of the Oratory. The eloquence and learning displayed by Hettinger are of a high order. The author was well acquainted with the entire system of German philosophy and shows especially skill in answering the objections of the pantheistic and materialistic schools."—*My Bookcase*.

Hill, Rev. M. P., S.J.

The Catholic's Ready Answer

Benziger, 1915, 2.00

A voluminous volume giving an answer to every possible ques-

tion or objection that a Protestant might put to a Catholic in regard to the Catholic belief.

Johnson, Rev. Vernon

One Lord, One Faith

Longmans, 1929, 2.00

The story of a convert from the Anglican ministry. According to the author's statement in the Preface he wrote the book "as an explanation in answer to the many inquiries he received asking for the reason for his action in becoming a Catholic."

Joyce, Rev. George H., S.J.

The Question of Miracles

Herder, 1914, 1.00

Kinsman, Rev. Frederick J.

Salve Mater

Longmans, 1927, 2.25

"Dr. Kinsman offers this volume as an apologia pro vita sua to the friends who, trusting in the sincerity of motives, may yet doubt the consistency of his actions and the logic of his reasoning."—*Ecclesiastical Review*

Knox, Rev. Ronald

Belief of Catholics

Harper, 1927, 2.00

"We have here a presentation of the arguments for the existence of God, the Divinity of Christ, the Divine Commission of His Church and the truth of her teachings, that is clear and convincing."—*Catholic World*

Martin, Rev. C. A.

The Catholic Religion

Herder, 1913, 1.25

"The present little work attempts to give in a single volume what might be called a bird's-eye view of religion."—Introduction

Morrison, Rev. Bakewell, S.J.

The Catholic Church and the Modern Mind
(Science and Culture Text Series)

Bruce, 1933, 2.00

"Father Morrison prepared this book to enable the student to understand the modern mind, to answer its objections against his Faith and to meet intelligently current religious issues under the guidance of an instructor."—*Journal of Religious Instruction*

Scott, Rev. Martin J., S.J.

Credentials of Christianity

Kenedy, 1920, 1.50

What these credentials are is presented here in a straightforward, alert and arresting manner.

Scott, Rev. Martin J., S.J.

God and Myself

Kenedy, 1.00

"It is an excellent book to put into the hands of those who are dissatisfied with religious indifferentism or are turning wistful

eyes towards the Church. Catholics also, who are happy in the possession of the Faith, will find it valuable for its rapid, comprehensive view of the entire Catholic system."—*America*

Scott, Rev. Martin J., S.J.

The Hand of God

Kenedy, 1918, 1.50

Father Scott treats a number of subjects which are often misunderstood and misinterpreted by those outside the fold. For students anxious to make a simple explanation of the reasons for their faith and practice, this volume will be most useful.

Scott, Rev. Martin J., S.J.

Things Catholics Are Asked About

Kenedy, 1927, 1.50

"Covers the range of inquiries that we meet so frequently both within and without the Church."—*Ecclesiastical Review*

Sertillanges, Abbe A. D.

The Church

Benziger, 1922, 4.00

"A strongly appealing exposition of the divine power and beauty of the Church. The author represents the Church as a living, growing organism in which man's religious needs find adequate social expression."—*Catholic World*

Sheehan, Rev. M.

Apologetics and Catholic Doctrine

Herder, 1929, 2.00

"Additions and amplifications characterize the present work which is a revision of the apologetical and doctrinal series written by the learned coadjutor Archbishop of Sidney. A notable addition is the section on personal devotion to Christ and the epilogue of the reasonableness of our faith."—*Ecclesiastical Review*

Sheen, Rev. Fulton J.

Religion Without God

Longmans, 1928, 3.50

"A companion volume to the author's 'God and Intelligence.'"—*Month*

Stoddard, John Lawson

Rebuilding a Lost Faith

Kenedy, 1925, 1.50

"An explanation of the motives, influences and arguments which brought the author back to faith in God and to the Catholic Church. The book is written to counteract the evil influence which the author's hostility to Christianity once exerted."—Preface

Tixeront, Rev. J.

Apologetical Studies

Herder, 1917, .75

"There is an excellent paper on 'The Origin of Belief in the Trinity,' another on 'The Origin of the Belief in Our Lord's Divinity,' and a third on 'The Founding of the Church by Jesus,

with the Characters of Catholicism.' The second half of the book contains an admirable historical 'Essay on the Sacrament of Penance in Christian Antiquity' in which such writers as Charles Lea and Harnack are effectively answered."—*America*

Vermeersch, Rev. W., S.J.

Tolerance

Burns, 1913, 3.75

"What is tolerance and intolerance? Is Catholicism intolerant and is free thought tolerant? Such are the practical questions here treated by the Belgian Jesuit. The work has been well translated by W. Humphrey Page."—*My Bookcase*

Walsh, Dr. James J.

The World's Debt to the Catholic Church Stratford, 1924, 2.00

"Herein are condensed the results of wide and deep research into all forms of higher human activity—art, literature, science, philosophy, morality, educational, economics—and a clear well-documented account of the Church's achievements in all these departments."—*Month*

Walshe, Rev. Thomas J.

Principles of Catholic Apologetics

Herder, 1926, 4.00

"The book is essentially a student's manual arranged and wrought out on clear-cut scholastic lines."—*Ecclesiastical Review*

Walshe, Rev. Thomas J.

Principles of Christian Apologetics

Longmans, 1919, 2.50

"A wealth of argument and illustration drawn from the domains of philosophy, old and new, the physical sciences and historical research, gives a special character, value and interest to the author's defense of faith and to his word a rank of honor in the literature of what the French call Apologetique scientifique."—*Ecclesiastical Review*

The following books on Apologetics were also recommended:

Arendzen, Rev. J. P. Church Triumphant. Macmillan, 1928. .75

Bainvel, Rev. J. V. Is There Salvation Outside the Church. Herder, 1917, .50

Balmes, Rev. James. European Civilization; Protestantism and Catholicism Compared. 7th ed. Murphy, 1861, 2.00

Barry, Rev. William F. Coming Age and the Catholic Church. Putnam, 1930, 2.50

Baunard, Louis. The Evening of Life. Tr. and condensed from the original French by John L. Stoddard. Bruce, 1930, 2.00

Berry, Rev. E. Sylvester. The Church of Christ; An Apologetic and Dogmatic Treatise. 2d ed. Herder, 1928, 3.00

- Bertrin, G. Lourdes. Kegan, 3.50
- Burnett, P. H. The Path Which Led a Protestant Lawyer to the Catholic Church. Herder, 1909, 1.25
- Cambridge, England. Summer School of Catholic Studies. The Church. Herder, 1928. 2.50
- Chesterton, G. K. Catholic Church and Conversion. Macmillan, 1926, 1.00
- Claudiel, Paul. Letters to a Doubter. Burns, 1929, 6s
- Delany, S. P. Why Rome. Dial, 1930, 2.50
- Duchesne, L.M.O. Christian Worship, 5th ed. Macmillan, 1923, 6.00
- Finlay, Rev. Peter, S.J. The Church of Christ: Its Foundation and Constitution. Longmans, 1922, 1.65
- Folghera, J. D., O.P. Newman's Apologetic. Tr. by Philip Hereford. Herder, 1929, 2.00
- Gasparri, Peter Cardinal. Catholic Catechism. 3v. in one. Kenedy, 1932, 1.60
- Gearon, Rev. Patrick J., O.C.D. Catholicism; A Religion of Common Sense. 2d. ed. Herder, 1931, 1.35
- Gibbons, James Cardinal. Our Christian Heritage. Murphy, 1889, 1.50
- Goldstein, David. Campaigners for Christ Handbook. Boston, Thomas J. Flynn & Co., 1931, 1.00
- Graham, Rev. John E. The Way of the Sceptic. Dial Press, 1931, 3.00
- Juergens, Sylvester P., S.T.D. Newman on the Psychology of Faith. Macmillan, 1928, 2.75
- Kelley, Most Rev. Francis C. The Forgotten God. Bruce, 1932, 1.50
- Knox, Rev. Ronald. Broadcast Minds. Sheed, 1933, 2.50.
- Knox, Rev. Ronald. Caliban in Grub Street. Dutton, 1930, 2.50
- Knox, Rev. Ronald. Essays in Satire. Dutton, 1930, 2.50
- Knox, Rev. Ronald. Spiritual Aeneid. Longmans, 1918, 2.75
- LeBec, E. Medical Proofs of the Miraculous. Kenedy, 1923, 2.00
- MacGillivray, Rev. G. J. Through the East to Rome. Benziger, 1932, 2.15
- McGinnis, Rev. Charles F., S.T.L. Setting it Right. Concise Answers to Questions on Catholic Teaching. Hastings, Minn., 1927, 1.50
- Marchand, A. Facts of Lourdes and the Medical Bureau. 2.00
- Martindale, Rev. C. C., S.J. Faith of the Roman Church. Harper, 1927, 2.00

- Milner, Rt. Rev. John. *The End of Religious Controversy*. Wagner, 1926, 1.35
- Mueller, Rev. F. J. *Upon This Rock*. Kenedy, 1930, 2.00
- Newman, J. H. *Essays on Biblical and Ecclesiastical Miracles*. Longmans, 2.00
- Newman, J. H. *Present Position of Catholics in England*. Loyola, 1925, 1.30
- Pallen, C. B. *As Man to Man*. Macmillan, 1929, 1.50
- Robison, Rev. William F., S.J. *Christ's Masterpiece: A Study of the One True Church*. Herder, 1927, 1.50
- Rousselot, Pierre, S.J., and Others. *The Life of the Church*. Sheed, 1932, 2.00
- Scott, Rev. M. J., S.J. *Christ or Chaos*. Kenedy, 1924, 1.50
- Scott, Rev. M. J., S.J. *Why Catholics Believe*. Kenedy, 1932, 1.50
- Ward, L. *Catholic Church and the Appeal to Reason*. Macmillan, 1926, 1.00
- Williams, Michael. *The Book of the High Romance: A Spiritual Autobiography*. Macmillan, 1924, 2.25
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THE DEMONSTRATION OF CEREMONIES IN SENIOR RELIGION

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Chicago

The average Catholic family is invariably helpless in preparing for the visitation of the priest who is bringing the sacraments to one of its sick. Since no one knows what should be done, nothing is properly prepared. Parish priests justly complain that in spite of the Sunday instructions on the sacraments, the ordinary Catholic is ignorant of his duty in the physical reception of a sacrament. Even at a baptism, the sponsor must be informed of the proper acts to perform, and sometimes he must be coached in the Creed. When a mother comes for her first churching, the priest finds that she is helpless in doing her part in this simple ceremony. At a marriage, however, the previous instructions to the couple obviate any delay. Since our senior students are soon to take their places in the world, I think that several classes of the last semester should be devoted to complete demonstrations of the ceremonies for marriage, baptism, churching of women, and the visitation of the sick.

Demonstrations at a university like De Paul are not difficult because the instructors are priests and the university is coeducational. In a women's college, mock ceremonies may suffer in interest with women taking the place of men; and these services may prove bothersome because a priest must take the place of the nun instructor. All men's colleges likewise are at a slight disadvantage, for a young man must substitute for a woman in the marriage and baptismal ceremonies.

For the past few years, one class in Spring at De Paul has been devoted to a demonstration of the marriage cere-

mony. In preparation for this class the students have written papers on the ancient forms of marriage ceremonies, the history of the ritual, the forms used in other churches, and the meaning of the various parts of the service. On the blackboard have been written the necessary data of the nuptial group, and copies of the written forms used for church records are distributed among the students. The instructor has the class copy the data from the board on the regulation form; the questionnaire used in the Chicago diocese is then filled out; the application for dispensation from the banns is made out; the license for marriage is passed about the room, and the time for the ceremony has arrived. With the nuptial party facing the class, the instructor, clad in stole and surplice, goes through the matrimonial service. When this service has been completed, a copy of the marriage certificate is written by each student. Then all the copies are gathered from the students, so that none will be taken from the room. If there should be time left after the ceremony, some of the papers may be read and the instructor may make necessary comments.

About two weeks following this mock marriage ceremony, the demonstration of the sacrament of baptism is announced, and assignments are given in the history of the ceremonies, the meaning of the various acts, and the forms used in the various denominational churches. For a priest attached to a parish there should be no difficulty in securing empty oil stocks, salt, water, candles, cloth, and dolls for this service. In former days it was source of much amusement to our faculty when the instructor set out for dolls for his class. At the DePaul Day Nursery, he would borrow the largest doll for the solemn baptism, and then he would ask for a small doll for the private baptism. No doubt the Sisters of Charity in charge of the Nursery had many a laugh as they watched the instructor of senior religion, trudging down Halsted Street with a doll tucked under each arm. Now the students vie with each other for the privilege of bringing some of their childhood dolls to class.

It will save much time in class, if the necessary data for the church records be written on the blackboard for the

students to copy on their forms, and also if the articles used in the service be placed on the desk.

At the beginning of class a young man comes to the front of the room, takes a bottle of water, and goes through the form of baptising a small doll. If the form used in this private baptism is wrong, the instructor will make the proper corrections. Several years ago, a timid young man became so nervous in going through this ceremony that he dropped the bottle of water on the floor. When the first baptism is completed a young lady will repeat the service.

For the solemn baptism, a serious young couple should be chosen as sponsors to prevent much laughter and consequent delay. Since each student has studied the forms used in this service the instructor, in his stole and surplice, can quickly go through the actions of the ceremony. Often the students themselves offer criticisms of the false moves made by the sponsors; one year much laughter came when the instructor failed to change his stole from violet to white until told of his mistake by a watchful student. When the ceremony is finished, the students fill out the forms for the church records and for the baptismal certificates. Some papers may be read, and the instructor can give practical advice for this ceremony. I think that it will be most helpful to parish priests in the future, if the instructor stresses the avoidance of bothering priests about the arrangements for the service, because the hour of baptism is announced at each Sunday mass; he might also explain the kind of offering that is to be made by the godfather to the officiating clergyman.

If there should be time remaining to this class period, a demonstration of the churching of women can be presented. Before the ceremony it is well to explain the history of it, the benefits to parishioners on seeing it, the help that comes to the mother, the time of the ceremony, and the simple acts to be done by the mother. Usually there is much chuckling in the class before a young woman volunteers for the mother's part. The desk is arranged with the candle on it and the holy water sprinkler near by. With the priest properly clad for the service, he begins the ceremony over the

young lady who is kneeling on the desk platform. Because a college woman should know the proper thing to be done at all times, the instructor should explain the kind of offering to be made after the service.

Even though there should be no time for the preceding demonstrations in the semester, there must be a class devoted to a display of the ceremonies for the visitation of the sick. How practical it will be needs no proof! In his instruction before the demonstration, the senior instructor should dwell on the necessity of having the priest come before patients who are seriously sick, of sending for the priest in the family car providing there is one, of paying the expenses incurred through taxi cabs, and of those things necessary for the sick room. How woefully lax Catholics are about the preparation for the visit to the sick, parish priests know too well! If there is a candle in the house, it is not blessed; if there is a crucifix, it is too large for the table; if there is holy water, there is no straw for sprinkling; and if the whole family is present, it does not know whether to kneel or to stand.

After the explanation has been made the priest should arrange his desk with all the sick call requirements in their proper place; a young man or a young woman should sit back of this desk as the impersonator of the sick, and the priest should go to the door, and there be received by a student holding a lighted candle in his hand.

According to the ritual the instructor should follow through the forms for confession, extreme unction, and viaticum or communion. As he performs these mock ceremonies, he may, at the extreme unction, explain his acts, and instruct the patient in what should be said during the anointing. The last blessing is given, and the ceremony is finished. I think that it will be beneficial to the class to explain the history of the pix, to show it to the class, and to permit them a close view of the oil stocks.

Although these mock ceremonies require bothersome preparation on the part of the instructor, the practical value to the student in his future life and the interest to be aroused in the whole class make the demonstrations worthy of an experiment in senior religion.

Teaching the Public School Child

PREPARATION FOR FIRST HOLY COMMUNION

AN OUTLINE FOR THE TEACHER

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Worcester, Massachusetts

NOTE: The following outline is based on the author's *First Communion Catechism*.¹

The preparation of First Communion children, as suggested in this Course, is divided into fifteen units: (1) God; (2) Creation; (3) Birth of Jesus; (4) Death of Jesus; (5) The Catholic Church Is God's Church; (6) Jesus Lives in the Catholic Church; (7) The Priest Brings Jesus to the Church; (8) Holy Communion Is the Receiving of Jesus; (9) Jesus, As He Looks Today; (10) My Soul Will Live Forever; (11) Sin; (12) Temptation; (13) Confession; (14) Sorrow For; (15) Form For Confession.

I. God.

God is a Spirit and He can do all things.

There is only one God; there are three Divine Persons in God.

The Sign of the Cross should be taught and used to teach the Trinity.

¹ Rev. P. Henry Sullivan, *First Communion Catechism*. New York: George Grady Press, 445 West 41st Street, 1934. A third and revised edition of Father Sullivan's Catechism is being published this month. The publisher will be glad to send a sample copy to anyone requesting the same.

God is everywhere.

God never sleeps: He always sees and watches over us.

God knows everything, even our thoughts, and He will never forget anything.

God sees where it is bright and where it is dark. He sees and hears in houses, on streets, in yards and fields, in sheds, etc. He is happy when you are good. He is displeased when you are naughty.

II. CREATION.

Creation means the act of making something out of nothing. When your father makes a thing for you, for example, a wagon—needs boards, nails, etc. When your mother makes a cake she needs flour, sugar, etc. When you make a snow man you need snow. We cannot make something out of nothing. Only God can do this. He did this when He created the world.

God made all things out of nothing.

God made all the people in the world; He made me.

The first man and woman made by God were Adam and Eve.

God made the sun, moon, stars, clouds, water, snow, trees, etc.

Men make automobiles, airships, houses, churches, etc., with the material God gives them.

God made the fishes, birds and other animals.

God made all things out of nothing. Therefore all things belong to God. God made *you*: therefore *you* belong to God.

III. BIRTH OF JESUS.

With this lesson a Christmas picture should be shown and explained to the children.

The second person of God, the Son, was born upon earth on the first Christmas.

At birth, the Son of God looked like any little baby.

His name was "Jesus" just as my name is _____.

His mother was the Blessed Virgin Mary.

His Father was God the Father in heaven.

His earthly protector was St. Joseph.

He was born in the town of Bethlehem, just as I was born in the city or town of _____.

He was born, not in a house as you were, but in a stable.

You have a birthday which you celebrate every year. The birthday of Jesus is Christmas Day. Bow your head when you say or hear the name of "Jesus."

IV. DEATH OF JESUS.

In connection with this lesson, if possible, children should be taken to each of the fourteen stations, each station being explained to them briefly. Children should be taught how to make the Stations and encouraged to make them frequently—before or after each class and after each Confession, etc.

Jesus died on Good Friday, about 1900 years ago.

He was thirty-three years of age when He died.

Jesus was nailed to the Cross.

When He died, His body was taken down from the Cross and buried.

He arose from the dead on the third day, the first Easter Sunday.

Jesus came from heaven to earth to help you to get to heaven. He did this by His teachings and the shedding of His blood for His people. The Stations of the Cross show you how Jesus suffered and died for you. You should make the Stations as often as possible.

V. THE CATHOLIC CHURCH IS GOD'S CHURCH.

Jesus, the Son of God, when on earth, started the Catholic Church.

That was over 1900 years ago.

The Catholic Church is more than 1900 years of age.

The Catholic Church will last until the end of the world.

My parish church is the Catholic Church in this section.

If there were no Catholic church which I could attend, I could not go to any other church.

On passing a Catholic church boys should tip their hats, or, if no hat is worn, they should give a salute to Jesus Who lives within. Girls should bow and say, "My Lord and my God."

VI. JESUS LIVES IN THE CATHOLIC CHURCH.

Jesus lives in every Catholic church.

His little home is the tabernacle on the altar.

A red light, burning near the tabernacle, is the sign of His presence.

The location of the red light should be brought to the attention of children. They should be taught to look at the red light as they open the door to enter the church. This will remind them at once that Jesus is present in the tabernacle.

Since Jesus is present, we genuflect to greet and to adore Him when entering and leaving our seat in church.

Since the church is God's house, we talk—not to our friends—but to God, the Blessed Virgin and all the Saints.

When praying, ordinarily we should kneel.

You genuflect to Jesus, Who lives in the tabernacle, by bending the right knee to the ground.

Prayer is talking lovingly to God and the Saints. Besides praying when in church, you should pray every morning and night; also before and after meals and whenever tempted to commit sin.

VII. THE PRIEST BRINGS JESUS TO THE CHURCH.

During the Mass the priest brings Jesus to the altar by changing bread and wine into the body and blood of Jesus.

Then He places Jesus in His little house (tabernacle) on the altar.

The priest might go to the altar and show the tabernacle door to the children, explaining to them that it is a little house.

Jesus is the same Jesus Who was a little baby at Bethlehem.

He is the same Jesus Who died on the Cross.

He is God.

During the Consecration of the Mass, reverently bow your head. But when the Host (Jesus) is lifted above the head of the priest, look at the Host and say, "My Lord and my God." Then bow your head again.

As often as possible attend Mass on week days.

Frequently visit the church to talk to Jesus, Who lives in the tabernacle.

VIII. HOLY COMMUNION IS THE RECEIVING OF JESUS.

Jesus remains in the tabernacle all day and all night.

He comes out from His little home at Communion time during the Mass.

At that time He wishes to go into the souls of the boys and girls who wish to receive Him.

After First Communion Day, Jesus is willing to be received every day.

Jesus wishes to be received frequently.

A person may not eat or drink anything from twelve o'clock at night until after receiving Holy Communion.

At Communion time the priest will place on your tongue the Host, which is Jesus. If possible, do not allow It to touch your teeth. Swallow It as quickly as possible.

Your soul could be considered as a little house. Jesus enters that house in Holy Communion.

With this lesson, the child should be taught how to hold the head and put forth the tongue for the receiving of Holy Communion. Children can be brought to the altar rail for this explanation.

IX. JESUS, AS HE LOOKS TODAY.

On First Communion Day I will receive into my soul Jesus, Who is God.

At the Consecration of the Mass the priest will change bread and wine into the body and blood of Jesus.

At Communion time the priest will bring Jesus to me.

The Host, which will be Jesus, will look like bread.

It will be round and white.

It will taste like bread.

But the Host will be the body and blood of Jesus, Who is God.

First Holy Communion Day will be the happiest day of your life if you prepare well for it.

The very first Communion class was at the Last Supper on Holy Thursday night. (With this lesson it is advisable to show, and also explain, a picture of the Last Supper. A small picture might be

given to each of the children. In this case they should be encouraged to explain the picture to their parents. In addition, the priest might show one or more altar breads and explain how they are used in the Mass.) Jesus, Himself, changed bread and wine into His own body and blood. Then He gave Communion to the apostles. Finally, He ordained them His first priests, so that they could do what He had done. Each priest was to be another "Christ".

The priest is called "Father". The priest likes to speak to boys and girls he meets on the street. Speak to him. Boys should tip their hats or salute him; girls should greet him with respect.

X. MY SOUL WILL LIVE FOREVER.

God made me, body and soul.

The soul is in the body.

The body, after death, will be buried and it will return to dust.

The soul will never die.

The souls of good boys and good girls will go to heaven, where they will be happy forever.

With this lesson the teacher should explain the joy in heaven and the sadness in hell. Also, the practice of morning and night prayer should be stressed. Explain the importance of a reverent posture in prayer; also the manner in which the hands should be clasped.

The souls of bad boys and bad girls will go to hell where they will suffer forever.

In your morning and night prayers ask God to keep you good so that you will go to heaven.

XI. SIN.

Any thought, word, act or omission which God does not like is a sin.

The following is a list of some sins:

To do bad things.

To say bad words.

To keep bad thoughts in the mind.

To tell a lie.

To get angry.

To steal.

To disobey father or mother.

To stay away from Mass on Sundays or Holy Days of Obligation.

To eat meat on Fridays.

Serious sins are called "mortal sins."

Less serious sins are called "venial sins."

It will be helpful to imagine mortal sin as making the soul all black—venial sin as spotting the soul.

With this lesson the teacher might use three small cards—

One white—the soul free from sin.

One spotted with ink—the soul with venial sin.

One entirely blackened—the soul with mortal sin.

An apple in season can be used in the same way with great effect.

XII. TEMPTATION.

Sin is suggested to us by bad boys and bad girls and the devils.

One who commits sin disobeys God and obeys the devil.

The devils are bad angels whose home is in hell.

Adam and Eve, tempted by the devil, committed the first sin in this world by eating the fruit which God told them not to eat.

Good angels live in heaven. They always obeyed God.

A Guardian Angel is always with you telling you that you should be good.

Keep away from bad children.

Do not listen to the devil.

Listen to your Guardian Angel when he whispers to be good.

Included with this lesson, a Guardian Angel picture can be shown and explained.

XIII. CONFESSION.

The soul is prepared for Holy Communion by praying and going to confession.

Before entering the confessional, we must know the sins we have committed.

We tell our sins in confession.

We must tell all the sins we can remember and the number of our sins.

The devil sometimes whispers to keep back some sins in confession.

If we hide or keep back a mortal sin from the priest, the confession is bad and the soul is worse than it was before the confession.

The priest takes the place of Jesus. On Easter Sunday night Jesus gave His priests power to forgive sins when He said: "Whose sins you shall forgive they are forgiven them." Try to imagine that it is Jesus to Whom you are telling your sins in confession.

With this lesson the child is shown the confessional.

XIV. SORROW FOR SIN.

In confession we tell our sins to have them washed from our soul.

The priest washes sin from the soul.

This power was given to the priest by God.

Besides telling our sins, sorrow for sin is necessary.

We must be sorry for our sins and tell God that we will not commit them again.

We say the Act of Contrition in confession to tell God that we are sorry for our sins.

The Act of Contrition should be said sincerely.

After Confession you must not try to commit any more sins for in the Act of Contrition you tell God that you are sorry for your sins and will change your sinful life.

XV. FORM FOR CONFESSION.

In starting your confession say, "*Bless me, Father . . . I confess to Almighty God and to you, Father, that I have sinned. . . . It is one week (or one month, etc.) since my last confession. . . . At that time I said my penance and went to Holy Communion once (or — times). . . . My sins are——.*" (Here tell the sins and the number of sins committed since the last good confession.)

After telling all of your sins, say, "*I am sorry for these sins and all the sins of my past life, especially——.*" (Here tell some sin of your past life, not told in this confession.)

When the priest gives you your penance he will tell you to say the Act of Contrition. When you have said the Act of Contrition, the priest probably will say, "God bless you, pray for me." Then you should say, "God bless you, too, Father."

After confession, go at once to the altar rail and say your penance. After having done this it would be a splendid practice to make the Stations of the Cross.

* * * * *

NOTE: It has been found practical to review the above matter during the year following First Holy Communion.

With this Course, at least the more common prayers should be taught.

Because of the importance of First Communion morning, the following order which has been used with success, is included. All children in the class join in the prayers and hymn under the guidance of one or more adult leaders. This requires training, but the result justifies the use of the time that is required. It not only occupies the children during the First Communion Mass and provides a most lasting impression for the children of the class, but it awakens happy memories and hopes in the hearts of adults, especially the parents of these little ones. It fills parents with pride for their children and also for their Church which makes such a day possible. It recalls the day when they were as these little ones, and no doubt inspires a sincere prayer that these children might realize in life the spiritual hopes which they once cherished—that they may avoid the moral dangers which have made life troublesome.

The following order can easily be adjusted to suit the prayers known by the children, and the choice of the class director:

After Credo.—All kneel, Prayers: "Our Father," "Hail Mary," "Doxology," "Act of Contrition" and "Apostles' Creed."

After Sanctus.—Prayer: "I Know You Live Here."

After warning bell.—Prayer: "Angel of God."

After Consecration.—All stand. Hymn: "O Lord I Am Not Worthy." (If not sung, it can be recited.)

Following Hymn.—First bell, all genuflect. Second bell, all stand. Third bell, turn toward center aisle and march to the altar. (The order to be arranged by the director.)

Prayer: "Put Thine Arms Around Me." (Recited while standing before the altar.)

After Communion bells.—Kneel at the altar rail. Prayer: "Take My Body, Jesus."

After children have returned to their seats.—Prayers: "Little White Guest," "Behold, O Kind and Most Sweet Jesus," "Our Father," "Hail Mary."

The Home and Religious Training

"WHAT ARE THEY SO 'UPITY' ABOUT?"

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EDITOR'S NOTE: Upon reading Miss Laughlin's paper we asked for permission to publish it. We believe the long introductory content has in itself a contribution to make. The author's understanding of the various conditions contributing to the situation presented is highly commendable. A comparable understanding of our individual problems in religious instruction would enhance considerably the efficacy of our work. We submitted Miss Laughlin's material on sex instruction to several persons for criticism. While one critic felt that perhaps the author's language at times was a little mature, the general reaction may be expressed in the words of a priest, highly thought of in the field of teaching Religion: "The article has the great virtue of actually saying something practical, which is not so common in articles on this subject. There are quite a few big books on the subject which stop after saying how difficult and important it is for parents to teach their children. I think the article well worth publishing."

G-o-o-d Mo-r-n-i-n-g, M-i-s-s B-l-a-n-k," gasped Millie Brown, as breathing hard from running she joined the visiting teacher and they entered the school yard together.

"Good Morning Millie," replied Miss Blank, as she smiled into the eager flushed young face at her side. "Why so serious this morning?"

"Cause I'm worried, awfully worried, so I am. Anna Milo is telling bad things to us girls. I wish you would scold her. She needs it, so she does." Millie shook her head regretfully at the thought of Anna's sinfulness. Miss Blank suspected that her eagerness to 'tell on' Anna might be increased by the fact that she was at the end of the class Anna led so brilliantly.

"Careful about telling tales," cautioned Miss Blank. She was conscious now that Millie's classmates, congregated in a tight little group by the school door, were regarding her and Millie with rapt attention. She correctly surmised that Millie had threatened 'to tell' and they were anxiously awaiting the result.

"Honest, Miss Blank, this isn't a tale! It's the truth, and my mother said you should know. Some of the girls think you should, too. Anyway, Anna said she was going to tell you herself if you came to school today."

"I'm glad to hear Anna said that. I think we should not talk any more about it until Anna has had a chance to speak for herself, then if I need to talk to you, you can be sure I will." But Millie was reluctant to forego the prominence of the bearer of startling news, so Miss Blank added, "I am sure you would want me to say that, if some one tried to talk to me about your private affairs."

"Why, Miss Blank, it wouldn't be charitable for you to let some one talk about me!"

"Well?"

"C' all right, then, but I have something to ask you about my affairs. My mother wants to see you about me; I don't know what, but it's important. Can you come to our house soon, or do you want Mother to go to your office?"

"Tell your Mother, please, that I'll be glad to call to see her, tomorrow, if possible. I'll be glad to see your Mother, Millie. I have not seen her for some time."

"Well she's worried and upset, she said to tell you. She'll be glad you can come so soon."

As Millie hurried to join her class Miss Blank's thoughts were of Mrs. Brown and Millie. She had a clear mental picture of a diffident, conscientious, kindly, likable wife and mother, heroically striving to meet all the demands of her station in life and the successful struggle to hold to a standard of living midst a constantly changing environment.

In spite of this being the "Century of the Child" we have not learned how to make satisfactory provision for the Mil-

lies of this world, though thanks to the advancement of science Millie has been saved from experiencing her mother's painful school life. Where Mrs. Brown, as a child, had been severely punished for not performing tasks beyond her ability, Millie's limitations were known and respected, while her capacities had been fully developed.

Millie's assets were evident; she always made a pretty picture. Her soft brown wavy hair framed a really beautiful face, lit by bright blue eyes and shaded by long lashes. She was so eager to please that her expression gave a deceiving impression of greater intelligence than experience could credit. With the exception of this recently developed tendency to tattle, her personality was very pleasant. At home and at school an attitude of appreciation and encouragement had been maintained. The results were good.

And yet, Millie at fourteen, and in the fifth grade with children from ten to twelve years old, may begin to be a problem! Miss Blank mentally reviewed her finding of a few years ago when, at the request of the Brown's, she had made a study of Millie's situation. Physically, Millie was splendidly fit. Mentally, she was three years retarded according to a standard test. She had made greater progress in school subjects than is to be expected of children of her mental caliber. She made steady effort and had been well instructed. "But," she remembered the examiner had cautioned, "she has now reached the limit of her ability along academic lines. She is conformed and has profited socially from her association with children of normal mentality. She has been so well trained at home that a special class would have nothing to offer her. It is recommended that she remain with the present group as they accept her and as she is adjusted to them." Concluding this summation of Millie's assets and liabilities, Miss Blank proceeded to the principal's office. There she found the Mother Superior thoughtfully considering a note which the janitress had just handed to her. Mother Superior handed the note to Miss Blank saying, "You know both families so well I think you can deal with it. Of course, you know I'll help if necessary."

"Don't believe what Anna Milo said. My mother said the doctor does *so* bring babies in satchel. So she did, and my mother don't tell lies," was what she read. Millie's unmistakable copper plate writing and uncertain spelling left no doubt as to the author.

"Anna Milo returned to school yesterday," Mother Superior continued, "after an absence of a few days. She announced with very touching enthusiasm that Mary, her older sister, had a daughter. I sent a note to Mary and a little medal to the baby. Then I forgot the incident. For the past few days I have noticed a good many whispered conversations among the girls of the fifth grade during recess and before the sessions began. Until this note was found I did not connect the events. Their teacher's feast day is next week. They are planning to celebrate it with a play on which they have worked very hard. To keep within the limits we set for expenditure they must exercise considerable ingenuity to evolve costumes and properties."

"By the way, Anna asked to see you if you came to school today. I'll send her to you at once."

Anna came into the office as fast as school decorum would permit, inquiring eagerly: "Miss Blank, did you get the card I sent you yesterday?" Without waiting for a reply she continued, "It was to tell you that Mary has a beautiful baby, she wants you to see her. Please, say you'll come today!"

"I think I can manage to go today, Anna. How about going with you after school this afternoon?"

"Oh, that's great!"

"Mary and the baby are well, I hope?"

"They are fine, you'll see! I'll wait for you after school. Mary will be very glad when I tell her at lunch time, that you are coming, and that I did not need to tease. Mary said not to coax you to come because she said you were busy. But I said I guessed no one was so busy they could not spare time to see a brand new baby!"

As Anna returned to her class Miss Blank mentally rearranged her plans for the day in order to permit time to

purchase a little gift for the baby and some flowers for Mary. Five years' acquaintance with the Milo family had taught Miss Blank to appreciate Mary's fine qualities—but that is another story and has most to do with the problem of John, whom Mary had brought up after their Mother's death five years previous. The flowers were an expression of her appreciation of the beauty Mary's tireless labors had brought into her father's home.

After Mary's home and her baby had been admired, even to her satisfaction, Miss Blank went into the kitchen with Anna. Together they prepared the vegetables for the evening meal. Then Anna set up the ironing board and began to iron shirts for the men folks—she included father, brother and brother-in-law.

"Have you told the girls at school about the baby, Anna?" Miss Blank queried.

"Sure, and they are just crazy to come to see her. But Mrs. Matlack, she's the mid-wife, said they could not come until Mary is downstairs. She is terribly American. She makes a big fuss over new babies. You'd think they were China or something. When she came and I told her the baby was here already she nearly passed out!"

"You did not tell me about that, Anna."

"That's because I did not have a chance. I meant to, I told all the girls in our class. Mrs. Matlack said everything I did was all right. You see this is the way it happened. Without a trace of self-consciousness Anna told of the birth of her niece.

"The morning our baby was born Mary asked me to get breakfast for father and Jake. After I got them off to work I went upstairs to call John. He's an awful sleepy head. When I was going by Mary's room she called me to 'come quick.' She looked kind of funny. She said to send John for Mrs. Matlack right away. He got up mighty quick and ran all the way to her house. She did not expect our baby so soon, so she was nursing someone else, way up Front Street. They came in the trolley car, but it all took most an hour. 'Til Mrs. Matlack came I just did what

Mary told me. When she got here the baby was born already. Mary is experienced," she explained proudly, "she took care of my mother when she was just as old as I am. She lived in the old country then. She did not expect me to take care of her. She had Mrs. Matlack engaged a long time ahead. You know American style."

"Mrs. Matlack said I did good," she reiterated, "but she thinks it's a shame for a young girl to do such work. She's nice. We all like her, but she never gets done saying how surprised she was. In the old country Mary said it was all right for young girls to help their mothers, if there were no women about. Why do people make such a fuss? Why do they say I should not talk about it? Can you tell me? What do you think? What could I do? Wasn't it right to help Mary?"

Without pausing for an answer, Anna asked question after question in rapid succession. No previous experience and certainly none of the books on social problems which Miss Blank had read so assiduously had prepared her to meet these perplexed, eager inquiries. Anna, obviously, accepted the phenomenon of birth without question and without a trace of the mock modesty of pious people,¹ which had often puzzled Miss Blank because of its implied criticism of a divinely ordained plan. Here was an honest young mind even more puzzled!

"Of course it was right to help Mary. I think it was fine you were here and were so calm and capable in an emergency."

"What was there to get excited about?" Anna interrupted in her astonishment. "Aren't babies getting born all the time? But I guess Americans get born different. From what the girls tell me, they must. Do they *all*?"

"Anna if you will let me talk I'll try to explain the different conditions of life which cause people to arrange the circumstances of birth differently." Devoutly she wished for the guidance of experience as, conscious of the intent gaze of her eager, questioning young friend, she explained

¹ This prudishness can usually be traced to mistakes made in the childhood training of pious people.

the conventions which easier living had made desirable and possible. She told of the advance of science and the discoveries of sources of infection from which physicians and trained attendants were able to protect mothers. She was anxious to preserve Anna's wholesome, natural acceptance of the phenomenon of birth and to avoid any suggestion of criticism of the folkways of her people.

Miss Blank concluded by saying, "You have had the rare privilege of welcoming a soul into the world. On that account you'll always love your niece especially, I'm sure. You can understand, from what I've said, Anna, that your experience is very unusual. That being true, I'd advise you not to discuss it with the girls at school. They do not have your understanding and it is not your privilege or responsibility to instruct them."

"Guess that is why they made such a fuss," correctly surmised Anna. "But Miss Blank, when I told them all about it, I really did not know they were all so dumb!"

"After you think over what I've said, Anna, ask me any question that comes to your mind. I may not be able to answer at once but I'll promise to consult reliable sources and share all information with you."

"I have some questions now, Miss Blank," said Anna, as she expertly folded the shirt she was ironing.

"Very well, Anna, I've a few minutes more before I must go."

"You won't be mad at me, no matter what I ask?"

"I have faith enough in you, Anna, to promise you that I will not."

"Well, then, were you born like our baby?"

"Yes, indeed, Anna. Everyone who ever came into the world was born like Mary's baby."

"Excuse me, Miss Blank, for asking you, but are you sure? Every single solitary one?—even . . ." and she named all the important personages in her small world, in the order of her respect for them.

"Absolutely sure, Anna, on my word of honor. You wouldn't doubt that?"

"Oh, no, Miss Blank, I don't doubt you, but what I can't understand is why you don't tell Americans about it."

"Americans know as well as I do, Anna, excepting little children, of course."

"Well, then, if they do, what I would like to know is, what are they so 'upity' about?"

"To answer that question now, Anna, would take more time than either of us have to give this evening. I'll tell you what I think some other time, say a week from today. I promised Mary that I'd call next week."

"All right, but please, Miss Blank, talk to that silly Millie Brown soon. Even her mother is telling stories to her. She is all mixed in her mind. You know she isn't so smart and she can't understand."

The following day Miss Blank called at Millie's home. She found Millie's mother overanxious to the point of tears. "Oh, I'm so glad you could come so soon," she exclaimed in tones of genuine relief. "I was afraid you'd be so busy you couldn't come for some time. Millie has me so upset I don't know what to do? I never dared ask my mother the questions Millie asks me! My mother was kind to me, but she sure would have 'given it' to me if I had asked her about such things when I was a girl. By the time I was married she was gone. Times certainly are different now. Even my confessor said, because we have to meet the conditions of our times, it is necessary for parents to instruct their children at whatever age they inquire. He said children are exposed to information from many uncontrollable sources. He said parents can instruct children properly and it was always their duty to do so. He said I should have told Millie the truth."

"I was so upset I just cried and said I can't do that. I don't know how. I don't even know what words to say! I guess he was sorry for me. Of course he could tell I'm not smart like Millie's father. He thought a minute and then said, 'Isn't there some woman you could ask to do this for you and your daughter? It would be a real Christian service.' Just like an inspiration I thought of you!

Remember, you said last year if Millie ever needed you to let you know?"

"Yes, I remember, and I'll be glad to help you both whenever I can."

"I knew I could count on you, so I said," resumed Mrs. Brown, "'Yes, I know someone.' I won't need to tell Millie any more lies. I was sure even before I asked you that you'd understand and help me."

"I'll do my best, Mrs. Brown. Suppose we consider a bit. Perhaps I could help Millie most by helping you to prepare yourself to talk to her. I'll bring you some pamphlets to read and give you every possible assistance. What do you think of trying that first?"

"I know I'd never be able to do it. Honest I wouldn't. I know you would be patient and make everything as simple as could be, so I would know what was best to say, but I just couldn't do it! I'd be like the time we went to the mind doctor, psychologist I mean, with Millie. You remember how I forgot everything."

Her distress was so real and her inadequacy so evident that Miss Blank feared she would have to abandon her efforts to arrange the ideal procedure. But she was not yet willing to acknowledge defeat and be part of a plan in which Mrs. Brown would relinquish her maternal privilege.

"You do not need to decide today, Mrs. Brown. Take time to think it over and get used to the idea. I'll promise you now that if, after thinking it over you still feel that, even with help, you cannot talk to Millie, I will do so."

"I know you are trying to make me a bigger person and a better mother, Miss Blank, but"—here the tears could no longer be suppressed—"I guess I'm like the doctor said about Millie—'limited.' I know, I just never could."

"Very well, I'll not press you further. I know you understand that it is my respect for you which prompted that first suggestion. Let's start all over again and see how we can share the responsibility. If I prepare a talk with Millie, will you be present when I talk to her, here in her own home?"

"Yes, ma'am."

"Of course I'll explain to Millie that I'm talking to her at your request. I will try to emphasize the fact that I have given her the essential facts, when I have covered the subject, therefore there will be no point in further discussions with her companions. As an older girl, trusted by her elders, she will want to show that she can be depended upon to respect the rights of other children to be informed by whatever method their parents prefer. I'll want to say to her that she is to go directly to you for any additional information."

"Suppose she asks questions I can't answer?"

"Be truthful. Say you do not know, but you will find an answer if she will be patient. I'll help you when I can. She may ask questions no one can answer. If she does ask such questions, just tell her no one knows and introduce another subject, preferably something you already know to be of special interest to her."

"Well, then, if I can count on your help, I'll promise to do my part. I hate being a nuisance to you! Please don't think I'm stubborn, I'm just dumb."

"I can't subscribe to all those unpleasant things you say about yourself. You know I think you are a good mother and a splendid housekeeper. I hesitated not because I didn't want to be of every possible service to you and Millie, but," smiling a little ruefully, "remember I want to live at peace with my conscience. I couldn't do that if I didn't take every precaution, not to usurp the privileges of the mothers of the children whose development I am trying to promote."

Mrs. Brown's childish merry laugh rang out. She sensed she was to be relieved of an appalling duty, and she said, "You do not need to be afraid of that ever! Why just the other day Millie said, when she was ready to go to school, 'Mother, how are you?' I said, all right. Do I look sick? Why do you ask me that? She replied: 'Because Miss Blank is coming to school today and I want to ask her something. Sure as I see her she'll ask about you. Won't it sound fine if I have to say I don't know! Now I can tell

her you are well.' Mrs. Buckus tells me her Joseph asks her the same thing before he goes to see you. I almost forgot. Mr. Brown said to be sure to tell you he would be very grateful to you for helping Millie and me," she added after a trip to the sideboard drawer, where Miss Blank knew she kept the "little reminders" which Mr. Brown so thought-prepared to help her through a difficult day. "He said a middle aged couple like us, with only one child to lean on, sure needed a 'ladies' aid.' That is what he said you were. Do you mind?"

"Not a bit. In fact, I think it is a compliment. Tell Mr. Brown, I'll try to be a good aid. Now let's get on with our plan. I'll need a few days to prepare a talk to Millie."

"I know, you have many other children on your mind. I'll tell Millie tonight that the satchel story wasn't true; it was a sort of a Santa Claus yarn, but that you'll tell her the truth soon. She'll be satisfied."

"When I am ready I'll go over what I mean to say first with you and when Millie comes in from school I'll talk to her." This plan will insure my getting the fact stated simply enough for Millie to understand, thought Miss Blank, as Mrs. Brown expressed her approval of the proposal.

"I'll have tea ready for you. Please do not refuse me. I feel I know people better when I've shown them some hospitality. I want you to see the China set my mother brought from England when she came over as a bride. She only used it on special occasions and I've kept it for 'good,' too, because I want Millie to have it."

"I'll love seeing it, Mrs. Brown. Your hospitality is always tempting. Next time I'll allow time to enjoy it."

As she pressed Miss Blank's hand in parting, Mrs. Brown said: "You will never know how much relief I feel already. Mr. Brown and I will never forget it to you! I'll not worry another bit," and, shyly, she added, "I'll pray for you."

Worry, thought Miss Blank, as she walked the long blocks to the home of another child, is something with which the Browns have had a large experience. Because each had been the last of their respective families to marry, their marriage had been delayed seven years that they might care

for dependent parents. In the first eight years of their marriage, three children had been born to them. Mr. Brown worked steadily and earned a fair wage. Though they were surrounded by friends who spent their earnings as fast as they received them, the Browns lived comfortably but simply and saved consistently, first, to buy a home, then to educate the children. An epidemic of scarlet fever carried off both boys. They were smart, like their father, Mrs. Brown had added in telling the story. Now all their love and all their hopes centered in Millie.

At home that night, after providing against interruptions, she set out her not insignificant array of pamphlets and books. The task of giving information to Millie that would be clear, simple and reverent and mean so much to her that it would be a safeguard in later life, was not something for which she felt she could prepare herself in the midst of the activities of a busy office.

Running over the several tables of contents she marked for careful reading all the chapters which seemed to promise information or inspiration. As she put down the last one that night she thought, "Mercy, how they do stress the difficulties of the task! As though anyone, who had time to think about it, would not already be impressed with the fact." But, on second thought, she felt, "Perhaps I'm not sufficiently aware of the possible pitfalls. Good intention is not an infallible safeguard against mistaken judgment or procedure." An evening of serious consideration had strengthened her conviction that it was her duty to carry out her plan, but had added little to her faith in her ability to do it safely and effectively.

The next day was so filled with other duties that no time could be given to thinking about Millie's problems. There it was, however, at the back of her head, ready to claim her attention when her mind was released from the tasks of the day.

Again, in her own room, she picked up one of the most promising books. Surely someone had faced this problem before and written a usable procedure! Again she found emphasis placed on the difficulties of the task, so—she put

the book aside for a while. She wanted to think for herself, on the reasons why the information of a divinely ordained process could be so difficult of itself, to impart. She was coming to believe, as she read the thought of these careful adults, that somewhere in the process of civilization, Christians had become "nicer" than God. She had given her word to Millie's mother. She would pray for guidance, then do her best, leaving the consequences to Divine Providence.

"Our Father," she began, and slowly and reverently through the *Lord's Prayer* she continued, feeling the calmness of spirit which always followed the recitation of the most beautiful of prayers. Quite, without conscious intent, she found herself saying the *Angelic Salutation*—

"Hail, Mary, full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb—Jesus." Then, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen."

This, she remembered in a flash, is the prayer that Millie had said fifty-three times every school day, in unison with four hundred other children, as they assist at Mass before the school day begins!

What did this prayer mean to Millie? Well, of course, she could not tell. But here was a reverent association of words with which Millie was familiar. It could be used as a basis for the factual information she needed to have.

Encouraged by this thought, which had stood the test of another day, on the third evening Miss Blank seated herself at her desk to plan what she would say to Millie. If it proved suitable and sufficient for Millie, it will be ready for the next occasion, to be elaborated if necessary for the more intelligent and more advanced. On the fourth day she sent a note by mail to Mrs. Brown saying she was ready to talk to Millie and would call at her home on the following day. Mrs. Brown was pathetically pleased. "It sounds lovely," she said as Miss Blank finished reading the outline she had arranged. "No, no," she protested before Miss Blank could formulate the question uppermost in her mind. "I could not tell her so beautifully. I'd forget the nicest parts.

I want her especially to know them. Why I feel more dignified myself. Please let me have that paper so I can read it by myself and get ready to talk to Millie later. I know you'll talk to Millie, not read to her. I have that much sense," she added with a mischievous smile as she turned to avoid Miss Blank's protest at her reference to her stupidity. She put the paper away for safe keeping. Miss Blank saw her put her handkerchief to her eyes as she hurried to prepare tea for her guest. Poor woman, Miss Blank thought, Millie will have greater tenderness from her mother because of what she misses now in her relationship with Millie's grandmother.

"Good afternoon, Miss Blank. I hope I'm not too early. Mother said for me to do an errand for her after school so you could have tea with her in peace. I'll go out for another little while if you are not ready for me now."

Dainty, cordial and hospitable, Millie, like her mother, was at her best in her own home.

"We are quite ready for you Millie. Your mother and I have had a nice tea and I have had a nice visit. Your mother tells me you know why I came especially today. I am really very appreciative of the honor your parents pay me in allowing me to talk to you about a sacred relationship. They have asked me because you are their only little child, they had no way of getting experience. They did not realize until Anna Milo's niece was born that you were old enough to have an interest in how babies come into the world. Your mother is going to sit down with us and, after today, she will expect you to go to her with any questions you have in mind or anything you may hear which you do not understand."

"Mother told me that Anna Milo told the truth. I am awful glad, because I like Anna, really I do. Mother said that satchel story was like telling little children about Santa Claus."

"Exactly, Millie, and told for the same purpose, to preserve the charm of mystery for youth; to spare children worries. As we grow older and have more experience, we learn to put our trust in God and not worry about things

we can't understand. That reminds me, Millie, you are the first little girl of your age (she was thinking mental age) to whom I have tried to explain how the race is continued. I will expect you to tell me at once if I say something you do not understand. I'll try to tell you all the truth."

"Gee, Miss Blank," she giggled, "we girls were just saying today, you are funny. You don't put on at all. You don't mind saying, 'I don't know,' and now we aren't ashamed to say it either. I will listen hard, but I'll tell you if I don't understand."

"Now, Millie, let's begin at the beginning. Do you realize that everyone in the world was born exactly the same way?"

"Yes, Miss Blank, I know that now. That was all Anna would say you said to her. And she said, saying that couldn't hurt anyone—I don't think it could either."

"We agree about that, Millie. The life of each human being," she resumed, "begins when a seed is placed by the father in the body of the mother, and meets a seed in her body which is waiting there for that purpose. When these two seeds unite they are not nearly as big as a ." Here she made a . with her fountain pen on a large blank sheet of white paper she had provided for this purpose. She paused for an instant to let Millie get some idea of size and an impression of the wonder of growth.

"It is the most marvelous thing in the world," she continued, "for it is from these tiny, tiny, particles that a baby begins to grow! In those tiny seeds are the somethings which determine the color of our eyes, our hair, our size and all the little differences which people say we inherit from our mother's or our father's people."

"Like my curly hair from mother's mother and my blue eyes from father?"

"Yes, Millie. God so planned it that in the body of the mother is a cradle or womb. You remember before Our Lord was born, the Blessed Virgin went to visit her cousin. Her cousin realizing the miracle that had happened, greeted her by saying what? I wonder if you remember?"

"Blessed art thou amongst women and blessed is the fruit

of thy womb—Jesus,” responded Millie promptly and reverently. She was sweetly and appealingly pleased with her knowledge.

“So every Christian mother,” Miss Blank continued, “since then is ennobled and comforted by the thought that her experience in carrying a child and bringing it into the world was shared by the Mother of God.”

“The womb is all ready to receive the seed. It is equipped to nourish it and keep it safe and warm during the nine months it takes the seed to grow to be a baby. You recall, Millie, we celebrate the feast of the Annunciation on the twenty-fifth of March, that is the day on which the Angel announced to the Blessed Virgin that she had conceived by the Holy Ghost and was to be the Mother of God. What did the Angel say? Do you know?”

“Hail, Mary, full of grace! The Lord is with thee.” Millie responded softly.

“Nine months later, the twenty-fifth of December, we celebrate His birth.” Miss Blank proceeded: “During nine months Jesus lived in that safe dark cradle—just as every human being born into the world since Adam and Eve has lived. When a mother is carrying a child under her heart, we say she is pregnant and treat her with special consideration.

“At the end of that time the baby is ready to begin a separate life. Now in order for the baby to find its way out into the world, certain bones in the mother’s body must expand. This is a painful process for mothers and at this time they need the services of a doctor. You have noticed doctors sometimes carry medicine and instruments in a black bag. This is how the fable grew about their bringing babies. These are the simple facts, as far as the formation of the body is concerned. It is about all we know of the beginning of life. What have I failed to mention that is very, very important? The most important, in fact, and for that reason left to the last.”

“The soul, Miss Blank, everybody has a soul.”

“Right, Millie, God gives each one a soul when the cells or seeds meet and God wants a child to grow from them.

It is then that we say a woman has conceived. By this explanation I hope you can see how great and holy parent-hood is, since it is only by the co-operation of parents with God that a new soul comes into the world."

"This relationship of parents, which results in the calling of another soul into the world, is the most sacred, the most intimate, that can exist between two persons. Our Lord had such high regard for its importance, that he raised marriage to the dignity of a sacrament. We as Christians, conscious of its significance and its responsibilities, train our children to avoid even seeming to encroach on its privileges.

"Do you begin to understand, Millie, why your mother loves you so much? You were part of her own self for nine anxious months. She thought about you, considered your needs when she ate, was watchful not to disturb you as she went about her housework. She prayed often and fervently for your safe entry into the world."

Millie slipped from her chair and, going over to her mother, she kissed her and said, "And mother has thought about me and taken care of me ever since."

"Indeed she has, and so has your father. While your mother is keeping house—sewing, marketing and cooking—your father is working hard every day to earn the money which makes your nice home possible. His labor keeps you comfortable, well dressed and well cared for in every way. His love for you and your mother is very great. You realize, I know, how fortunate you are to have such a fine father, for I know how much you enjoy the pleasures he provides for you."

"Like going to Atlantic City next Sunday?" said Millie promptly, with childlike concern, for the pleasures to come overshadowed her recollection of all past excursions.

"Yes," and falling into Millie's manner of expression, "like going to good moving pictures, to the country, to the park and all the nice places your father takes you, and sometimes your friends also, so that you'll have companionship of your own age and interests. You surely have a fine, generous father!"

Returning to her place at the tea table, Millie said, "Thank you, Miss Blank. May I tell the girls?"

"No, Millie, I think you had better not discuss the subject with anyone now but your mother. You see, just as your parents, busy with their duties in life, did not realize that you were old enough to be interested, the younger girls' parents aren't ready yet for them to be told. It is their right and responsibility to decide when their children shall be instructed. Don't you remember how distressed your mother was when Anna told you of her experience? You would not want to cause other mothers to worry."

"Oh, no, mam!"

And Miss Blank continued: "I know you are naturally generous, but this you can't share with everyone. You know there are just lots of things you can talk about to your parents that you don't even mention to other people."

"Like when mother loaned Aunt Kate fifty dollars. I never told anyone that but you now and I know you won't tell. But, Miss Blank, some of the girls asked their mothers and they just said 'Shut up.'"

"Well, Millie, we can't decide how other people manage their affairs. You be thankful your parents are sensible. They trust you, even more than you trust me. That is why they asked me to talk to you as I have today. They want you to be truthful and virtuous, so you will grow up to be a good woman like your mother. Suppose, Millie, you ask your mother some day to tell you her love story, just as she told it to me. I have had a very special regard for your parents ever since. I think it is a chapter of your family history you should know. It is certainly one of which you can be very proud. I can wish you nothing better than that you should, in your turn, add a chapter just as fine."

The JOURNAL OF RELIGIOUS INSTRUCTION recommends to its readers the bibliography and other articles on sex education that have appeared in past numbers of this JOURNAL. In our May issue we are printing the recently published appreciation by Father Barbera, S.J., of *Sex Education and Training in Chastity* by Rev. Felix M. Kirsch, O.M.Cap., the standard work in English on this difficult subject.

Research Investigations

SOCIAL MATURITY IN GIRLS

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EDITOR'S NOTE: We believe that those engaged in the process of religious education will be interested in Sister Celestine's article which is, in part, a summary of the Monograph, Number 4, Volume III, of "Studies in Psychology and Psychiatry" of the Catholic University, Washington, D. C.

While educators, generally, affirm the great value of the intelligence test in adjusting the child to the problems of school life, many are of the opinion that before a satisfactory knowledge of the child's plan of life can be gained, acceptable forms must be found for the measurement of his non-intellectual traits.

The results of extended research go to show that parallel with the growth of intelligence there is constant growth of other factors in the child's personality. Moreover, the numberless case-studies of recent years have convinced us that intellectual ability is only one element, and perhaps not the greatest one in the individual's success. Consequently, the educator who is alive to the best interests of the child will aim to bring about a well-rounded development of his powers by striving to adjust him as far as possible in all aspects of his educational life.

An increasing maturity manifests itself in the general behavior of the growing child. His interests, his attitudes, and, in fact, his whole hierarchy of desires undergo a gradual

transformation as he passes from early childhood through puberty and adolescence. Simple illustrations of this change may be seen daily in his reading and play choices: "The Hop o' My Thumb Tales" are a source of delight to the eight-year-old miss; they are discarded by the girl of fourteen who prefers to read "The Lake Shore Mystery" or "When Knighthood was in Flower." The young lady of seventeen plays tennis while her little sister enjoys herself playing with dolls.

Two fundamental causes lie at the bottom of the child's preferences in these situations: one, the intellectual factor affecting his conduct; the other, his growth in social maturity.

Thanks to the efficiency of the intelligence test movement the first, that is, the intelligence factor, may be measured with comparative accuracy. Researches in the problem of social maturity have not yet put us in possession of adequate norms for evaluating quantitatively the effect of increasing maturity upon the social habits and conduct of the growing child. For the concept which we wish to treat, the term "Developmental Age" was introduced by Dr. Furfey of the Catholic University, as its connotation seems peculiarly fitted to cover the gradually maturing element in the child's conduct. He defines developmental age as "The progressively increasing and non-intellectual maturity of general behavior which shows itself in the growing child's play preferences, in his fantasy life, in his choice of books and movies, in his ambitions, and, in general, in his whole behavior type."

Dr. Furfey's interest in boys led him to seek an explanation for the fact that while many boys exhibit marked similarities, yet they are strikingly different in general behavior. This anomaly in the boy character is made clear through a perusal of case-studies found on the pages of Dr. Furfey's books and articles on children.

A typical example from this case-history literature is the story of George and Walter, two twelve-year-old lads living in the same neighborhood. Both boys enjoy good health.

There is no significant difference in their intelligence quotients.

They attend the same school and work with equal success in the same grade. Yet, Walter is a leader of grown-up boys in standard team games, while George plays with small boys and is attracted by childish amusements. Electric toy trains have far more attraction for him than baseball or any sports of the active type. A further illustration is the case of Clarence, a perfectly normal lad both mentally and physically. The school physician could find no disturbing factors in his physical make-up and the psychologist reported that the boy had an I. Q. of 106. As Clarence was a diligent, careful, and co-operative worker, his teacher considered him a most satisfactory pupil. Outside the schoolroom, however, he was made the target for much abuse and ridicule by his classmates, who gave him the unenviable appellation of "Sissy." For, although Clarence was fourteen when the study was made, he didn't play the team-games so popular with the average boy, but preferred to associate with eight-year-old lads, or to "play house" with little girls.

Now, although it is true that the majority of children have normal interests and react for the most part in a satisfactory manner to the various situations with which they are confronted, yet the number of those who resemble George and Clarence and who fail to make social and emotional adjustments normal for their age appears to be on the increase. Indeed, it is a matter worthy of serious consideration since those of low developmental age not only fail to solve satisfactorily many rather ordinary social problems, but they lose out completely when in competition with others of a higher developmental age. It is of rather common occurrence that the brilliant boy who is socially immature lacks the gift of making desirable and necessary contacts. He is wanting in the essential qualities of the leader and the organizer and hence is unable to occupy the place to which his intellect and diligence would seem to entitle him.

A low developmental age tends not only to warp the personality but to create in some children an inferiority complex which may lead the child to compensate by acts of delinquency. For the results of one study, at least, indicate that delinquent boys made lower developmental scores than the non-delinquent with whom they were compared.

Experiments have shown, too, that there is a connection between low developmental age and over-protected home environment. In a case of this kind the fond mother or father who insists upon doing everything for the child, who attempts to direct his activities and interests along all lines, and who cannot bear to see him grow up may be responsible for his failure in later years. That residence in a child-caring institution is generally associated with social immaturity is not only testified to by those interested in the placement of children who have spent years in an institution but also by recent research studies in this field. Hence it ought to be the concern of superintendents and of the entire personnel of orphanages and similar institutions to offset by all the means within their grasp the deleterious effects of institutional life. It is also true that city children as a group have higher developmental quotients than rural children.

Psychiatrists and clinical psychologists, who spend hours every day endeavoring to solve the peculiar emotional and mental abnormalities of children, welcome as valuable aids even the crude attempts that have been made in this field of developmental age. They are convinced that even though they have acquired complete knowledge of the child's heredity and environment, his intelligence quotient and his special aptitude score they are often unable to make a satisfactory diagnosis, or to help the child to make a good adjustment: they must know more about his attitudes, his interests, his tastes, his preferences, his dislikes, and, in a word, of his whole emotional make-up.

In order to be of service in further elucidating and making useful this concept of social maturity in its pioneer stage, I attempted to devise a scale for measuring developmental age

in girls, somewhat similar in technique to the one already in use for boys.

At the offset six objective tests were planned, bearing, respectively, the titles, "Things to do," "Things to be when you grow up," "Books to read," "Things to have," "Things to see," and "Things to think about." It was decided that each test should consist of from 25 to 40 pairs of items, one item of each pair being less mature than the other, with the obvious outcome that one item would show increasing popularity with age, while the alternative item would manifest diminishing popularity. According to the "method of paired comparisons" employed in the study, a child taking the test would have to choose one item in each of the pairs presented him. For example, in the test, "Things to see" the child must check his preference for one of the two items, "A Circus parade" or a "Beauty contest," and so on with all the pairs of items presented in the six tests.

As the scale was to be applicable to girls from eight to eighteen and since the rather complex sequence of changes which mark the gradual physical, intellectual, and social growth of the girl would, we thought, find expression in her choice of interests it was deemed salutary to exercise careful discrimination in the selection of material. In the accomplishment of this task we gained valuable assistance from such literature as Lehman and Witty's "The Psychology of Play Activities," "Children's Reading" by Terman and some of the many personality studies which have been made in recent years. These helps were supplemented by suggestions from children who chatted or wrote with pleasing frankness on the subject of their attitudes, their likes and dislikes. Their expression of preferences was particularly suggestive. To visit the home of the fairies seems to be the greatest attraction in the world for some children; others apparently find their chief delight in seeing a circus parade. With charming naivete one or two admitted that they "just love to think about sweet little babies," while others declared it would be "lots of fun to see a puppet show."

A sifting of material was finally made and scores of items under the separate test headings were presented to 100 girls

at the different age levels, in Washington, D. C. Of this group 50 were chosen from the public schools by the Research Department there and the remaining 50 were taken from St. Aloysius School. The girls were requested to indicate their preferences by checking a definite number in each list of items. The results of these experiments were then graphed, and paired alternatives were forthwith chosen. As was previously stated, each pair of items consists of one item which supposedly shows decreasing popularity with age. In addition, it was so arranged that the two items should increase and decrease in such way that the graphs representing the variables would cross at about the middle of the age range.

Care was taken to eliminate, as far as possible, all elements which are indigenous to any section of the country, or which might be expected to pertain rather exclusively to a particular group. The necessity for this precaution became apparent when fourth grade girls living in the District of Columbia stated that they were unacquainted with the words "toboggan" and "ski." Notwithstanding the diligence exercised in the matter, however, words of the proscribed kind were found in the final scale, as became evident when several children in New York City pleaded ignorance of the game "Hop Scotch," although, as it was afterwards learned, they play an identical game which they call "Scotchi." Also many girls selected the item "have dates" rather than its alternative, because, as they later confessed, they thought having dates meant having something good to eat.

Much trouble was experienced, too, in finding a vocabulary for the tests which would be easy enough for children in the lower grades. Several grade teachers from different representative schools kindly helped to solve this problem by subjecting third and fourth grade pupils to word tests. At their advice many words were struck out and simpler ones were substituted. Use was also made of Thorndike's *A Teacher's Word Book of 20,000 Words*, and of *A Study of the Vocabulary of Some Religion Texts for the Elementary School* by Sister M. Fidelis.

Finally, 212 pairs of items were selected and the scale thus constructed was given in April of 1933 to 1,495 grammar school and high school girls ranging in age from 8 to 18. Of these, 300 were from New York City, 240 from Washington, D. C., 250 from Chicago, 265 from Duluth and Brainerd, and the remaining 440 from town and country schools in New Jersey, Kansas, Mississippi, and Colorado. One hundred colored children are included in the above total.

In selecting school populations for testing, the aim was to secure representative groups of children from different geographical areas, belonging to various social, economic, and cultural levels.

On the whole the interest shown by students taking the tests was very gratifying; there were, however, some difficulties. In accordance with directions governing the administration of the tests, examiners were requested to urge upon the pupils the necessity of choosing one or other item in every pair. Examples were cited of children who left both items unchecked as they had no preference for either. And several junior high school girls complained that there were three or four pairs of items of such type that one item was too mature to be attractive while the other was too childish. Papers of this type having more than four such blank spaces had to be rejected. So, in spite of careful supervision on the part of those conducting the work, 59 papers were eliminated because of incompleteness.

A separate tabulation of the responses to each pair of items in the remaining test papers was made for each of the eleven age groups. This arrangement made it possible to learn whether the responses in each pair showed a tendency to alter with age. Twelve pairs of items were rejected as non-diagnostic of developmental age, because the answers indicated an equal popularity throughout the whole age range.

Examination of the remaining 200 pairs of items showed them to be a valuable diagnostic criteria for gaging social maturity, since in each case, the greater frequency of the

more mature item keeps pace with the growing years of the girl. A scoring key was then constructed and as the scale consists of 200 correct items, 200 is of necessity the maximum score.

In order to make this test practically useful for individual measurement, age norms were necessary. These were worked out by a statistical method.

In the Stanford Revision Mental Tests it will be recalled, the tests for each year established the so-called mental ages for that year, which is equivalent to saying that a child who passed the series of tests on the 10-year level was regarded as having a mental age of ten. So, a child of 8 years and 6 months, for example, who makes 72 mature choice is regarded as having a Developmental Age of 8 years 6 months. Should a child whose historical age is 10 years make but 72 mature choices, she has a rather low Developmental Age. So, should one desire to know the developmental age of a girl, it may be found quite readily, if our pioneer work be correct. The child should first take the six tests outlined in our monograph. By using our key the examiner will easily count the number of mature choices which the girl has made. Then consult our Table on age norms and see what developmental age in years and months is equivalent to the number of mature choices which this particular child has made.

This scale for measuring developmental age in girls has been tried out at Stanford University, in the city of Cleveland, and in Washington, D. C., but with what success or with what evaluation, I have not been informed as yet. It may constitute but a slight contribution, if any, to our understanding of the girl and her needs. However, as this is the century of the child, physicians, psychologists, and educators in general, are anxious for every little assistance that may be offered to help save and make useful for society not only the normal but likewise the abnormal child. And, indeed, it is a matter of safety and economy to study the unusual child and the one who reacts abnormally to ordinary situations. For many studious and thoughtful people today believe that notorious characters like Dillinger and Hickman might have become less destructive and even

useful citizens had they been understood and properly guided when children. Hickman, for instance, showed abnormal behavior trends when very normal. He played truant. He had quite a lengthy court record which showed that among other juvenile delinquencies he had committed forgery. He had a broken home and a psychopathic mother. Yet nothing was done for the boy by way of analysis of his peculiar difficulties.

In addition, our hospitals for the mentally afflicted are crowded to the doors. In former days very little was done for those unfortunates beyond isolating them from society. This treatment resulted, in part, from the rather prevalent idea that all insanity was inherited and consequently that very little could be done about it. In recent years, however, since scientific men agree that we know very little about heredity and especially about the inheritance of disease, some very fine attempts are being made in the fields of Child Psychology and Psychiatry to prevent bad beginnings. Psychologists and physicians believe that much insanity can be prevented by the scientific study and treatment of neurotic and other types of abnormal children. The following is a case in point: Winifred, a little girl of 5 years, was brought recently to a psychiatric clinic for study and treatment. The physician found that she had many symptoms of *Dementia Praecox*. She stood for long periods staring into space and instead of answering the questions of the physicians she just echoed the last words spoken to her. She had developed a stereotypism of actions and words, together with the mental disorder called *Flexibilitas Cereae* or Waxy Flexibility. For example, when the physician placed her hand behind her head or put her body into a particular posture, she maintained that position indefinitely and seemed unable to change: he himself had to lower her arm to the side and alter her bodily position. During the six months previous to her visit to the clinic Winifred had lived in an orphanage where there were no children under the age of 14, so she had no one of her own age with whom she might play or have normal mental contacts. Under the direction of the psychiatrist, a social service worker secured

for Winifred a private home in which there were 3 children of ages four, five and six, respectively. At the end of two weeks the peculiar psychotic symptoms had almost disappeared and when I last heard of her she acted like a happy, normal child.

Many cases similar to this one might be recounted. Up to the present date considerable has been done to effect the child's adjustment to his social needs and it is my opinion that the next decade will show still greater progress in this important field.

TRAINING FOR CITIZENSHIP

A Catholic with a knowledge of sociology and economics can be an immense force for good in these troublesome days. Catholicism alone has a sound philosophy to offer as a basis for the solution of our social and economic ills. . . .

On the high school, indeed, must devolve the major task of training Catholics to be true citizens of the state, and of giving them not only a foundational knowledge of social and economic subjects, but also a true love of the social duties and responsibilities of intelligent citizens. Parish study clubs are a vital need for those adults who did not obtain this necessary knowledge in the classroom, and are unwilling to run the gamut of red tape and expense involved in the formal night school.

By E. J. Ross, "Training for Citizenship," *America*, Vol. LII: 19, (February 16, 1935) p. 449.

Theology for the Teacher

OUR SUPERNATURAL SOCIAL LIFE

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The mission of Jesus Christ, the Son of God, was to give supernatural life, not only sufficiently but abundantly. In our regeneration or rebirth to this new life we are made over again in every respect and hence we find it perfectly fitting and proper that the Redemption should regard not merely the life of man as an individual but his social needs as well. This is the adequate explanation of the founding of a church, the Church, by our divine Master, establishing a society for all mankind and making membership in that supernatural society a condition of the salvation which He came into the world to win by His suffering and death. That He should found such a society seems demanded by the very constitution of our nature, that He did found this society is clearly and openly stated both in many pages of the records of His life and in the preaching of His apostles, who knew so well His intentions and designs.

For grouping into a society pertains to the nature of man. In the very beginning of human history, the same God who called Adam forth from nothing, declared that "it was not good for man to be alone" and forthwith formed unto him a partner, like to himself and blessed their union unto fruitfulness of offspring. On this divine institution of marriage rests the family, the simplest form of a society

and the oldest with certain inalienable rights, where parents and children alike direct their common efforts to the common end, which is to grow up to perfection in the spiritual as well as the material order and come at last to their final destiny, perfect happiness in the possession of God. It is an individual work, for which each is responsible, but it is also a common work, to which each contributes in a measure helping the others, or failing to do so hinders and places obstacles to its attainment. Such is the primitive form of human society, a group with relations to God, and in the light of this fact with new relations to each other.

But this primitive form does not suffice as numbers increase, and hence larger groups are formed, first of those bound by ties of blood or marriage, but the field ever extending takes in more and more families, because of common interests as well as of residence in the same place. No one suffices for himself and for all his needs, nor does the family ordinarily find it possible to provide for all its needs without the aid of others, to whom in turn it lends help in one manner or another. But in every instance of the group thus formed, whether a family, state, race or nation, there arises forthwith a relation to God, Who is the author of society no less than of the individual. Certain duties towards Him as the founder of all order imply public worship and public service in the name of society by its duly appointed representatives, which constitutes a religion or religious assembly, a Church, a spiritual society. And this fact has been recognized by every group of men as pertaining to the very nature of mankind. Such would be natural religion, even though man had never been elevated to the supernatural state, such would be the situation though God had never intervened directly to set up the constitution of the supernatural society or assembly and fix more precisely the ritual of worship, the duties towards the Supreme Being, determining as well the selection of a special body set aside more or less exclusively to take care of these religious duties, as priests and rulers of the people in the spiritual order. In the history of mankind, God did so intervene in a very special manner in the religious life of the Hebrew people,

beginning His revelations to the patriarchs, bringing them to a high point of development through His directions to Moses, continuing His care down through the centuries through the preaching of His prophets, ever perfecting and deepening the religious conceptions of this people, advancing always to the culmination and fulfillment of type and figure in the revelation of His Son, which is a more spiritual and more perfect manifestation of the marvels of God's dealings with mankind.

For this reason we are not surprised that the Savior in His earliest preaching should set forth the concept of the spiritual society which He came to found, the doctrine of the Kingdom of God. To this the preaching of the prophets of old had been directed and for this the minds of the chosen people were prepared. They envisaged the salvation promised and predicted under the form of a supernatural society, and one of the signs of the divine mission of the Nazarene was His announcement of the advent of this very society, the general means of salvation, the Church, the new assembly of the faithful. That He proposed to found a society is evident from His preaching. He fixed the conditions of salvation in such fashion that they can be verified only in a society, which provides for the welfare of the individual as a member of a group. For a society is not a formless mass like a mob or crowd. It is essentially a group of men, living under a common government, their actions directed towards a common object and making use of common means to attain that object. Thus are they bound together and a certain stable form attained by the governing power directing the activities of the members, repressing too much individualism that would turn the body from the common object, end or good towards which they strive.

So the Son of God appeared in the midst of the people of God, inviting them to become His followers, His disciples, to join the group which He was forming who would work for their individual soul's salvation as well as the salvation of all mankind. He determined very precisely the conditions of membership, the terms of entrance into

this supernatural society. First of all they must believe His doctrines and so be taught of God, the author of the supernatural order to which this society belonged. Secondly, they were to obey His commands, since He had received all power from God to judge and to punish as well as to make laws. Lastly, they must make use of the religious rites which He established for their sanctification. In particular the visible rite of initiation was Baptism by water, no empty sign or symbol but a practical sign effecting inner purification and regeneration unto life everlasting. In no less striking fashion He definitely fixed the central act of worship of the new religious society, the New and Eternal Sacrifice, the Mass, repeating and re-enacting the world Sacrifice offered by Him once for all on the altar of the Cross. Other rites also He established to care for the needs of a fallen race, through weakness apt to contract spiritual infirmities, needing special helps for the high moral obligations imposed on them in this new economy of salvation. Further, He revealed clearly the entire body of doctrines to be believed by His followers. He provided against error in them by giving to the society in its head the gift of infallibility. Nor did He neglect to define and fix exactly the moral obligations on all its members, making more precise the prescriptions of the natural law, adding to it positive divine precepts, further erecting a lawmaking power which is no less necessary for a supernatural society than for natural society.

Such is the Kingdom preached and established by the King of kings, Who was also a Prophet, a Priest, a Teacher as becomes the leader of a spiritual and supernatural kingdom. In His Person as God, but also in His human nature as hypostatically united to the Word, He possessed the fullness of royal power in the legislative, judicial and executive functions that are required for the complete or perfect society. But it was not His intention to remain visibly in the world and induct in person all the sons of men into this society under His benign rule. He abode but a little while amongst us, preaching the word, inviting to the Kingdom. He had a work to accomplish in His visible mortal

nature, and that work was the supreme Sacrifice, the effective proof of His love for men. In His death He completed that work; and gloriously rising from the tomb, He was taken up into heaven to begin His glorious life, remaining invisibly in His Kingdom on earth unto the end of time, sending down into that society the Holy Spirit to continue and perfect the work He had begun.

Before He departed He had selected His apostles as His ministers in the work of preaching, baptizing, government, sacrifice and had given them all power over spiritual matters, to remain in them and their successors until the consummation of all things. Peter, as first with his successors the Popes, and the bishops succeeding to the other apostles, subordinated like them to the Chief Shepherd, with priests and other ministers under them for the care of this spiritual state, the Kingdom of God. Thus was full provision made for that deep need of mankind, his social life in the supernatural order as well as the natural order, that public care of religious duties, that mutual aid rendered and received in the all important matter of salvation. Without such a society, we cannot picture a complete supernatural order and without such a society we cannot conceive of men attaining to their supernatural end. Another arrangement entirely is a possibility in the power of God, but it would require a readjustment of man's very nature and a continual series of miracles to carry it out. This present economy is admirably adapted to our needs, God in His mercy condescending to our weakness, and building upon not destroying our nature.

For this reason and also because of the formal command of Christ, membership in this supernatural society is not a matter of free choice for anyone, but a veritable necessity for the attainment of the supernatural end through supernatural life. It is clearly indicated in the preaching of the Master that only by membership in His Church is salvation possible. Outside there is no hope, for God has so ordained, and it belongs to Him and to Him alone to fix the conditions under which this utterly free gift of supernatural life shall be granted. In His mercy He provides

amply for the needs of all and each, but that provision is by way of inducing them to enter the Kingdom and possess visible membership therein, professing explicit belief in the doctrines of Jesus Christ, the Prophet, as preached by His representatives; obeying their authority as derived from Jesus, the invisible Head; associating visibly and publicly in the eternal worship, and making use of the sanctifying rites established by Christ, our Priest, for the use of man in his spiritual needs. This is the only normal, ordinary means of salvation and any other way is by way of exception, nor shall we multiply the cases where such exception, if any be proven, exists.

For the Master in founding His society, His Kingdom, furnished certain clear marks of identification, certain manifest signs whereby men could perceive "the finger of God" working, showing that the society was not of man's planning or making but of divine institution. He set forth the signs which mark this indefectible institution, participating in the unchangeable and invariable stability of the eternal Godhead, yet with the living vigor and perennial activity of that same divine nature. Stamped upon it is the unity in rule, in belief, in ritual that is symbolic of the unity and uniqueness of the one true God, giving it something that is always lacking where opinions fluctuate by the uncertain control of the findings of human reason. From its end and purpose it is marked by sanctity, both in its members and the copious means put at their disposal to sanctify themselves and grow ever in purity and separation from the moral defilement of creatures. It shall show forth the holiness of God, Who is holiness itself and separated from His creatures by an infinite distance in His purity, justice and righteousness. This Kingdom moreover is to embrace all mankind and is suited in its aim and means to every age and generation, to every nation and people. There is no bar of race, there is no requirement of a national character, it does not stand by support of any earthly power, it does not need the help of armies or of wealth or temporal influence. It belongs to all mankind and leads all men to the attainment of life everlasting, to the supernatural, eternal des-

tiny, leaving to the civil power full authority to administer the temporal affairs and earthly matters of mankind. Lastly, it is apostolic, the Church founded in the Apostles appointed by Christ to carry His gospel to the ends of the world, they and their successors standing fast in the unity of doctrine, faithful to the deposit of faith, continuing the rule and government of the invisible King and Head, preserving the ritual of worship established by the High Priest of the New Testament.

Such is the Kingdom of God on earth, the society founded by the Son of God, to include all men within its ranks. It bears upon it the marks of its divine establishment, it has a character that is unmistakably not of earth but of heaven. As He Himself bore witness in that dark hour of His Passion, in the travesty of justice before the Roman procurator, it is not of this world, and yet to this was He born and for this did He come into the world to bear testimony to the truth. And the truth is that He was in every sense a King. But down through the ages the same ironic skepticism of Pilate reappears: What is truth? For only the skeptic refuses the truth when manifest, because he doubts everything without any reason, save that he wills to doubt. But they that seek shall find; they that ask shall be answered; they that knock at the door shall find entrance. And so down through twenty centuries, those who are of good heart and honest minded have without too much difficulty identified the Church, the society that fills this urgent need of man's heart for supernatural social life.

Amidst the noise of philosophical argument, in all the clamor of conflicting creeds, in this great confusion of many sects, these so varied groups claiming to be the church of Christ, the one true church, it is not so great a task to eliminate the false claimants and to single out the one great body of professing Christians, whose society bears upon it the distinguishing characters, the marks of divinity which are as manifest and striking as were the five wounds of the Risen Christ, whereby the doubting disciple saw and believed. There is one and only one Church, the Holy Roman Catholic Church, that can with justice claim estab-

lishment by the Christ. She alone is His well beloved spouse, she alone is His mystical Body, into which divine life flows from Him the Head. For she alone possesses that marvelous unity of doctrine, government and ritual, for which He so effectively prayed at the Last Supper, that His followers might be one, even as He and His Father were one in the ineffable mystery of the divine nature. She alone is holy in her laws, her practices without any compromise and any relaxation, despite the changing manners of times and peoples; she alone can boast of so many of her members sanctified by her practices and her sacraments. She alone is truly Catholic without national bond, without entanglements of race or social customs, but grounding all on the common fellowship of mankind, in their one Father, God the Creator, in their elder Brother Jesus Christ, in their one Spirit, the Holy Ghost, the Sanctifier. She alone is apostolic in her doctrine and practice, she alone has permitted no innovation but held fast to tradition; she alone can show an unbroken line of successors from the Apostles in her Sovereign Pontiffs, with the bishops of their designation. She alone has the vigor of life, not as a parasite clinging and drawing life from some human institution, which failing she also would fail, but a complete, perfect society ever growing, ever bringing more and more of mankind into her body, grouping them, forming them to a common end under her wise government, giving them the same means to attain that end, which is not of this world but of heaven. The ages go by, the nations cease, the great human achievements are forgotten, their monuments waste away, but she remains perennially young and fresh, unharmed by persecution, undismayed by the assaults of her enemies, for she is of God and shares in His changelessness, His beauty ever ancient and ever new, His very life, which is the life of all living.

The JOURNAL OF RELIGIOUS INSTRUCTION extends most sincere gratitude to those readers who are helping to make this periodical known to teachers and pastors.

New Books in Review

God's Heroes. By Reverend Thomas A. Lahey, C.S.C. (1) Can Boys and Girls Become Saints? (2) Children Saints; (3) Saints and Animals; (4) Saints Who Were Adventurers; (5) Other Saints Who Were Adventurers; (6) Hermit Saints; (7) Cheerfulness of the Saints; (8) Everyday Saints; (9) The Saints and Good Example; (10) Saints of High Position; (11) Bravery of the Saints; (12) Suffering of the Saints; (13) Sympathy of the Saints; (14) Saints Who Were Sinners; (15) Saints Who Were Martyrs to Duty; (16) Women Saints; (17) Timid Saints; (18) Saints of Various Vocations; (19) Saints in Disguise; (20) Saints of the Future. Notre Dame, Indiana: The Ave Maria Press, 1934. Average per pamphlet, 16 pages. Price: Complete set (20 pamphlets) \$1.00; any 4 pamphlets 25c. *Teachers' Aid.* A Supplement to *God's Heroes*. Pp. 108. Price 60c.

In this series of pamphlets teachers and parents will find a wealth of good material. The titles alone show the author's understanding of practical psychology. The *Teachers' Aid* offers enriched material and specific assistance presenting: (1) questions on the text; (2) pertinent quotations to be memorized and commented on; (3) appropriate thoughts to be expanded; (4) additional information from the lives of the saints; (5) interesting illustrations from modern everyday life. We have heard many teachers of the elementary grades say that they found it difficult to make children interested in the lives of the saints. In *God's Heroes*, Father Lahey offers a wealth of assistance.

Training in Chastity. By the Rev. Felix M. Kirsch, O.M.Cap. Huntington, Indiana. Our Sunday Visitor Press, 1935. Pp. 28. Price 10c.

The content of this pamphlet was first presented by Father Kirsch at the Cleveland convention of the Catholic Conference on Family Life and is reprinted from *The Catholic Family Monthly*. While the author takes the Catholic position that training in chastity can be accomplished only in union with complete Christian education, he discusses briefly the following pertinent questions and topics: Who Should Instruct the Young? Who Does Instruct Our Catholic Youth? Why Parents Neglect Their Duty. Catholic Literature on Sex. Need of Individual Instruction. Are the Children Too Young? A Safe Rule. What Not to Say. Father Kirsch is the author of *Sex Education and Training in Chastity*¹ and is the foremost authority in this country on the subject.

The Catholic Church and Peace Efforts. By William F. Roemer, John Tracy Ellis and The History Committee. A Report of the History Committee. Washington, D. C.: The Catholic Association for International Peace, 1934. Pp. 61. Price 10c.

This pamphlet consists of two parts, treating the following six topics: Part I: The Scope of this Study Determined by a Christian Philosophy of Peace; Rise of the Church to Social Influence in the Roman Empire; Contribution of the Church to the Law of Nations. Part II: Peace Efforts of the Church in the Early Middle Ages; Papal Arbitration from Innocent III to the Religious Revolution; Papal Arbitration from the Protestant Revolt to Our Day. The pamphlet should be of particular interest to teachers of the social sciences.

¹ Rev. Felix M. Kirsch, O.M.Cap. *Sex Education and Training in Chastity*. New York: Benziger Brothers, 1934. Pp. 540.

God's Way. .By Sister Marie Paula. Milwaukee: The Bruce Publishing Company, 1934. Pp. 129. Price \$1.25.

This is a volume of meditations, dealing chiefly with the life of Our Lord upon earth, showing the analogy between that life and His life in the Blessed Sacrament, and suggesting means of imitation.

The Parables of the Kingdom. By Most Reverend John J. Swint, D.D. Milwaukee: The Bruce Publishing Company, 1935. Pp. 64. Price 50c.

The Parables of the Kingdom is a course of popular sermons built around the series of parables found in the thirteenth chapter of the Gospel according to St. Matthew. The book was written to help preachers of Lenten discourses to prepare, without much effort, a series of sermons. His Excellency, the author, uses the parables to present the following topics: The Causes of Unbelief; The Existence of Evil, and Bad Members in the Church; The Growth of the Church; The Power of Example; The Privilege of Our Faith: The Great Reckoning.

Alone With Thee. By Rev. B. J. Murdoch. Milwaukee: The Bruce Publishing Company, 1934. Pp. 173. Price \$1.50 leather binding.

This book has been planned for the Holy Hour and can be used by the priest directing the hour or by the people themselves. The volume has readings for twelve Holy Hours, suited to the season or the month, beginning with Advent and ending with November. The material has been written for oral use and particular attention was given to the balance and rhythm of sentences.

Sermons for Lent. By Rev. John F. Burns, O.S.A. Milwaukee: The Bruce Publishing Company, 1935. Pp. 128. Price 75c.

While this volume was prepared for Lent, it can be used at any time during the year. Father Burns is also the author of *The Seven Last Words*.² The following are the headings in *Sermons for Lent*: Ash Wednesday; The Obligation of Worshipping God; Strange Gods; Salvation; Death; The Last Judgment; Good Friday.

² Rev. John F. Burns, O.S.A. *The Seven Last Words*. Milwaukee: The Bruce Publishing Company, 1934. Pp. 64.

CATHOLIC STUDENTS' PEACE CONFERENCE

Under the sponsorship of the Catholic Association for International Peace, more than two hundred students from universities and colleges in New York, Pennsylvania, New Jersey, Maryland and the District of Columbia met on February ninth at the College of Notre Dame in Baltimore to discuss various phases of the peace problems in their relation to youth. This gathering was one of ten similar conferences being held in colleges in various sections of the country.

The moral causes of war, the ethics of war, excessive nationalism, the Church and World Peace were among the subjects presented at the morning session by students from Catholic University of America, Washington, D. C., College of Notre Dame of Maryland, Baltimore, Md., Loyola College, Baltimore, Md., Rosemont College, Rosemont, Pa., St. Mary's Seminary, Baltimore, Md., Trinity College, Washington, D. C. Enlivened discussion followed the addresses.

BOOKS RECEIVED

Burns, Rev. John F., O.S.A. *Sermons for Lent*. Milwaukee: The Bruce Publishing Company, 1935. Pp. 128. Price 75c.

Loeher, Rev. Bernard C. *Following Christ Through the Mass*. Milwaukee: The Bruce Publishing Company, 1935. Pp. 94. Price 75c.

Swint, Most Rev. John J., D.D. *The Parables of the Kingdom*. Milwaukee, Wisconsin: The Bruce Publishing Company, 1935. Pp. 64. Price 50c.

Toth, Dr. Tihamer. *Youth and Chastity*. Toronto: Garden City Press, 1935. Pp. 239. Price \$1.25 (Cloth edition); \$1.00 (Paper covered) postpaid.

Ward, Leo, C.S.C. *Values and Reality*. New York: Sheed & Ward, Inc., 1935. Pp. 331. Price \$3.00.

PAMPHLETS

Betowski, The Rev. Edward M. *The One and Only Church*. Four Radio Talks. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 40. Price 10c; 5 for 25c.

Kirsch, Rev. Felix M. *Training in Chastity*. Huntington, Indiana: Our Sunday Visitor, 1934. Pp. 28. Price 10c.

Kolz, Marie E. *Through Purgatory*. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 21. Price 10c; 5 for 25c.

Lahey, Rev. Thos. A., C.S.C. *God's Heroes*. Set of 20 pamphlets. (1) Can Boys and Girls Become Saints? (2) Children Saints; (3) Saints and Animals; (4) Saints Who Were Adventurers; (5) Other Saints Who Were Adventurers; (6) Hermit Saints; (7) Cheerfulness of the Saints; (8) Every-day Saints; (9) The Saints and Good Example; (10) Saints of High Position; (11) Bravery of the Saints; (12) Suffering of the Saints; (13) Sympathy of the Saints; (14) Saints Who Were Sinners; (15) Saints Who Were Martyrs to Duty; (16) Women Saints; (17) Timid Saints; (18) Saints of Various Vocations; (19) Saints in Disguise; (20) Saints of the Future. Notre Dame, Indiana: The Ave Maria Press, 1934. Average per pamphlet 16 pages. Price: Complete set (20 pamphlets) \$1.00; any 4 pamphlets 25c. *Teachers' Aid. A Supplement to God's Heroes*. Pp. 108. Price 60c.

Mexico's Persecution of The Church—Calles, The Persecutor. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 31. Price 10c; 5 for 25c.

Mullett, Very Reverend John E., V.F. *Words of Encouragement.* An appeal to Careless Catholics. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 24. Price 10c; 5 for 25c.

O'Brien, The Reverend John A. *Does The Universe Dwarf Man?* The Bearing of Modern Astronomy Upon the Christian Faith. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 32. Price 10c; 5 for 25c.

Program of Religious Instruction for the Catholic Elementary Schools, Diocese of Omaha, 1935. Omaha, Nebraska: Diocesan Superintendent of Schools, Catholic Diocesan Bureau, 2507 Cass Street, 1935. Pp. 26.

Program of Religious Instruction for the Catholic High Schools, Diocese of Omaha, 1935. Omaha, Nebraska: Diocesan Superintendent of Schools, Catholic Diocesan Bureau, 2507 Cass Street, 1935. Pp. 24.

Roemer, William F., Ellis, John Tracy and The History Committee. *The Catholic Church and Peace Efforts.* A Report of the History Committee. Washington, D.C.: The Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., 1934. Pp. 63. Price 10c.

Studený, Augustine, O.S.B. *Shall I Be a Religious?* A Brief Catechism on the Monastic State. Lisle, Illinois: St. Procopius College Press, 1934. Pp. 47. Price \$4.00 per hundred; \$2.25 for fifty; \$1.00 for twenty; single copies 10c postage prepaid.

Welfle, Richard A., S.J. *Our Precious Bodies.* St. Louis, Mo.: The Queen's Work, 1935. Pp. 31. Price 10c.

Have you forgotten to renew your subscription to the
JOURNAL OF RELIGIOUS INSTRUCTION?

Editorial Notes and Comments

THE FIFTH INTERNATIONAL CONGRESS OF FAMILY EDUCATION

From July thirty-first to August fourth of this coming summer there will meet in Brussels, under the patronage of the Belgium government, a Congress on Family Education. In seven sections the Congress will study important questions relative to the character formation of children in the home and school. While the program is non-sectarian, the majority of speakers are Catholic, most of them priests holding prominent positions in the world of Catholic education. The JOURNAL OF RELIGIOUS INSTRUCTION has taken the position that the Catholic school in this country offers a most favorable channel for dissemination of information on family education and for the general furtherance of the parent-education movement. It is, therefore, with pleasure we call the attention of teachers to the International Congress on Family Education. The topics to be treated in its seven sections will give some idea of the very fine program that is being offered at the coming Congress in Brussels: (1) General ideas on the formation of character—the psychological study of children. (2) Formation of character in family life—advice to parents on the best methods for the upbringing of children. (3) Character formation at all stages of school life—advice to teachers on the best methods applicable to their pupils. (4) Definite preparation of young people for their future role as family-educators, to be carried on from

the primary school upwards. (5) Propaganda amongst parents of such ideas on family education as may help to form character. (6) The different agencies now at work to make conditions in the home favorable to family training. (7) Coordination of social zeal for a common program to promote civilization through character training in the home.

THE SUPERVISION OF RELIGIOUS INSTRUCTION IN THE ELEMENTARY SCHOOL

In the present issue of the JOURNAL we are beginning the publication of a series of articles on supervision that have for their sole purpose the improvement of religious instruction. The introductory article, in the present number of this magazine, is written from the view-point of those school situations where the principal is not engaged in actual classroom teaching. Subsequent articles will deal with particular problems and with supervision in schools where the principal is also a classroom teacher.

Catholic higher education could render a splendid service to the improvement of religious instruction in providing undergraduate and graduate courses for principals in the supervision of religious education, with adequate emphasis on the work of religious instruction. Catholic graduate schools should find in the supervision of religious education a quantity of research problems. Again we recommend to directors of research the host of problems pertinent to Catholic education that are waiting for objective study.

BEFORE SCHOOL CLOSES

Teachers of the elementary grades are in a particular position at this time of the year to assemble material for a

report on the religious and character needs of the children in their classes. Even an informal report, carefully planned, would enhance the work of the school for the year 1935-36. Frequently religious teachers do not return to the schools they have taught in during the previous year. A report similar to the one suggested would prove of invaluable assistance to the school in beginning a new school year.

THE SENIOR RELIGION COURSE AT ST. MARY'S COLLEGE, WINONA

During the present semester St. Mary's College has inaugurated a new senior Religion course for Catholic students, the lectures of which are not being given by members of the faculty but by Catholic business men, Catholic men of reputation in the professions of law and medicine, and parish priests of the diocese. The Most Reverend Francis M. Kelly, Bishop of Winona, opened the course with a lecture on "Modern Society." We believe readers of the JOURNAL will be interested in the list of topics planned by the dean and faculty of St. Mary's College for study in this particular semester course:

February 7—Modern Society	April 4—Continen ^c e before Marriage
February 14—Leisure Time (Recreation, Amusements, Etc.)	April 11—Selection of a Partner in Marriage
February 21—Business Honesty and Success	April 18—Continen ^c e in Marriage
February 28—The Financial Side of the Parish	May 2—Mother (Care of the Mother, etc.)
March 7 —The Catholic and His Parish	May 9 —The Catholic Home (Child Training, Re-
March 14 —Charity	

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| March 21 | —Crime, Its Folly
and Its Preven-
tion | ligion, Sex Instruction
to Children) |
| March 28 | —Dangers to Young
Men (Liquor,
Parties, etc.) | May 16 —The Catholic College
Alumnus |
| | | May 23 —The Catholic Citizen |

THE NATIONAL CATHOLIC ALUMNI FEDERATION

As this magazine goes to press the National Catholic Alumni Federation is preparing to hold its Decennial Convention in Chicago. The Federation is a splendid channel for continuing the influence of the Catholic college through life. In the forums and study clubs sponsored by regional chapters, it is giving the layman a follow-up and extension program, as it were, that protects and encourages the fruits of Catholic education and, at the same time, arouses in the recipients of the same, an urge and facility to use, in the service of God, Church and humanity, the educational opportunities that were theirs. The program of the National Catholic Alumni Federation should give joy to every Catholic college in this country. An understanding of the activities of regional chapters alone should urge Catholic colleges and universities to cooperate in every way possible with the Federation. As *America*, in an editorial of May 19, 1934, stated: "It is beginning to be realized that our alumni are not fully educated when they leave college. They have had certain roads pointed out to them; whether they follow them or not will determine whether or not they will prove to be finally educated. No thinking educator that we know pretends that when boys and girls graduate from college their education is supposed to be finished. If they have received an enthusiasm for the things of the mind that they will carry along with them beyond college, that is all that is

expected. It is to feed this enthusiasm that the Federation is working." Catholic Thought and National Reconstruction was the Convention theme at the recent tenth anniversary program held in Chicago. The topics for discussion and the distinguished speakers taking part should furnish hope and satisfaction, indeed, to all Catholic higher education for men.

TO OUR READERS

The JOURNAL OF RELIGIOUS INSTRUCTION is your magazine. It is our desire to serve you in every way possible. Let us know the type of article in which you are most interested. If there is material that you would like to find in the pages of this magazine, communicate with us about it. If there is content you would like to see receive greater emphasis, we shall be pleased to receive your suggestions.

THE JOURNAL OF RELIGIOUS INSTRUCTION, AN OPEN FORUM FOR CATHOLIC EDUCATORS

Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will find in the editorials of this magazine those phases of thought that the editors of the JOURNAL believe to be the most progressive in furthering the cause of religious instruction in our Catholic schools. Since its first issue this magazine has published in the articles presented a variety of approaches to our common goal. Writers differ on the classroom approach to this end. In fact, it is not necessary that they agree. In contributing to this most important problem of Catholic education the JOURNAL has published the opinions of individuals and their various teaching plans. THE JOURNAL does not always agree with the positions presented or the teaching programs outlined. It is its desire, however, that the pages of this periodical will be an open forum in which teachers of Religion may express different opinions and plans, offering them to readers for criticism and objective evaluation. We, therefore, ask our readers to accept all articles in this spirit, looking upon the editorials alone as manifesting the pedagogical position of this magazine.

THE STUDENTS SPIRITUAL LEADERSHIP MOVEMENT AS SPONSORED BY THE SODALITY OF OUR LADY

REVEREND G. A. McDONALD, S.J.
Central Office, The Sodality of Our Lady
St. Louis, Missouri

EDITOR'S NOTE: The June JOURNAL will carry an article by Father McDonald on "The Sodality Catholic Action Service." It and the present article are the result of a recent communication from a member of the Advisory Board of this JOURNAL who stated among the other things he would like to see in this publication "some account of the Sodality Movement for those of us out of touch with it."

At the invitation of the editor of the JOURNAL OF RELIGIOUS INSTRUCTION the following summary of the ideals and objectives of the Sodality of Our Lady and the Spiritual Leadership Movement has been prepared for the information of schools not in touch with the Central Office of the Sodality of Our Lady.

YOUTH AND THE CALL TO ACTION

The Holy Father's call to Catholic Action is certainly intended for young people as well as older people. The Catholic leaders of the future are in our Catholic schools today. From this body of students will come the priests and religious, the professional and business men of the next generation. From it will come Catholic women leaders in every line, and they will carry into their future lives precisely the love of Christ and His Church which they develop during their days of training. They will be leaders later on if they are leaders while in school. They will take active part in Catholic Action if they have learned at school its deep significance and importance, and method of practice. If they have talked religion enthusiastically at school they will know how to talk it later on. If they have belonged to a

religious organization that gave them high ideals, taught them methods of organization along distinctive Catholic lines, gave them a spontaneous love of Christ and Mary, and an instinctive loyalty to their Church, later on those ideals will dominate their lives.

THE RELATION OF THE SCHOOL AND ITS RELIGIOUS ORGANIZATION

Our Catholic educational system has for its objective (beyond, of course, its essential purpose of helping to save souls) the creation of Catholic leaders in every field. They must be outstanding Catholic leaders everywhere and in every profession because they are Catholics with a knowledge of their faith and an appreciation of its importance to the whole world. To further this great aim of Catholic education the Sodality of Our Lady offers to Catholic education something additional and important, namely, a society which has for its great purpose the Pope's cause of Catholic Action, a society in which the students are made to realize that religion is not merely a classroom subject, but something that dominates every action of their lives, a society which is so organized that with episcopal supremacy and faculty guidance the students are given an opportunity of learning Catholic organization, practicing apostolic virtues, speaking on Catholic subjects, acting as Catholic leaders while they are still at school, taking part in a program of Catholic Action suited to the time limitations and scholastic demands of their high school and college days. It is the aim, therefore, of the Sodality in colleges, high schools, and schools of nursing to help the school first to train future leaders, especially for the parish, and secondly to act as the laboratory for religion classes, giving the students an opportunity to put into practice the theory of their classrooms.

A LABORATORY OF RELIGION CLASS

Lest religious teaching become purely academic and too largely theoretical, the Sodality encourages the students to put religion into practice, to learn to talk religion actually and to plan religious activities, to develop a more personal

sense of responsibility of religion, to exercise charity, zeal, and apostolic endeavors when still in school. This has been called the Students Spiritual Leadership Movement.

That the theory of classroom in religion may not stay theory but pass into practical application there is need of a program by which religion can be made practical and effective in the lives of the students.

THE IDEALS AND OBJECTIVES OF THE SODALITY IN SCHOOLS

The ideals and objectives of this program, as presented to the Sodality in schools, includes the following elements. First, consecration to Our Blessed Lady whom youth needs today more than ever because of the widespread disrespect for women and, secondly, because of the consequent collapse of much morality. As the interior spirit whence force may flow to the exterior, the Sodality aims to build up personal holiness on the bases of an intimate and personal devotion to Christ shown:

- (a) In intelligent Eucharistic devotion.
- (b) In intelligent prayer, notably mental prayer.
- (c) In a fostering of the liturgical and retreat movements.
- (d) In the study of the life of Christ in its relation to modern needs and problems.

THE LOVE OF CHRIST URGES US

From personal holiness thus fostered the Sodality in schools trains the student to manifest this zeal in a first devotion to the parish and through the parish to the diocese. The Sodality is to serve the parish in whatever is the pastor's immediate need, for example, charity work, parish visiting under supervision, Boy and Girl Scout or Catholic youngsters' club leadership, care of the parish book rack.

The ideals of the Sodality, love of Christ, imitation of Mary, loyalty to and service of the Church, the service of others, Catholic Action, might be extremely vague unless they received definite form and direction. This is done by the methods of organization employed in the Sodality.

METHODS OF ORGANIZATION

The officers of the Sodality, with the faculty director or moderator, form what is called the Student Spiritual Council. This group, from sixteen to eighteen in number, is the heart and spiritual driving force of the school. It meets regularly, discusses means of inspiring the students with higher ideals, plans programs and spiritual campaigns, outlines work for the committees, conducts publicity, checks upon work done and considers itself responsible for the inspiration of the whole school.

Where a Sodality has not for some reason or other been considered practical, a Students Spiritual Council, which corresponds in spiritual matters to the Students' Council in extra curricular activities, has frequently been established.

Coordinated with this group are the committees. Each of these, chairmaned by a member of the Students Spiritual Council, is made up of four to ten students and has some special work to do. The Eucharistic Committee, Our Lady's, Apostolic, Catholic Literature, Membership and Social Life Committee have been especially popular.

A SERVICE STATION FOR SODALITIES

To help the Sodality develop along lines in keeping with ideals and objectives set forth, the Reverend Father General of the Society of Jesus ordered the American Provincials to put aside priests to develop the Sodality in America along correct lines, in keeping with the Sodality rules, and to make it an effective instrument at the disposal of pastors, school authorities, and Bishops. The present staff took charge in the fall of 1925. At present there are four Jesuit priests giving full time to the Sodality program, two Jesuit priests giving full time to the official Sodality magazine, one Jesuit priest giving retreats to Sodalitys, and two Sodality secretaries appointed to work in definite sections of the country, one for the east and one for the middle west, and a Jesuit priest who is acting as state advisor for the Sodality of the state of Kansas. These, with twenty-five members of our lay staff, are engaged exclusively in trying to be of service to

Sodalities, suggesting ways to promote the spiritual life on the part of the individual Sodalists and offering apostolic programs in the service of the Church and in defense of the Church. The relation of the Central Office to the Sodalities in schools is aptly discovered if one considers it a spiritual service station. It serves in a mere suggestion and training capacity, exercising no authority or control, since its sole aim is to serve the Bishops, who alone are the canonical superiors of the Sodality in their plans for Catholic Action.

SPECIFIC SERVICES TO SCHOOLS

1. It arranges the affiliation of Sodalities to the Prima Primaria, thus obtaining for them tremendous blessings, indulgences and privileges, which they otherwise would not have.
2. It places at their disposal a vast and usually gratis literature, making possible, their better development.
3. It helps directors and prefects, through direct communication, letters, visits, and so forth, but only on invitation.
4. It helps organize unions, rallies, local conventions, and so forth, but only on invitation and with fullest approval of the Ordinary.
5. It publishes *The Queen's Work*, the voice of the Sodality, a magazine intended to stimulate Sodality activity; fifty cents a year to a single address; twenty-five cents a year to a single address when twenty-five copies are taken each month.
6. It works out annually a complete year's program of suggested projects along spiritual or Catholic Action lines, called for the schools "The Semester Outline."
7. It supplements this with a Monthly Service, sent gratis to all interested Sodalities.
8. It publishes a special Monthly Directors' Service, which furnishes priests and moderators with outline sermons and talks, plans, discussions, projects, and so forth.
9. It conducts a yearly school of Catholic Action, making it possible for leaders to learn more of the Holy Father's program and its application to schools and parishes.

10. It organizes regular National Conventions to improve and help local Sodalities through a sense of strength, union, and cooperation.

11. It furnishes Sodalities with what material they need, catechetical, dramatic, for meetings and so forth, to make their work more effective.

12. To this work it devotes the services of five Jesuit priests and twenty-five lay assistants and associates.

EVIDENCES OF LIFE

Since the year 1928 the Sodality of Our Lady has sponsored seven national conventions attended by approximately 8000 directors and sodalists; five Summer Schools of Catholic Action attended by approximately 2500 priests, sisters, brothers, laymen and laywomen. Thirty-two hundred colleges, high schools, schools of nursing now are receiving the monthly service and have organized active groups that express an interest in the program. For those wishing to study further the effectiveness of this program in actual application, we recommend a study of "Cisca," which is the Chicago Students Catholic Action, or the Kansas State Sodality Union.

In this brief discussion of procedure in locating and educating the gifted child for leadership in the new social scheme, the principles of thought and action embodied in the new, yet ancient, philosophy are left to the last because of their importance. The Ten Commandments, the principles of justice and charity, are the foundation stones of ordered society. Their application and administration are clearly dependent in a large degree upon the leaders who stand forth from among their fellow Christian citizens. The schools, then, must foster these principles and infuse them into the life patterns of the pupil who as a leader or an intelligent follower will be the citizen of tomorrow.

Leo Bernard Fagan, "The Gifted Child and the New Deal," *America*, Vol. LII, No. 10 (December 15, 1934), p. 231-32.

Religion In the Elementary School

SOME NOTES ON THE SUPERVISION OF RELIGIOUS INSTRUCTION AT THE ELEMENTARY SCHOOL LEVEL

Supervisors of instruction for religious communities and the administrative councils of these same communities make important selections when they appoint an individual to the office of principal. Religious character and general administrative qualities are not sufficient for the appointment to a principalship. Principals must have specific preparation for their work. Their qualifications should be such that teachers will recognize them as experts.

The principal whose days are occupied with bookkeeping and quasi-janitorial duties is not a supervisor of instruction. According to authorities, more than fifty per cent of the principal's time should be given to actual classroom visitation. Likewise worthy of present consideration is the fact that too frequently during the summer vacation, when religious teachers are engaged in self-improvement, principals are occupied with more or less mechanical administrative duties. Summer schools and professional readings are as necessary for the principal as for the teacher, if supervision of instruction is to mean anything more than a gracious gesture from one in authority.

It is the work of supervision to determine the degree to which the school is contributing to the child's religious development and growth in religious knowledge. It is not enough for the principal to visit Religion classes. Supervision, to be efficacious, must be systematic. If improvement of teaching is desired, there must be a clear-cut program for the year,

mindful, however, that the principal is a general supervisor, not only a supervisor of Religion.

Some of the specific matters that the principal should investigate in the supervision of religious instruction are:

1. The objectives of religious instruction during the period of elementary education.
2. Particular objectives in Religion for each grade in terms of the needs, interests and abilities of pupils.
3. The character and religious needs of the children in the locality.
4. The manner in which the Course of Study provides for objectives. (If the Course is not satisfactory, teachers should be guided to make an exact and detailed report for the Superintendent's Office.)
5. The hour in the day in which Religion is taught, the length of each period and the number of periods during a semester when other activities take the place of the Religion class.
6. An understanding of the teaching technique used by teachers, always remembering that the individual teacher's understanding of procedure enhances or hampers the method. There is a direct relationship between the achievement of pupils and the teacher's understanding of the technique she is using.
7. Provision offered in special guidance for beginning teachers or those new to the work in which they are engaged. Teacher-training in the novitiate or university can never give the beginning teacher the practical assistance that the principal-supervisor can render in actual classroom follow-up.
8. Character of the basic text and the teacher's use of the book.
9. Character of diagnostic tests used.
10. Use of supplementary materials.
11. Rating of pupil achievement (knowledge, attitudes, conduct and practice of Religion).

12. Manner in which the entire school day builds up an environment for Christian conduct.
13. Provision for individual differences in pupils.
14. The teacher's improvement in subject-matter background.
15. The teacher's familiarity with current materials, particularly in periodical literature.

Examination of the above outline, which is by no means complete or sufficiently detailed, should convince superiors and principals that the equipment of the supervisor demands specific preparation. It would be better to have no supervision than that which is offered by those who do not have an intelligent preparation for this work. On the other hand, where teacher and supervisor work together, studying problems related to religious development and growth in the religious knowledge of pupils, there will be an extraordinary improvement in the work of a school.

Classroom visitation is not necessary for all the studies suggested above, nor is it to be expected that a principal can investigate, during a single year, all the items listed. The list does suggest, however, a program for several years. It is desirable not only that there should be complete understanding between teacher and principal in the work of supervision but for its successful administration there should be cooperation, not merely to facilitate the principal's program for the year but what is of greater importance, to make her findings productive of good.

Lastly, Catholic education needs a body of literature that will assist the principal in developing an intelligent attitude toward the supervision of religious instruction. For the secular subjects, good material is already on hand. In the field of Religion, there is little available. For the time being, the principal must develop criteria for herself. To help her in this work she must have not only a knowledge of expert thought on supervision in general, but she must also investigate and keep in touch with current thought on the teaching of Religion at the elementary school level. Courses in the teaching of Religion, that are being pursued by the teachers

under her, should be taken by the principal also, if she is not already familiar with them. What an improvement Catholic education can look forward to, with principals who are supervisors—sympathetic with the charity of Christ and, at the same time, experts who will assist their teachers in meeting problems and in evaluating the efficacy of materials and procedures in terms of learning products acquired.

KNOWLEDGE IN THE GENERAL EDUCATION OF MAN

A word might be said here about professional training. Professional training must also in its special techniques, be consistent with the whole Catholic attitude toward life. The professional part of life must be permeated, too, by the fundamental moral and religious aims. A course in ethics or philosophy is hardly adequate. It seems to me, though we cannot discuss it here, that professional training could be more thoroughly approached from the Catholic attitude toward life and could educate the man as well as train the technician.

Edward A. Fitzpatrick, "The Aim of the Catholic Liberal Arts College," *The Catholic School Journal*, Volume 35, (February, 1935) p. 33.

STUDY MATERIAL ON THE LIFE OF CHRIST FOR THE UPPER GRADES

NOTE: The material given below makes no pretense at completeness. Teachers will find in it diagnostic and study values.

I

After each of the following, write the name of the person, place, town or city described.

1. The mother of St. John the Baptist. _____
2. The angel who announced to the Blessed Virgin Mary that she was to be the Mother of God. _____
3. The town in which Christ was born. _____
4. The foster-father of our Lord. _____
5. Those who were guided by a star to the Christ child. _____
6. The king who ordered the killing of all boys under the age of two years. _____
7. Where the Holy Family remained until after the death of Herod. _____
8. Where Jesus spent His boyhood, youth and young manhood. _____
9. The village in which Christ worked His first miracle. _____
10. The one at whose request Christ worked His first miracle. _____
11. The town in which our Lord made His home after the people of Nazareth drove Him out of their city. _____
12. The lake (in some places it is called a sea) where our Lord performed several miracles. _____
13. The city in which Christ instituted the Holy Eucharist. _____

14. The garden where our Lord suffered a terrible agony.
15. The apostle who betrayed Jesus. _____
16. The Roman governor who sentenced Christ to be crucified.
17. The apostle who stood at the foot of the Cross. _____
18. The place where Christ was crucified. _____
19. The apostle whom Christ appointed head of His Church. _____
20. The apostle to whom our Lord said: "Because thou hast seen Me, thou hast believed; blessed are they that have not seen and have believed." _____

II

On the line before the words in Column I, write the letter of the group of words in Column II which match the words in Column I.

COLUMN I

COLUMN II

- | | |
|--|---|
| <p>_____ 1. "The Word was made flesh and dwelt amongst us"</p> | <p>A. "Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God."</p> |
| <p>_____ 2. The <i>Magnificat</i>, that begins with the words: "My soul doth magnify the Lord"</p> | <p>B. "Blessed are the peace-makers, for they shall be called the children of God."</p> |
| <p>_____ 3. At the birth of Christ the angels sang:</p> | <p>C. "Blessed art thou, Simon, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: Thou art Peter and upon this rock I will build</p> |

- 4. When Christ was presented in the temple, the aged Simeon said to our Blessed Lady:
- 5. Words in which our Lord expressed clearly the absolute need of baptism for salvation:
- 6. Words the centurion spoke when our Lord was entering his house to heal his sick slave:
- 7. Words our Lord used concerning the institution of the Holy Eucharist:
- 8. From the Sermon on the Mount:
- 9. When the apostles said, "Lord, teach us to pray"
- 10. Our Lord said to Mary Magdalene:
- My church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall also be loosed in heaven."
- D. When Mary said: "Behold the handmaid of the Lord, be it done to me according to thy word."
- E. "Glory to God in the highest, and on earth peace to men of good will."
- F. "Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and said to them: 'Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.'"
- G. Our Blessed Mother said it when Elizabeth cried out: "Blessed art thou amongst women and blessed is the fruit of thy womb."
- H. "Father, forgive them,

- _____11. Christ said to St. Peter: I. "Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my servant shall be healed."
- _____12. When some of the Jews questioned our Lord about the lawfulness of giving tribute to Caesar, He said: J. Jesus said: "When you pray, say 'Our Father, who art in heaven, etc.'"
K. "I am the Bread of Life. Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life."
- _____13. In the Garden of Olives Christ said to His apostles: L. "Render to Caesar the things that are Caesar's, and to God, the things that are God's."
- _____14. Words spoken by our Lord during His agony on the cross: M. "Thy sins are forgiven thee. Thy faith hath made thee whole; go in peace."
- _____15. On the night of His resurrection, Christ instituted the Sacrament of Penance in these words: N. "and thy own soul a sword shall pierce . . ."
O. "Watch ye and pray, lest ye enter into temptation."

III

Supply the missing words in the following quotations from our Lord.

1. "And He said to them: With _____ I have _____ to eat this _____ with you, before I _____. For I say to

you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the _____ He gave thanks, and said: Take and divide it among you: For I say to you, that I will not drink of the food of the vine, till the kingdom of God come.

"And taking _____, He gave _____, and brake; and gave to them saying: This is _____, which is given for you. Do this for a _____ of Me.

"In like manner the chalice also, after he had supped, saying: This is the _____, the new testament in My _____, which shall be _____ for you." *St. Luke, XXII: 15-20.*

2. "The _____ thy _____ shalt thou adore, and _____ only shalt thou serve." *St. Matthew, IV:10.*
3. "Going therefore, teach ye _____ nations, _____ them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to _____ all things whatsoever I have _____ you: and behold _____ am with you all days even to the consummation of the world." *St. Matthew, XXVIII:19-20.*
4. "If _____ ask the Father anything in My Name He will give it _____." *St. John, XVI:23.*
5. "Love your _____, and do good to them that _____ you." *St. Matthew, V:44.*
6. "What doth it _____ a man if he gain the whole world, and suffer the loss of his soul?" *St. Matthew, XVI:26.*
7. "If any man will come after Me, let him _____ himself, and take up his _____, and follow Me." *St. Matthew, XVI:24.*
8. "As long as you did it to one of these my _____ brethren, you did it to Me." *St. Matthew, XXV:40.*
9. "Many sins are forgiven her, because she hath _____ much." *St. Luke, VII:47.*
10. "Learn of Me because I am _____ and humble of heart." *St. Matthew, XI:29.*

IV

After each of the following quotations, describe briefly a situation in your daily life when you can show your love and respect for the particular words of our Lord.

1. "I say to you: Love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you." *St. Matthew, V:44.*
2. "Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury.—For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living." *St. Mark, XII:43-44.*
3. "When thou dost alms, let not thy left hand know what thy right hand doth,—That thy alms may be in secret; and thy Father, Who seeth in secret, will repay thee." *St. Matthew, VI:3-4.*
4. "Why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye?—Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye?—Thou hypocrite! cast out first the beam out of thy own eye, and then thou shalt see to cast out the mote out of thy brother's eye." *St. Matthew, VII:3-5.*
5. "He that shalt scandalise one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea.—Woe to the world because of scandals! For it must needs be that scandals come: but nevertheless woe to the man by whom the scandal cometh!" *St. Matthew, XVIII:6-7.*
6. "As you would that men should do to you, do you also to them in like manner." *St. Luke, VI:31.*
7. "He that is unjust in that which is little is unjust also in that which is greater." *St. Luke, XVI:10.*
8. "If thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee,—Leave there thy offering before the altar, and go first

to be reconciled to thy brother; and then coming, thou shalt offer thy gift." *St. Matthew, V:23-24.*

9. "Watch ye, and pray that ye enter not into temptation." *St. Matthew, XXVI:41.*
10. "What doth it profit a man, if he gain the whole world, and lose his own soul?" *St. Matthew, XVI:26.*
11. "Whosoever shall exalt himself, shall be humbled: and he that shall humble himself, shall be exalted." *St. Matthew, XXIII:12.*
12. "Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven." *St. Matthew, V:10.*

KEY

I

- | | |
|--------------------|----------------|
| 1. Elizabeth | 12. Galilee |
| 2. Gabriel | or Tiberias |
| 3. Bethlehem | or Genesareth |
| 4. Joseph | 13. Jerusalem |
| 5. Magi (Wise Men) | 14. Gethsemani |
| 6. Herod | 15. Judas |
| 7. Egypt | 16. Pilate |
| 8. Nazareth | 17. John |
| 9. Cana | 18. Calvary |
| 10. Blessed Virgin | 19. Peter |
| 11. Capharnaum | 20. Thomas |

II

- | | | | | |
|------|------|------|-------|-------|
| 1. D | 4. N | 7. K | 10. M | 13. O |
| 2. G | 5. A | 8. B | 11. C | 14. H |
| 3. E | 6. I | 9. J | 12. L | 15. F |

III

1. desire, desired, pasch, suffer, chalice
bread, thanks, My Body, commemoration
chalice, Blood, shed
2. Lord, God, Him
3. all, baptizing, observe, commended, I
4. you, you
5. enemies, hate
6. profit
7. deny, cross
8. least
9. loved
10. meek

High School Religion

A KNOWLEDGE TEST ON CATHOLIC ACTION FOR THE 1935 GRADUATES OF CATHOLIC HIGH SCHOOLS

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INTRODUCTION

What do those students who will be graduated from Catholic secondary education this coming June know about Catholic action—its principles and their application? The test that follows has been prepared to assist teachers in determining the achievement of their respective fourth year groups. The middle of May would be an appropriate time for its administration. Teachers, who desire a correct picture of achievement, will not announce the test in advance, and they will avoid review exercises that would focus the attention of the class on the topics included in the test. Any such preparation would defeat the purpose of the examination and interfere with its validity.

For the past three years students in Catholic high schools have been studying Catholic action under the auspices, as it were, of any one of the following—a single unit devoted to the subject in the year's work, as an activity of the Sodality, as the topic of several lectures, or in a full year's Religion course. It is not necessary to state that if desirable Catholic

life is to result, there must be, first of all, a knowledge of the principles and applications of Catholic action on the part of boys and girls who have received the advantages of secondary education in a Catholic school. A test, such as the one that follows, will commend itself to all those high school teachers who are eager to investigate the efficacy of the plans whereby their particular schools have endeavored to promote a knowledge and application of the principles of Catholic action.

The TEST is to be answered in essay or paragraph form. The KEY that is printed immediately after the TEST suggests ideas that the teacher should look for in the answers of students. The number in parenthesis, immediately following each question, suggests a value for the question in terms of a minimum number of ideas from the KEY and a one hundred-point score. No attempt was made to vary the value of a single question according to its importance.

TEST

1. What do you understand by "Catholic Action"? (3)
2. State how the doctrine of the Mystical Body of Christ should make one eager to take part in Catholic action. (3)
3. Our Holy Father describes the period of school education as the time of preparing for Catholic action. What is the three-fold preparation in which Catholic students should take part? (3)
4. What is the relation of the Holy Sacrifice of the Mass to Catholic action? (4)
5. Describe briefly five different activities taking place in the home or radiating from it whereby parents may exemplify and spread their faith and its principles. (5)
6. Why is a loyal support of Catholic education a great work of Catholic action? (4)
7. What are ten different ways or means by which Catholics can advance the work of Catholic education? (10)
8. The statement has been made that the labor of one's

particular life career offers innumerable opportunities for Catholic action. Explain. (2)

9. What are twelve specific principles of Catholic life that man is bound to respect in the work of his particular life career? (12)
10. (a) Social service offers many opportunities for Catholic action. Describe the work in social service that is being done by the diocese in which you live. (10)
(b) In what ways can you cooperate with this work? (4)
11. (a) What are man's principal civic duties? (5)
(b) Explain how, in their fulfillment, man may engage in Catholic action. (2)
12. Why is the industrial problem a religious problem? (4)
13. What are the Catholic principles on which social justice is based? (4)
14. Why should the doctrine of the Mystical Body of Christ make us eager to further social justice and social charity in the economic world? (4)
15. Are the books listed in *The Index* the only readings Catholics are forbidden to make. Explain. (2)
16. Consider the topic, "Leisure," in terms of that phase of Catholic action which is described as "applying one faith and morality." List nine different actions in which you might engage in during your leisure hours, and opposite each, write an application of faith or Catholic morality that you could make while engaged in that activity. (9)
17. The parish and diocese are the two units in which and through which individuals and organizations should labor. What are:
(a) three activities of Catholic action in your diocese or parish to which you can contribute financially? (3)
(b) three diocesan or parochial activities through which you can render personal service? (4)
18. What is the National Catholic Welfare Conference? (3)

KEY

The number in parenthesis after each answer suggests the number of ideas from the Key that should be present in the student's answer. The teacher will observe that for several answers more than the required number of ideas are given. The form of this examination has been used to lessen the subjective quality of a test of this type.

1. (1) "Catholic action is spreading, defending and applying our faith and morality."
(2) . . . the sum total of all these activities whose principal supporters and promoters are the Catholic laity.
(3) ". . . to restore Catholic life in the family and society."
(4) ". . . aided and sustained by the bishops."
(5) ". . . the participation of the laity in the apostolate of the hierarchy." (3)
2. (1) All Christians are members of the Mystical Body of Christ.
(2) They are bound together by the indwelling of Christ (the supernatural life of grace) in their souls.
(3) They should, therefore, be united in thought and action.
(4) Jesus Christ directs, inspires and nourishes the members of His Mystical Body. (3)
3. (1) Personal sanctification.
(2) Study as a preparation for active Catholicity.
(3) Engaging in practical activities to help the poor, the ignorant and the needy. (3)
4. (1) The Mass is Christ's Sacrifice and ours.
(2) The Mass is the united prayer of the Church, the most perfect act of united Catholic action.
(3) The Mass brings about the true purpose of Catholic action—"the union of mankind through Christ in God."
(4) In the Mass Christ lives and works in us.

- (5) The prayers of the Mass manifest a community of spirit, a feeling of Christian fellowship in the Mystical Body of Christ. (4)
5. (1) In the spiritual life of the family.
(2) In the religious training of their children.
(3) In personal devotedness to the Church.
(4) In supporting Catholic education.
(5) In participating in civic life.
(6) In the recreations the home sponsors and supports.
(7) In personal example of love of neighbor. (5)
6. (1) Our Holy Father has described it as "an important task of Catholic action."
(2) "Christian education . . . aims at securing the Supreme Good, that is God, for the souls of those who are being educated and the maximum of well being here below for human society." *Pius XI*.
(3) From those deprived of a Catholic education at the high school and college levels, comparatively little Catholic action can be expected.
(4) The Church has made the establishment of Catholic schools a matter of religious duty.
(5) Canon Law says that "From childhood all the Faithful must be so educated that not only are they taught nothing contrary to faith or morals, but that religious and moral training take the chief place." (4)
7. (1) Understanding the principles and purposes of Catholic education.
(2) Becoming acquainted with the opportunities and accomplishments of Catholic schools of all levels.
(3) Obeying the law of the Church relative to Catholic education.
(4) Spreading information about Catholic education.
(5) Being a credit to Catholic education.
(6) Getting others to attend Catholic schools.
(7) In cooperating with the school.

- (8) In watchfulness for legislative measures that might be harmful to Catholic education.
 - (9) In understanding the needs of Catholic education in regard to financial support.
 - (10) In supporting the parish school.
 - (11) If wealthy, by contributing to scholarships, professorships, libraries, summer camps, endowments, etc. (10)
8. (1) Man here has innumerable opportunities to show love for his fellowmen, in the way he puts into practice the Catholic ideal of life (justice and charity).
- (2) In his ability to explain his religion clearly and intelligently (2)
9. (1) To disdain superstition.
- (2) To speak reverently of God and holy things.
 - (3) To assist at Mass on Sundays and holy days of obligation.
 - (4) To abstain from flesh meat on certain days.
 - (5) To pay just wages.
 - (6) To treat those under one with kindness and consideration.
 - (7) To respect one's employers, to obey them, and to serve them faithfully and honestly.
 - (8) Not to wound or strike anyone save in lawful defense.
 - (9) Not to do or wish evil to others.
 - (10) The fifth commandment forbids anger, hatred, envy, gluttony and scandal.
 - (11) The sixth commandment forbids the selling or producing of bad books, pictures or magazines.
 - (12) Not to misrepresent in buying or selling.
 - (13) Not to defraud others of work owed to them.
 - (14) To respect the reputation and honor of all.
 - (15) To take what measures one reasonably can to prevent poverty and distress.
 - (16) Employers are bound to protect their employees as far as possible in their morals and religion. (12)

10. (a) (1) Study clubs to remove ignorance of responsibility, to study causes of poverty, and to further justice and charity in general.
- (2) Various activities of the "Catholic Charities."
- (3) Prevention or removal of causes of distress among the young—i.e., health and dental clinics, free lunches.
- (4) Free dispensaries for the sick.
- (5) Homes for the aged.
- (6) Homes for orphans.
- (7) Homes for young working boys and girls.
- (8) St. Vincent de Paul Society.
- (9) Employment bureaus for those out of work.
- (10) Homes for wayward youth.
- (11) Education for maladjusted youth.
- (12) Big Brother and Big Sister work in the courts.
- (13) Instruction on the causes of social distress.
- (14) Legion of Decency.
- (15) Instructions on Christian charity.
- (16) Public lecturers to counteract communism and other destructive theories.
- (17) Recreational opportunities through CYO and parish societies.
- (18) Catholic Industrial Conference.
- (19) Credit unions.
- (20) Visiting nurses.
- (21) Visiting teachers.
- (22) Health education.
- (23) Religious instruction for children not attending Catholic schools.
- (24) Furthering legislation that will prevent social evils.
- (25) Providing help for the immigrant. (10)
- (b) (1) Study.

- (2) Personal service.
 - (3) Moral support.
 - (4) Contributions in money. (4)
11. (a) (1) To understand how the affairs of his government are conducted.
- (2) To form intelligent opinions on all public matters.
 - (3) To vote in all elections.
 - (4) To accept public office as a public trust.
 - (5) To defend and uphold the rights of the citizens.
 - (6) To criticize public affairs constructively. (5)
- (b) (1) Each one of the duties mentioned is a moral obligation, and, therefore, matter of conscience.
- (2) In fulfilling these duties we are applying Catholic principles of morality. (2)
12. (1) It presents many moral and religious problems.
- (2) Successful business depends very largely on truthfulness and honesty, virtues best inculcated by the practice of Religion.
 - (3) Charity must also enter into the business relations of men.
 - (4) Impossible to settle the various social questions involved in industry without Religion.
 - (5) The doctrine of the Mystical Body of Christ. (4)
13. (1) The teachings of our Lord concerning the relations of men with God and with their fellowmen.
- (2) All creatures are made for the honor and glory of God.
 - (3) Society must be organized for the benefit of all the persons composing it.
 - (4) Man is a member of society with obligations to his fellowmen.
 - (5) Men were created to live in families. (4)

14. (1) At baptism Christ took us into intimate union with His Mystical Body.
(2) Christ lives in His Mystical Body.
(3) Many are outside the Body of Christ, our love for them will lead them toward the Mystical Body.
(4) Our union with Christ should transform all our acts.
(5) Injustice and want of charity are sins against Christ. (4)
15. (1) Catholics are also obliged to respect the natural moral law which requires them not to read literature which undermines their faith or morals.
(2) The natural moral law is binding in conscience. (2)
16. (1) Conversation—Respect for my neighbor's reputation; zeal for his salvation.
(2) General conduct—Consideration for others, particularly for those who are old, weak, poor, neglected, etc.
(3) Reading—Doing some of my reading in the field of Religion; observing the natural moral law.
(4) Sports—Playing fair in every game.
(5) Dates—To avoid giving or making dates with non-Catholics.
(6) Drinking—To observe my pledge in spite of sneers.
(7) Attending movies—Fidelity to the lists of the Legion of Decency.
(8) Free time not occupied—Establishment of a study club; in the service of others.
(9) Motoring—Respect for laws of the road. (9)
17. (a) (1) Catholic Charities.
(2) Society for the Propagation of the Faith.
(3) Seminary collection.
(4) Peter's Pence.
(5) Collection for the school. (3)
(b) (1) Holy Name Society.

- (2) Society of St. Vincent de Paul.
 - (3) Catholic Youth Organization.
 - (4) Diocesan Council of Catholic Women.
 - (5) Legion of Decency.
 - (6) Vacation schools.
 - (7) Study clubs. (4)
18. (1) A voluntary organization of the Bishops of the United States.
- (2) Offers voluntary leadership in Catholic action.
 - (3) Some of the departments of the N. C. W. C.: Social Action Department, The Press Service, Legal Department, Department of Education, The National Council of Catholic Men and National Council of Catholic Women. (3)

The JOURNAL OF RELIGIOUS INSTRUCTION appreciates the kind letters received from subscribers and will be truly grateful if those who are interested in the JOURNAL will help to make this magazine better known.

College Religion

AN ANNOTATED LIST OF BOOKS BASED ON A SUGGESTED OUTLINE FOR RELIGION COURSES IN COLLEGES

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Editor's Note: Beginning with the April issue, the JOURNAL began the publication of Sister Mary Genevieve's annotated list of books, giving the sections on: Series; General Reference; Apologetics. In subsequent numbers of this magazine lists will appear under the following headings: Church History—Bibliography, Introductions, General Church Histories, Early Church History, Monasticism, Papacy, Medieval Church History, Reformation, Modern Times, Phases of Church History; Missions; Religious Orders; Comparative Religion; Liturgy; Sacramental System—Sacraments in General, Marriage, Birth Control, Penance, Eucharist and Other Sacraments; Supernatural State and Grace; Catholic Action; Doctrinal, Dogmatic, Moral Theology; Philosophy; Sociology, Economics and Government; Education; Human Evolution and Science; Catholic Literature; Fiction; Biography—Life of Christ, Blessed Virgin, Collective Biography; Devotional Reading.

While Sister Mary Genevieve's list was planned specifically for use with the "Science and Culture Texts" it is applicable to other Religion curricula. This annotated list of books was assembled with care, objectivity and the assistance of specialists in Religion and the librarians of thirty-five Catholic colleges for women.

SCRIPTURE

INTRODUCTION TO THE BIBLE

Fillion, Rev. Louis C., S.J.

The Study of the Bible

Kenedy, 1926, 3.00

"Discerning scholarship, prudent conservatism, and a charming simplicity were all combined in the making of 'The Study of the Bible.'"—*America*

Graham, Rt. Rev. Henry G.

Where We Got the Bible

Herder, 1924, .85

A popular exposition of the facts of history which prove conclusively that the Mother Church of Christendom is the real preserver, defender, and transmitter of the Bible.

Knecht, Rt. Rev. F. J.

A Practical Commentary on Holy Scripture. 5th ed.

Herder, 1930, 5.50

The book is replete with practical lessons and examples for the Christian in his daily life.

Lattey, Rev. Cuthbert, S.J.

First Notions of Holy Writ

Longmans, 1923, 1.25

Much sound learning and valuable information will be found condensed in these five essays dealing with the study, inspiration, text, literary form, evidence and translation of Holy Scripture.

Pope, Very Rev. Hugh, O.P.

Catholic Students' Aids to the Study of the

Bible. 5v. 1, 2, 4, rev.

Kenedy, 3.00 each

"The best handbook to the Bible in the English language."—*Month*

Pope, Very Rev. Hugh, O. P.

The Catholic Church and the Bible Macmillan, 1928, 1.00
(Calvert series)

"The book is a splendid refutation of the absurd accusation that the Catholic Church neglected the Bible."—*Ecclesiastical Review*

Schumacher, Rev. Heinrich

A Handbook of Scripture Study.

3v. (v. 2 rev.)

Herder, 1924-1929, 2.00 each

"A work of ready reference, authoritative and reliable, containing a complete history of the Biblical text."—*Catholic World*

Simon, Rev. John-Mary, O.S.M.

A Scripture Manual. 2v.

Wagner, 1924-1928, 8.00

This work is what it purports to be—a Scripture Manual: not a controversy about the Bible, but an explanation of the Bible. Students who are beginning their Scripture studies will find these two volumes invaluable.

BIBLE HISTORY

Fonck, Rev. Leopold, S.J.

Light of the World

Herder, 1926, 1.50

"Father Fonck gives us an admirable exposition of the attitude of reverent understanding with which the Catholic Church regards the Scriptures, and of the position in her eyes occupied by the New Testament especially. It is a book primarily for students."—*Month*

Gigot, Rev. Francis E.

Special Introduction to the Study of the Old Testament.
2 pts. Benziger, 1901-1906, pt. 1—4.75; pt. 2—5.00

"In the light of present Catholic opinion Father Gigot's chapters referring to the Mosaic authorship of the first five Books of the Bible need revision. Apart from that the author's accuracy may be relied upon, and in point of method and orderly exposition these books leave no room for criticism."—*Ecclesiastical Review*

Hart, Rev. Charles

A Manual of Bible History. 2v. Burns, 1906-18, 5.25

"The 'Month' speaks of these two volumes as 'a difficult piece of work exceedingly well done' and calls attention to the lucidity and order of the treatment."—*My Bookcase*

Jacquier, L'Abbe E.

History of the Books of the New Testament

Benziger, 1907, 3.25

"An attempt to narrate the various circumstances that contributed to the writing of the books of the New Testament, with a view to showing in what environment they stand historically and dogmatically."—*Preface*

BIBLE QUESTIONS OR SPECIAL TOPICS

Arendzen, Rev. John Peter

The Gospels—Fact, Myth or Legend? Herder, 1924, 1.75

"It tells us just everything that one wants to know about the Gospels, their writers, and their dates, and is based upon the latest and most critical works."—*Catholic World*

Arendzen, Rev. John Peter

Men and Manners in the Days of Christ

Herder, 1928, 2.75

"The author's illustrations are made in the form of separate

pictures, of loosely connected themes, called forth by the arguments touching the authenticity and credibility of witnesses to the facts of early Christian history."—*Ecclesiastical Review*

Arendzen, Rev. John Peter

Prophets, Priests and Publicans Herder, 1926, 2.00

"The volume comprises a series of essays which supplements a former collection by the same author entitled 'The Gospels, Fact, Myth or Legend?'"—*Ecclesiastical Review*

Berry, Rev. E. Sylvester

Apocalypse of St. John Winterich, 1922, 1.50

In a simple scholarly way Father Berry has tried to help us to a better understanding of the inspired and prophetic words.

Dowd, Rev. William A., S.J.

The Gospel Guide (Science and Culture Series) Bruce, 1932, 2.50

"Intended primarily for use in colleges to supplement the customary courses in religion. Concise, clear and simple exposition of the genuineness, integrity, and historicity of the Gospels."—*Month*

Huby, Rev. Joseph, S.J.

The Church and the Gospels Holt, 1931, 2.00

"An exhaustive treatment of the oral Gospel and a brief commentary upon the authenticity as well as the principal features of the written Gospels. Practical in its use, popular in its style and scholarly in its content, this book will be found to be very serviceable to every student of the New Testament."—*Homiletic and Pastoral Review*

Lemonyer, Rev. J. B.

The Theology of the New Testament Herder, 1929, 1.35

"While the material with which the author deals can scarcely be called new, its method of presentation makes it interesting and engaging reading."—*America*

Lugan, Alphonse

Social Principles of the Gospel Macmillan, 1928, 2.25

"Christ's teaching on the dignity of man, on fraternity, on equality, on liberty, has nowhere been more accurately or suggestively explained."—*Ecclesiastical Review*

Prat, Rev. Fernand, S.J.

The Theology of St. Paul

Benziger, 1929, 1.70

"It is in every respect the best work in existence on this subject. No student who desires to penetrate the vast field of the Pauline world of thought should be without this standard work."

Catholic World

COMMENTARIES—OLD TESTAMENT

Bird, Rev. T. E.

Commentary on the Psalms. 2v

Burns, 1927, 10.00

Seven preliminary chapters deal at reasonable length with the chief questions of a more general character, after which each Psalm is taken in turn. In each case a short introduction deals with such questions as title, subject, authorship, occasion, and application, then comes the Latin Vulgate text, followed by a translation from the original Hebrew.

Boylan, Rev. Patrick

Commentary on the Psalms. 2v. Herder, 1921-1925, 6.25

"A study of the Vulgate Psalter in the light of the Hebrew text. There is a short introduction to each psalm which furnishes the necessary orientation about the particular poem. Then, in parallel columns, we have the Vulgate text and Doctor Boylan's translation."—*Catholic World*

Grimmelsman, Rev. Henry J.

The Book of Ruth

Scott, 1930, 1.20

"From a great library of inspired literature the author has reproduced an ideal 'short story' with a moral unspoken but evident, and eminently appropriate just now."—*Thought*

Grimmelsman, Rev. Henry J.

Book of Exodus. A Study of the 2nd Book

of Moses with a tr. and concise comment-

ary. Norwood, Ohio, Seminary Book Store, 1927, 2.00

"It is well adapted to the needs of all lovers of the Scriptures that are unable to delve into voluminous commentaries."—*Ecclesiastical Review*

COMMENTARIES—NEW TESTAMENT

Bandas, Rudolph G.

*Master-Idea of St. Paul's Epistles; or
the Redemption*

Lohman, 1926, 4.75

"As a study in biblical theology it demands respect and recognition. St. Paul's world of ideas as revealed in his 14 epistles, is

summarized and systematized to show clearly that Christ's life-work inclusive of all its saving effects, was St. Paul's master-idea and his ruling passion."—*Catholic World*

Batiffol, Msgr. Pierre

The Credibility of the Gospels Longmans, 1911, O. P.

A series of lectures delivered against an attack on the Gospels.

Breen, Rev. A. E.

A Harmonized Exposition of the Four Gospels, 4v.

Milwaukee, Keystone Printing Service, 1927, 12.00

The Ecclesiastical Review states that the work may be more accurately described as "Practical Bible Talks, based on a Synopsis of the Four Gospels." Though the work is not up to date in all respects it is still a worth while contribution to the study of Sacred Scripture.

Callan, Rev. Charles, O.P.

The Acts of the Apostles

Wagner, 1919, 2.50

"The author discusses in brief and succinct form the title, authenticity, date and place of composition; also the sources, historical character, and general purpose of St. Luke's history of the Church after our Lord's resurrection. An analysis of each chapter with a detailed exposition of the text follows.

"The notes are clear and sufficiently critical to guide the student in the appreciation of the Catholic view and warn him against the assumptions of rationalistic and destructive criticism."—*Ecclesiastical Review*

Callan, Rev. Charles, O.P.

The Epistles of St. Paul, 2v. Wagner, 1922-1931, 11.00

"As a serviceable handbook to the New Testament, it has a distinctive value."—*Catholic World*

Callan, Rev. Charles, O.P.

The Four Gospels (Commentary) 3d rev.

and enl. ed.

Wagner, 1918, 4.00

The author interprets the text and gives the background and atmosphere necessary to appreciate his interpretation.

Cecelia, Madame

Catholic Scripture Manuals. 5v. Benziger, 1906, 12.00

"These manuals are recommended for any one desiring to make a systematic and thorough study of the Gospels."—*Ecclesiastical Review*

Cladder, Rev. Herman J., S.J.

In the Fulness of Time; The Gospel of St. Matthew Explained

Herder, 1925, 2.25

"A welcome addition to our Catholic Bible Manuals. The work is packed with information, well arranged, and excellently printed. The tone is popular."—*Catholic World*

Eaton, Rev. Robert

Apocalypse of St. John

Herder, 1930, 1.25

"Although the notes are altogether too brief, they give the reader at least a general idea of the Apocalypse."—*Ecclesiastical Review*

Fonck, Rev. Leopold, S.J.

Parables of the Gospels

Pustet, 1927, 4.00

For a right understanding of the Parables of the Gospels, Father Fonck's volume is of inestimable value.

Kleist, Rev. James, S.J.

The Memoirs of St. Peter
(Science and Culture Series)

Bruce, 1932, 2.50

"The individual merit of the present work is the colo-metric or sense-line arrangement of the translation. The 'new translation is dedicated to all plain folk that love the Gospel of St. Mark.'"
—*America*

Lagrange, Rev. M. J., O.P.

Catholic Harmony of the Four Gospels

Burns, 1930, 7s6d

In style and make-up the book leaves nothing to be desired.

Lagrange, Rev. M. J., O.P.

The Gospel According to St. Mark

Burns, 1930, 5s

The simplicity of the author's exposition set forth as it is in notes accompanying the text, readily lends itself to the understanding of students interested in the study of Holy Scripture.

Lepin, Rev. Marius, S.S.

Christ and the Gospel

McVey, 1910, 2.00

"In the present work we are shown the very foundation upon which the belief in the Messiahship and the Divinity of Christ rests."—*Ecclesiastical Review*

Lynch, Rev. Denis H., S.J.

The Story of the Acts of the Apostles

Benziger, 1917, 2.75

"An illuminating commentary on the masterpiece of St. Luke.

... Father Lynch makes us live through those momentous days, when Saul was smitten on the road to Damascus, when Peter had the vision in the house of Cornelius, and Paul stood before Felix, Agrippa, and the sages of Athens. The book is written with ease, with accurate knowledge of the subject, but without any undue obtrusion of the scholarship everywhere manifest in its pages."—*America*

Maas, Rev. A., S.J.

The Gospel According to St. Matthew.

2d ed.

Herder, 1917, 3.50

"The work is scholarly and at the same time it preserves throughout a practical character which will make it an intelligible reference book on the subject of the First Gospel for every interested student."—*Ecclesiastical Review*

MacEvilly, Most Rev. John

An Exposition of the Gospel of St. John

Benziger, O. P.

MacEvilly, Most Rev. John

An Exposition of the Epistles of St. Paul and of the

Catholic Epistles: Consisting of an introduction of each epistle, an analysis of each chapter, a paraphrase of the Sacred Text and commentary. 2v.
7th ed. enl. rev. and corrected.

M. H. Gill & Son, 1910, O.P.

"A compendius treatise, briefly setting forth the sense of these divine oracles."—*Preface*

Martindale, Rev. Cyril C., S.J.

Princes of His People: I. St John the Evangelist;

II. The Apocalypse

Benziger, 1924, 1.75

"The work is not a commentary, but rather a study about the Apocalypse of St. John the Apostle. The author approaches the problem of interpreting the Apocalyptic narrative by endeavoring to answer the question of what the apocalypse meant to the immediate recipients of this exalted work."—*Catholic World*

Maturin, Rev. B. W.

Practical Studies on the Parables of

Our Lord

Longmans, 1910, 2.20

The author has tried to draw out the leading practical thought as he conceived it, in each of the Parables.

Pope, Very Rev. Hugh, O. P. (ed.)

Layman's New Testament

Sheed, 1.50

The text of Scripture is on the left hand pages throughout, the right hand pages being reserved for the notes, written by a Catholic scholar for ordinary people.

Rickaby, Rev. Joseph, S.J.

Further Notes on St. Paul

Burns, 1911, 3.40

"Ripe scholarship and sane exegesis evinced in the author's former volume are here equally in evidence."—*Ave Maria*

Rickaby, Rev. Joseph, S.J.

Notes on St. Paul

Benziger, 1898, 3.40

"The author's notes bear throughout the mark of an originality which whilst being within the limits of the recognized canons governing Catholic exegesis, gives his exposition an exceptional value, especially from the practical point of view—that is to say, the interpretation of difficult passages left for the most part unexplained by other and far more pretentious commentators."—*Catholic World*

Stoll, Rev. Raymond F.

The Gospel According to St. Luke

Pustet, 1931, 3.50

The book contains a very valuable commentary. It was prepared for those who have need of a brief, clear, and popular explanation of the various Gospels and their meaning.

NEW TESTAMENT VERSIONS

Lattey, Rev. Cuthbert, (ed.)

Westminster Version of the New Testament Longmans

A work of modern scholarship which presents a faithful translation from the original Greek and Hebrew texts. Aids to their understanding in the way of introduction, comment, and dissertation are supplied.

REFERENCE BOOKS

Hastings, James

Dictionary of the Bible (Non-Catholic)

Scribner, 1909, 7.00

Jewish Encyclopedia; a descriptive record of the history, religion, literature, and customs of the Jewish people; prepared under the direction of Cyrus

Adler and others; Isidore Singer, managing editor. 12v. Fund, 1901-1906, 96.00

O'Connor, C. C.

Short Gospel Dictionary Sands, 1.00

Williams, Rev. Thomas David

Concordance to Proper Names in Holy Scripture Herder, 1923, 6.00

"Under each name is given its form in the original, but transliterated into English, a clear rendition of its significance and a brief explanation, whenever necessary. The citations which then follow are of sufficient length to enable the reader fully to comprehend the sense of the passage quoted."—*America*

Williams, Rev. Thomas David

A Textual Concordance of the Holy Scripture Benziger, 1908, 6.00

Invaluable aid to locating most impressive passages of Holy Writ.

THE FOLLOWING BOOKS ON SCRIPTURE WERE ALSO RECOMMENDED:

Augustine, Saint. *Readings from St. Augustine on the Psalms*. Ed. & tr. by Joseph Rickaby. Benziger, 1925, 2.00

Brown, Rev. M., S.J. *The Divine Song Book; A brief introduction to the Psalms*. Herder, 1926, 1.10

Eaton, Mother Mary. *The Bible Beautiful*. Longmans, 1930, 1.20

Fisher, Most Rev. John. *Commentary on the Seven Penitential Psalms*. 2v. ed. with preface and glossary by J. S. Phillimore, Herder, 1.00

Gigot, Rev. Francis E. *Outlines of New Testament History*. Benziger, 1898, 1.50

Goodier, Most Rev. Alban, S.J. *About the Old Testament*. Benziger, 1929, 1.95

Heuser, Rev. Herman J. *From Tarsus to Rome*. Longmans, 1929, 2.00

Lattey, Rev. Cuthbert, S.J., ed. *St. Paul and His Teaching*. Herder, 1930, 1.30

Lattey, Rev. Cuthbert, S.J. *Religion of the Scriptures*. Herder, 1924, 1.50

- Laux, Rev. John J. *Introduction to the Bible*. The nature, history, authorship and content of the Holy Bible with commentated selections from various books. Benziger, 1932, 1.12
- McSwiney, Rev. James, S.J. *Translation of the Psalms and Canticles, with Commentary*. Herder, 1902, 4.25
- Messmer, Most Rev. S.G. *Outlines of Bible Knowledge*, 2d ed. Herder, 1927, 2.75
- Parker, Evelyn M. *Introduction to the Acts of the Apostles and the Epistles of St. Paul*. Longmans, 1927, 1.25
- Seisenberger, Rev. Michael. *Practical Handbook for the Study of the Bible*. Wagner, 1925, 3.00
- Vaughan, Rt. Rev. Msgr. John S. *Concerning the Bible*. Burns, 2.25
- Vaughan, Rev. Kenelm. *Divine Armory of Holy Scripture*. 5th rev. ed. Herder, 1931, 2.00
- Walker, L. J. *Science and Revelation*. Burns, 1932, 2s6d
- Williamson, B. *Book of Life*. Herder, 3.25

THE CATHOLIC COLLEGE—A FIELD FOR MISSIONARY ACTIVITY

The Catholic college is a field for missionary activity for all the members of the faculty. To work under any other assumption would be to act in defiance of the Catholic principle that religion must be intimately interwoven with education, and that it must not be something added to the curriculum as an extra course. Without this mutual interest and cooperation on the part of everyone connected with the faculty, a Catholic college would be almost on a level with the secular college having a Newman Club and a resident chaplain. It is only through such missionary effort that the Catholic college can fulfill its purpose to develop capable leaders in sufficient number to meet the great needs of the day.

Address delivered before the Catholic University Conference of Clerics and Religious of the Catholic Students' Mission Crusade, Washington, D. C., Thursday evening, December 13, 1934, by Rev. E. V. Stanford, O.S.A., M.S., LL.D., President of Villanova College.

THE QUESTIONNAIRE IN SENIOR RELIGION

REVEREND FERDINAND J. WARD, C.M.
De Paul University
Chicago

If the class in senior Religion had not been interesting that morning, it at least appeared informative. For an hour the students had listened to a short lecture on matrimony, discussed contemporary views of marriage, and then apparently acquiesced in the brief restatement of the Catholic view of wedlock. That noon I was joined on my way to the priest's residence by James Abbott, an honor student of the senior class, who had seemed much interested in the views of the students on marriage.

After making a few general remarks about the day's activity at De Paul, he bluntly asked: "Father, why do we waste so much time in Religion classes on subjects that we all believe in?"

In spite of being ruffled by his bluntness, I calmly answered, "Really, I never thought any class wasted if the students took interest in the matter presented."

"That's true, Father," he continued bitterly, "but we are still studying the same subjects that we had since the first day we entered high school."

"Granted," I added slowly, "but the subjects are gone into more thoroughly as one advances in school life."

Although he left me at the priests' rectory, I knew that he would always be under the impression that nothing new could be presented in a Religion class. What was to be done about the matter? In the opening of the fall term, each student carefully wrote on a card three problems that he would be interested in during the semester's work; these were given as personal religious difficulties. The matter

listed on the cards is generally so impersonal that one is sure that the group either has no problems or else is too diffident to acknowledge them. If the text book were not as practical as it is, the class might prove more of a waste of time than Abbott implied.

To avoid the difficulty of devoting our short hour a week class to subjects of no great practical value to the students, I determined to find the viewpoints and the knowledge of the class on the subjects scheduled for the semester, and then arrange my preparation to accommodate the class. I made questionnaires on Faith, Matrimony, Birth Control, Engagements, Parochial Activity, and the other topics assigned for the term. During the first ten minutes of class, I distributed a questionnaire on the topic of the following week, asked for candid replies, permitted the use of the back of the sheet for long answers, and insisted on the printing of their statements for the sake of readability and privacy. From the sheets submitted I took those answers which showed ignorance of Catholic doctrine, faulty Catholic attitude, and general leniency and formed my lecture for the following week.

The following questionnaire is just an example of one student's answers to the subject—Engagement. With some forty students in the class, it was expected that a variety of views would be given to the sixteen different questions.

1. *In your own opinion, what are the purposes of an engagement?*
To bring a couple closer together, so they can mutually plan their marriage.
2. *What should couples do during the time of engagement?*
Nothing immoral, but only such actions that please one another.
3. *How long should a couple, known to each other a month, be engaged?*
1 year.
4. *After a year's acquaintance? 6 months. After two years? 2 or 3 months.*
5. *During the time of engagement, is it fair to date with some one else?*
No.

If this happened once, what would you do?

Forget it.

If this occurred four or five times?

Talk it over and decide what should be done about it.

6. *During the week, how often should the couple see each other?*
3 or 4 times.

7. *How often should one phone during the course of the week?*
Daily.

8. *Aside from ordinary gifts, should the girl take gifts from her intended?*

No.

Should either borrow money from the other?

No.

Should they, after two months or so, "dutch treat"?

No.

9. *Considering only dress, manners, should one act differently during the time of engagement from what he will after the wedding?*

Absolutely No!

10. *Do you think that incontinence will prolong the time of engagement?*

Yes. *Why?* Because he probably got what he wanted without marriage, why should he tie himself down.

11. *Should a girl engaged for over a year, permitting sexual pleasures, etc., break her engagement?*

No, because such girls do not always get the chance of marriage again.

12. *Would a man lose respect for the girl after repeated sins against the sixth commandment?*

Yes, what proof has he that he is the first one?

13. *Is there any moral harm in indulging in what is called "soul kissing"?*

I don't know if morality is concerned, but it is rather messy. You might get trench-mouth.

Any physical harm?

Maybe excite sex activity.

Any effect upon future happiness?

No.

14. *Should the couple engage in what is called "petting"?*

Yes.

15. *What marital privileges has an engaged couple?*
None.
16. *Is it old-fashioned, unmodern, silly, for an engaged couple to have some third party generally present?*
Yes, they can't help you any.

Questionnaires are like examination papers! They must be attacked at once or they become boresome. As one turns from one paper to another in a group of forty, he is certain to find answers that will prompt material for the following week's class, and he will read doctrines that refute Abbott's belief that the average senior is ready for a degree in theology. From the topics suggested by the answers, one has sufficient material for a class of fifty minutes duration.

That the average class is unfamiliar with early American Colonial customs of engagements is to be expected: it will be somewhat ignorant of customs found in foreign lands. These customs then need narrating at the opening of the following week's class. No doubt some of the De Paul alumni must have smiled with satisfaction as they explained to their friends the colonial custom of bundling, which was the subject of a play and a movie produced in 1934. The alumni had heard of this custom in senior Religion. Since the replies to the questions from number ten to number fifteen were so varied, and in some cases wrong, it was necessary to clarify the students notions of the Church's moral teaching on these subjects. Because the length of the period of engagement was either too long or too short, the common sense attitude of the Church had to be restated.

The questionnaire on Parish Activity rarely requires much time for answering because the students, like other Catholics, have fixed ideas on parish life. From the following example, you can easily imagine how interesting the other thirty nine papers were.

1. *What parish societies do you belong to:*
C. Y. O. and Holy Name.
2. *What social or practical benefits do you derive from them?*
Much exercise.

New friends met?

None of much permanent value.

Pleasant occasions?

Some fair evenings.

3. *Are you an usher in your parish church?*

No.

4. *Would you be one if you were asked?*

No.

Do the ushers seem of a high type?

No.

Why do you not ask to be one?

I might be accepted.

5. *Are you a member of the parish choir?*

No.

Why not?

I can't sing.

Is the choir of any worth?

Just fair.

6. *Are you a member of the altar society?*

I am a man.

Is it of any value to you?

7. *Do you take part in parish activities or celebrations?*

Not many.

Which ones?

Athletic.

Are they of any personal social advantage to you?

No.

8. *Do you approve of card parties?*

Yes.

Of parish dances?

Yes.

9. *Do you ever offer your services to your pastor or to a society in promoting parish affairs?*

No!

10. *What would be helpful in attracting young men and young women to participate in parish affairs?*

New sodality officers, and more young people in them.

11. *What would make your parish more attractive?*
More social; better sermons.
12. *Do you know the name of your pastor?*
Yes.
Do you know the names of his assistants?
Only one of them.
13. *What should be the average contribution to the Sunday offering by a young graduate?*
Fifteen cents.
What should be the average contribution to the Easter offering by a young graduate?
Fifty cents.
How much do you contribute on a Sunday to the offering?
Five cents.

The questionnaires showed that the students not only were not taking part in parochial activities but they were not even interested in them. From the reply to the thirteenth question, which was somewhat similar to the others, one concluded that the group did not contribute its share towards the maintenance of the parish. If an outside lecturer is to deliver a talk on parish life, it will not be necessary for the instructor to prepare his own lecture. The substance of the answers, however, might be given to the lecturer that he might know the attitude of the class. This was not necessary last year at De Paul because Monseigneur Joseph Morrison, the talented rector of the Holy Name Cathedral, was the lecturer. Knowing from experience that young people are interested in the financial side of a parish, he explained this phase of parochial life, and then showed the necessity of the united cooperation of all the parishioners for the welfare of the parish.

In all classes devoted to lectures, the substance of the talks was prepared from the questionnaires given to the students. Even though the checking of the answers was bothersome, the effort was well repaid by the student interest taken in the class work.

Research Investigations

A STUDY IN HONESTY

SISTER FRANCOISE, S.N.D.De Namur
St. Joseph Academy
Columbus, Ohio

EDITOR'S NOTE: The following is a summary of a dissertation submitted to the Faculty of the Graduate School of Arts and Sciences of the Catholic University of America in partial fulfillment of the requirements for the degree of Master of Arts in Education.

We regret that space will not permit us to present Sister Francoise' statistical data, and the copies of tests that she gives in the Appendix of her report.

I

INTRODUCTION

For some years past there has been a growing and manifest dissatisfaction with the results of the religious and character training as evidenced in the lives of the graduates of Catholic high schools. That so many "early collapses in adult life" are due, at least in part, to the inadequate teaching of Religion is generally recognized by administrators, teachers and even by the pupils themselves. Archbishop John T. McNicholas in his opening address to the National Catholic Educational Association said:

I am convinced that the teaching of religion is our weakest course. We must strengthen our religion courses or our schools will fail in the chief purpose for which they were founded and for which our people are making almost incredible sacrifices. Teachers must be prepared in great numbers every year for the work in order to give profitably the courses of religion.¹

¹ Most Rev. John T. McNicholas, "Opening Sermon." *The National Catholic Educational Association Bulletin*, 29:41-52, 1932.

Doctor Johnson expresses the same conviction:

Much as the Catholic school accomplishes by the mere fact of its existence, it would be treason to its ultimate purpose were it to rest on such laurels. Its impact upon society must be much more positive. Out of Catholic schools should come young people prepared for militant activity in the cause of Jesus Christ. The call is for Catholic Action—for the translation of the faith that is in us into civic and economic thinking and doing. Were we to rest content with merely conserving what we have accomplished, we would be in dire peril of losing our position bit by bit. Our best protection is an offensive warfare against the secularistic, nonchristian forces that are abroad in the modern world. Our Catholic schools, particularly our high schools, may be justly criticized and taken to task for failing to provide the Church with the type of aggressive leadership which her interests require at the present moment.

Our Catholic schools must become more and more Catholic. The over-whelming power of secularism in the environment in which the graduate of the Catholic school must live would demand this even if our fundamental philosophy did not. The fact that for the most part we have conformed ourselves to the external standards of secular education has perhaps lead us to dilute the religious element in our school programs. While there has been a great improvement in the teaching of religion, much remains to be done. Religion should be taught creatively if it is to be a creative force in the minds of those who learn. Passivity has been the bane of much of our religious teaching in the past and, as a consequence, there has been an uncertainty and a timidity about the attitude of the average Catholic in the face of challenges to his faith. Because the teaching of religion has been isolated too much from the teaching of secular branches, he fails to see the connection between religion and the affairs of his everyday intellectual, social and economic life, and religion tends to become for him not a plan of action but a devotional means of escape.

A most important duty of the Catholic school at the present moment is to make its graduates more articulate. Indoctrinated with the sound principles of Christianity, they must be taught to speak and write courageously and creatively on the great problems of the day.²

More than five years of questioning, have brought to light the fact that the estimates of twelfth year pupils and members of alumnae have invariably been that their training in religion had not been practical enough for the situations

² Rev. George Johnson, "The world crisis and its challenge to Catholic Education." *The National Catholic Educational Association Bulletin*, 29:58-72, 1932.

in which they later found themselves. There was one exception and this a pupil whose social sphere is decidedly limited.

The present thesis is, therefore, an outgrowth of the conviction that, generally speaking, the methods of religious and character education in our schools are inadequate for fitting our modern youth to face successfully the civilization of today in which, as Father Vogt reminds us, the prevailing culture is pagan.

Today we find a widespread and influential culture allied against Catholic principles and Catholic life. Years ago society and the home were Christian. All that was needed was to teach the child a few intellectual truths and to show him how to receive the sacraments. If methods were defective it did not matter so much because the vast field of Christian education was gradually supplied by the home and by society at large. The prevailing culture was Christian. Now things have changed; the prevailing culture is pagan. We can no longer trust civilization to complete the deficiencies of religious training. The change in atmosphere and the growth of militant atheism make the problem of Christian education more extensive in scope and more intensive in depth. The Church must assume the whole burden of forming the Christian youth. The fight is against a complete culture, a complete civilization—a pagan civilization. The only complete and adequate defense is to oppose our own culture to that of paganism. We must seek to influence the child in every department of life, in his thought, his imagination, his play, his leisure, and in his prayer. Every possible channel of religious influence must be employed.³

In the hope of obtaining scientifically objective data as to the existence or non-existence in the mind of the pupil of the association of religious thought and principle with reality and the problems of ordinary life, this study in character development was undertaken.

II

THE INVESTIGATION

1.

The main purpose of this study, as stated in the introduction, was to ascertain how far present day education in religion functions practically in the ordinary life of the pupil.

³Reverend George Vogt, "En Rapport: religion and the boy of today," *Journal of Religious Instruction*, 3:847-851 (June, 1933).

The immediate purpose narrows the problem to a study of one character trait—honesty—as a carryover into his daily experiences.

The material of the experiment consisted of a battery of three sets of tests, chosen from the eight Objective-Situation techniques used by Hartshorne and May for measuring deception:

1. Coordination tests: "peeking" (3 tests)—reliability .72.
2. Social attitude tests: lying to win approval (2 tests)—reliability .84.
3. Puzzle tests: faking solution (2 tests)—reliability .70.

The coordination tests belong to what is known as the "improbable-achievement" technic, which consists in giving tests which cannot be performed unless the subject cheat. The first test consists of a number of squares, one inside the other. The task is to close one's eyes and to draw a line around the squares without touching them or the ones that enclose them. The second test consists of a number of circles. The task is to close one's eyes and to make a pencil mark in each circle. The third test consists of mazes to be traced with eyes closed. The social attitudes test, forms one and two, offers opportunity to make false statements about one's self, and measures lying to win approval. A pupil making more than the maximum score of 23 on form one, and 27 on form two, is scored as being dishonest, and as having lied. The puzzle tests, improbable of solution in the given time, consist of:

"Peg Solitaire—a circular board, six inches in diameter with thirty-three holes. Each hole has a peg in it except the center one. When two pegs are adjacent with a vacant hole next in line, one peg may jump the other and land in the vacant hole. The peg "jumped" is removed. The problem is to jump all the pegs off the board except one and leave this one in the center hole. The time allowed is five minutes for the first trial and three for the second. Cheating consists in faking a solution by pulling out all the pegs but one and placing it in the middle hole without playing the game at all. Or the solution may be partly faked by pulling out some pegs and jumping some. The pupil is scored as having cheated if one or two pegs are left in any holes on either trial.——"

- b. "The Fifteen Puzzle—a small box four inches square with sixteen blocks arranged in a standardized chance order which is as follows:

10	8	5	13
5	6	2	3
9	11	12	0
14	1	7	4

The problem is to remove the one marked 0, and then by sliding the others around to get them in this order:

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	

It is strictly forbidden to remove any blocks from the board. The puzzle must be solved by sliding the blocks around. Five minutes are allowed. Here cheating consists in taking the blocks out and placing them in the correct order without playing the game. Before a pupil is marked "c" or negative, he must score the maximum."⁴

2

In order to find out the reaction of pupils to the materials used, a trial testing program was carried out including subjects from the sixth to the twelfth years. All the tests were accepted seriously in the high school classes. In the sixth and seventh years, however, there was a tendency to regard the puzzles with a playful attitude, for which reason they were omitted in the testing done in the grade school.

Having obtained the cooperation of three representative parochial schools and of one Catholic central high school which numbered more than seven hundred pupils, registered from twenty-three parochial schools, three public schools and two independent schools, the writer herself in the fall of 1931, administered the tests to the sixth and seventh years of the three parochial schools, and to the ninth, tenth and eleventh years of the high school. The children tested in the sixth year classes numbered 123; in the seventh, 127; in the ninth, 148; in the tenth, 168; in the eleventh, 141. Before the opening of school the following September, 1932, a home-room teacher of one section of the high school groups

⁴ Hugh Hartshorne, May, Mark A., *Studies in Deceit*. New York: The Macmillan Company, 1928. 306 p.

which had been tested the previous fall was asked to give intensive instruction in honesty during that year, until about two weeks before the second administration of the same tests to the same pupils, who were then members of the tenth, eleventh and twelfth years. This second testing program was carried out in the spring of 1933—thus allowing an interval of approximately two scholastic years between the testing and retesting, which was also done by the investigator herself. The scoring was also done by the writer or under her direct supervision, as was the statistical analysis of the data.

The sections in which honesty was intensively stressed are listed as "Experimental Groups"; the others as "Controlled Groups." Because of the nature of the experiment, the name and the location of the schools are not mentioned.

III

GENERAL SUMMARY AND CONCLUSIONS

The writer has here endeavored to bring together the entire results of the present study. The following deductions appear to be true:

1. There was a slightly greater gain made in honesty by the experimental group over that made by the control group. The difference seems too small, however, to warrant the conclusion that intensive instruction makes for greater practice of honesty.

2. The largest gain over a period of two years training was made by the group which had just entered high school when the first tests were administered.

3. In the Social Attitudes lying tests, in every class of the Catholic schools, with the one exception of the seventh year in Form 1, the larger percent of pupils fell within the honesty limit; this being due, no doubt, to the fact of an evident lie being involved.

4. In the coordination tests where the dishonesty consists of "peeping" the same pupils, failing to make the connection between lying and peeping, have fallen far outside the honesty limits.

5. That cheating is so almost universal in Catholic school children is a sad commentary on the results of Catholic character education and points to the need of more practical application of Religion teaching.

The interpretation of the present data appears to contribute to the truth of the previous statement, "Religion is our worst-taught subject." Or it might be rather more true to say, "has been our worst-taught subject," for since this study was begun great advance has been made in this field. Until within the last few years teachers had been thrown almost exclusively upon their own resources and initiative; courses and references in aims and methods of religion were few. This, however, is now changed and the modern text books aim to make religion function in the daily life of the child. It is, then, for us the teachers to see that the fundamental principle, "The child learns by doing," be applied in religion as it is in the other subjects of the curriculum. Nowhere will the pupil find a better example of how to apply the principles of the supernatural life to his daily duties than in the Gospel story of the life of Christ. May the aim of the religion class therefore be to help the pupil to approach as nearly as possible to the ideal character of Jesus Christ. "Catholic teachers must impart to the children the truth, but they must likewise show them how to live the truth and to love it, if they are to grow up to the Head."⁵

... "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

"Hence the true Christian education is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."⁶

⁵ Rev. George Johnson, "Character education in the Catholic church." *Religious Education*, January, 1929. (Reprint.)

⁶ Pope Pius XI, *Christian Education of Youth*. *Encyclical Letter*. New York: The American Press, 1930. 91 p. (*The Catholic Mind*, 28:No. 4, February 22.)

Teaching the Public School Child

TEACHING RELIGION TO PUBLIC HIGH SCHOOL PUPILS

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EDITOR'S NOTE: Miss Kelley is a public high school teacher of many years' experience and has been engaged in the teaching of Catholic Doctrine to public school children. With reluctance and diffidence she put the following material into written form at the request of Father McSorley of New York City. We believe Miss Kelley's outlines will be of genuine interest to all those engaged in the religious instruction of public high school pupils.

There are now many good books in Religion for children, and I should think, judging by reviews, that college students are receiving attention, but the public high school pupil seems to be neglected. Yet the years between thirteen and seventeen are the most plastic and the most dangerous of life.

I thought that the Bishop of Newark was taking a step very much in the right direction when he ordered an hour's instruction every week for all public high school pupils, but an account in a recent Catholic newspaper of pupils debating the existence of God, cools my enthusiasm. In my humble opinion that is all wrong.

Our assistant pastor came into my class and asked, "Have they any brains?" My answer was a simple statement of what I think should be the teacher's aim during these years. "I have not tried to find out. I am trying to make them more interested, more active, more sincere Catholics."

Sunday School teachers spend too much time berating children for the little or nothing they have learned since the previous Sunday, and too little time teaching and inspiring. One reason, of course, is the question and answer tradition, but another is the lack of suitable books to supply for the teacher's lack of knowledge and training.

Most priests, even where they have a well organized Sunday School with many public school teachers, refuse to use books like Mother Bolton's, and children of high school age know very little outside the small catechism.

We are getting very immature boys and girls in high school today. Many come from illiterate homes. In addition, books used in public schools today are very attractive. Children cannot but be influenced adversely when they go to Sunday School and get a small catechism, often printed poorly on newsprint, with no pictures, and as they say, "the same thing" every year.

Can we not have books from which an instructive, interesting, explaining lesson can be read, and perhaps reread, by teacher and pupils together, this to be followed by one or two facts, clearly stated, for the pupil to memorize?

Sunday School books should be so written that a teacher who does not know much more than she finds in the book, can use it. Even public school teachers in these small towns know very little about religion.

Most books, such as Bible histories and advanced catechisms, are too long to be covered in a year. They discourage both teacher and pupils. They have been written by experts in the subject who did not know children, and who did not consider the conditions under which they must be used.

Such a book as *Introduction to the Bible* by Father Laux is fine, and would make a good first year college book, but I would not like to undertake to use it in a day high school below the senior class, and it is totally unfit for use in Sunday classes.

Dare I add that I consider Kenedy's *Catholic Catechism* (Gasparri) an impossible book for American Sunday

schools? The Cardinal was a great theologian, but he never taught children. Most of the Sunday School teachers I know would not like to learn it themselves, to say nothing of trying to teach it.

There is rarely time for more than thirty-five lessons in a year. Each lesson should be planned for a forty-five minute period, and as far as possible, should be a unit. The week between is a long time in the lives of pupils.

Children are not made to memorize in school. Should not teachers and priest supervisors face this fact? Is it not better to get the children, especially these older ones, to come, and to interest and hold them, even if some of them learn not more than one inspiring idea while they are there, and recite little or nothing?

I am suggesting contents for four books and illustrating with rough outlines of a few lessons as I think they might be presented.

BOOK I. THE OLD TESTAMENT

No one would expect pupils of the early high school years to read the Old Testament as it is written. Expurgated editions are expensive and would be of no use in a Sunday School class without an explanatory book, which would add too much to the cost. But is there not something between that and such books as Gilmour's or Scheuster's?

Aim

To tell the story in the words of the Bible, patching where necessary. Leave out unnecessary details, repetitions, especially unnecessary proper names. Where the writing is the most important thing, in the case of Isaiah, for instance, sketch in a background, and quote the significant things, as the burning coal, the Nativity and Passion prophecies.

To explain the meaning of words, phrases, customs, etc., to give an understanding of the text.

To impress prophecies, symbols; to show preparation for the coming of the Redeemer.

In every lesson to awaken interest, thoughtfulness, seriousness, reverence.

SUGGESTED PLAN FOR BOOK ONE

1. An outline of books in the Old Testament. (For reference use.)
2. Two maps.
A simple one of Palestine.
A map showing enough of Europe, Asia, and Africa to place Palestine.
3. Two lessons on the Bible in general, and the Old Testament in particular. (See Lesson)
4. Genesis I.
5. Genesis II—1 to 10 and 15 to 24.
6. Genesis III—1 to 24.
7. Genesis IV—2 beginning "Abel was" to 16.
8. Noe (See Lesson).
9. Abraham.
10. Isaac.
11. Jacob.
12. Joseph.
13. Moses to leaving Egypt.
14. Ten Commandments.
15. Desert to Promised Land.
16. Judges.
17. Ruth.
18. Samuel.
19. Saul.
20. David.
21. Solomon.
22. Elias and Eliseus.
23. Jonas.
24. Tobias.
25. Prophets and Babylonian Captivity.
26. Daniel.
27. Esther.
28. Judith.
29. The Machabees.
30. Job.
31. The Psalter.
32. Perhaps something about and selections from
33. Wisdom.
34. Ecclesiastes.
35. Ecclesiasticus.

LESSON I

Aim.

(1) To give some foundation ideas; (2) To awaken interest in the Bible.

Bible, Holy Scripture, Holy Writ. (Meaning of the terms.)

Old and New Testaments. (Number of Books.)

Old Testament, written largely in Hebrew and Aramaic. Translated into Greek, Latin, English. Give names—Septuagint, Vulgate, Douai. Translation from such languages as Greek and Latin must often be interpretations as well as translation, hence danger of Protestant versions. Illustrate.

Unified by the figure of Christ. In the first book of the Old Testament, we behold God the Creator, the beginning of all things, creating the universe as an earthly Paradise for man.

The last book of the New Testament gives us a vision of Heaven which is to be man's eternal reward.

All the pages between reveal Christ to us, in the Old Testament as the Promised Redeemer in the Garden of Eden, as the Prefigured Redeemer under many types and figures, in many prophecies, and in the New Testament, as the Child in Bethlehem, as the Crucified on Calvary, as the Risen Saviour, fulfilling all the prophecies.

The Bible is the history of God's revelation of Himself to man. He has revealed Himself to us through the beauty of nature, through His prophets and holy men, but, most of all, through Christ.

Why has He made so many efforts to teach us to know Him? As a first step toward loving Him, because we cannot love one whom we do not know.

Why does He wish our love? Because God created us to be happy with Him, and loving and serving Him is the price of that happiness.

An effort to know God better is a step toward happiness and Heaven. Let us make that the aim of Sunday School this year.

LESSON II

Inspiration. (Simple explanation)

Canon of the Scriptures. (Very simple definition)

Refer to chart of the books of the Old Testament. Not to be memorized now, but referred to so often, that it will be fairly well known before the end of the year.

Interpretation. (Simple explanation)

Compare the Bible to the Constitution of the U.S., and the Church to the Supreme Court which interprets it.

The Bible was not written for unbelievers, nor to make converts. It was written for believers. (*St. Luke, I:4.*)

The Church was founded by Christ to be a living voice, a living teacher. The Bible contains only part of the teaching of the Church. It must be interpreted by the Church. Tradition may contain a revelation not found in the Bible, or it may explain or interpret the Bible. (*Acts, VIII:30-31* might be quoted.)

The Jews believed the Old Testament a divine document. Christ and His apostles, accepting it as a divine document, quoted from it. Christ said that He came to fulfill its prophecies.

One or two rules might be established:

1. No sense or meaning may be attributed to any part or passage

of the Bible which would be contrary to the solemn or ordinary teaching of the Church.

2. Where the Church has defined the meaning of a certain passage, it must be accepted as the true meaning intended by the Holy Ghost.

Are we obliged to read the Bible?

Should we read it?

Indulgence for reading it. Indulgence for attending class.

Possibly, if space allowed:

Many allusions in the New Testament. Words, phrases, and ceremonies in the Mass and in the rites of the Church are better understood when we know the Old Testament.

The Bible the most widely known book.

English literature can hardly be read understandingly without a knowledge of it.

LESSON III. GENESIS I.

Meaning of the word. Written by Moses.

Yom means day, many days, or indefinite period of time.

We use *day* in several ways. Illustrate.

Church has not defined meaning.

Purpose of the author and of God speaking through the author, to teach that God is the Creator of heaven and earth and all things.

Create means to make from nothing.

Which is more wonderful, to cause a full grown tree to appear in a second where none was before, or to make a tiny ball and give it power to put forth roots at one end, and a stalk at the other and become a mighty tree?

Which is more wonderful, to make a hen, let us say as the fairies do in a fairy tale, or to make an egg which has the power to develop into a chicken?

We are so accustomed to seeing seeds sprout and eggs hatch, that we fail to see how wonderful such developments are.

We can, therefore, let the scientists find out, if they can, how each step in creation took place. If they tell us that life on earth started from a bit of protoplasm, we know that God created that bit of protoplasm from nothing, by His word only, and gave it power to develop.

We see, then, that we can firmly believe that God created heaven and earth, and all things visible and invisible, from nothing, by His

word only, and be sure that scientists will never prove anything contrary to that statement.

An artist must think, must plan, must see his picture in his mind before he can paint it. A composer must hear his music with his mind before he writes or plays a note. What a wonderful mind a man must have to paint a Sistine Madonna, or compose an orchestral symphony.

We admire an ingenious machine, and honor the inventor who designed and built it, but the most intricate machine is not as wonderful as a plant or animal. Have you ever looked through a microscope? The man who made the machine had to be supplied with metals and tools.

What can we say of the mind of God? God planned the majesty of the mountains, the beauty of the setting sun, the wonder of plants and animals. Should we not marvel at the wisdom and knowledge and power of God who designed and created these things?

Let us try, this week especially, to grow in appreciation of God's majesty and wisdom and power. Let us think of Him with very great reverence and adoration before we begin to pray, and then we shall not say our prayers carelessly.

LESSON IV. GENESIS II:1-9; 15-23.

In the first chapter of Genesis we are told of the creation of man as the first step in creation. In this chapter, some details of man's creation are given.

Teach that God created man to His own image. This means that He gave man:

- (a) A mind to know Him;
- (b) A will to love and choose Him (Emphasize and give examples, loving is choosing)
- (c) An immortal soul;
- (d) A special presence of God in that soul.

From watching groups of girls, I feel sure that children could be protected and strengthened by impressing upon them these two ideas:

1. That choosing is loving, and loving is choosing. They think that loving God is some emotion which they have never felt, therefore talking about loving God is unreal. But watch their faces while you illustrate the fact that loving is choosing in natural relations, and then that they are choosing God, and therefore loving God when they choose to come to Mass instead of staying comfortably in bed, when they do what they do not like to do,

or refuse to do what they would like to do in order to please God.

2. That the soul is as truly the temple of God as the church, and that only serious sin deprives us of that Presence.

Attention might be called to the word "us" in verse 18. (The Holy Trinity)

God creates each individual soul, knows it, plans for it. Our happiness depends upon our cooperation with His plans.

LESSON V. GENESIS III: 1-3.

Recall that we learned in the previous lesson that the souls of Adam and Eve were temples of God. If they had kept their souls holy and preserved God's Presence, our souls would be holy and we would have God's presence when we begin to live.

But Adam lost God's presence by sinning. What he did not have, he could not give to us. A man who has gambled away his money, cannot then leave it to his children.

God had been the light of Adam's mind and the strength of his will. When he lost the presence of God, his mind darkened, and his will weakened, and we inherit a mind which has not the light of God, and a will which has not the strength of God.

We call this condition of beginning to live without the special presence of God, and with a darkened mind and weakened will, original sin.

The presence of God comes into our souls at Baptism,¹ but our minds remain darkened, and our wills weakened, making it easy for the history of Adam and Eve to be repeated in our lives.

The story of this chapter is the history of every sin. (Illustrate)

The promise of a Redeemer was the first ray of light cast by our Lord on the earth.

Definition of Immaculate Conception.

LESSON VI. NOE GENESIS VI, VII, VIII, IX

The following is what I mean by patching, an attempt to keep the

¹ Note: One of my pet ideas is that children should be taught to think of original sin as a technical term describing emptiness, lack of God's presence, rather than something, a spot, a stain, for instance.

It is in the atmosphere today to think of a baby as lovely, innocent, and to resent the idea of sin in connection with it. But if you teach that Baptism is consecrating a beautiful but empty temple and filling it with the special presence of God, that seems logical, reasonable.

Is not some of the modern rebellion against the doctrine of original sin, and the carelessness of some Catholic parents about Baptism, due to a misunderstanding?

flavor of the Old Testament, omitting unnecessary details, repetitions, especially unnecessary proper names.

And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,

It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,

He said: I will destroy man, whom I have created, from the face of the earth.

But Noe found grace before the Lord.

And when God had seen that the earth was corrupted,

He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.

Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

And thus shalt thou make it: The length of the ark shall be three hundred cubits: The breadth of it fifty cubits, and the height of it thirty cubits.

Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers and third stories shalt thou make it.

Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.

And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex and the female.

Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

And Noe did all things which God commanded him.

And the Lord said to him: Go in thou and all thy house into the ark: for thee I have seen just before me in this generation.

In the selfsame day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark.

And the flood was forty days upon the earth, and the waters increased, and lifted up the ark on high from the earth.

And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

And all flesh was destroyed that moved upon the earth, both of

fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth and all men.

And all things wherein there is breath of life on the earth, died.

And the waters prevailed upon the earth a hundred and fifty days.

And God remembered Noe, and all the living creatures which were with him in the ark, and brought a wind upon the earth, and the waters were abated.

The fountains also of the deep, and the flood gates of heaven were shut up, and the rain from heaven was restrained.

And after forty days were passed, Noe, opening the window of the ark which he had made sent forth a raven:

Which went forth and did not return, till the waters were dried up upon the earth.

He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.

But she, not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.

And having waited yet seven other days, he again sent forth the dove out of the ark.

And she came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe understood therefore that the waters were ceased upon the earth.

And he stayed yet seven other days, and he sent forth the dove, which returned not yet any more to him.

And God spoke to Noe, saying:

Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee.

All living things that are with thee bring out with thee, and go ye upon the earth: increase and multiply upon it.

So Noe went out, he and his sons; his wife and the wives of his sons with him.

And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark.

And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.

And God blessed Noe and his sons. And he said to them: Increase and multiply, and go upon the earth and fill it.

Behold I will establish my covenant with you and with your seed after you.

And God said: This is the sign of the covenant which I give

between me and you, and to every living soul that is with you, for perpetual generations.

I will set my bow in the clouds, and it shall be the sign of a covenant between me, and between the earth.

And when I shall cover the sky with clouds, my bow shall appear in the clouds:

And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh.

If the blessing of Sem is considered significant, the last incident in Genesis IX could be added.

BOOK II. NEW TESTAMENT.

1. An outline of books in the New Testament.
2. Two maps as in *Book I*.
3. Two lessons, repeating with changes to make it apply to the New Testament, the general information in *Book I*, Lessons 1 and 2.
4. One lesson giving a short sketch of the four evangelists, and illustrating what happens when four people describe the same event or series of events. Mention that St. John wrote after the others, to fill gaps in their narrative. The word "Synoptic" might be given.
5. Thirty or more lessons to form a life of Christ from Zachary to perhaps St. Peter's first sermon.

Since we wish pupils to know and handle and use a New Testament, and since a paper covered one can be bought for as little as twenty-eight cents, each lesson may begin, not with an extract from the New Testament, but with the references for reading as: *Read St. Mark, II:1-12; St. Matthew, IX:1-8; St. Luke, V:17-26.*

Take for first reading the one which gives the best account. Do not try to cover everything in the four Gospels. Be governed in selection: (1) By essentials which should be known; (2) By things these boys and girls can understand; (3) By practical lessons to be drawn.

Give the explanations necessary to a clear understanding of the text. Point out any references to the Old Testament.

Make an application. In these lessons, much of the catechism could be reviewed in a way new to the children.

When references to the Acts of the Apostles are given, a few facts about the book may be inserted.

Some of the cuts in Father Elliott's *Life of Christ* would be just the thing for a book of this kind.

BOOK III. THE LITURGY OF THE CHURCH

Students should own a Sunday *Missal*.

Text book should contain:

- (1) A simple calendar for reference.
- (2) An outline showing the seasons of the liturgical year.
- (3) Lessons on:
 - The meaning of the Sacrifice. (Review of lessons from the Old and New Testaments)
 - The Ordinary of the Mass.
 - Finding the Proper and putting it in its place.
 - The vestments.
 - The seasons and their spirit.
 - Various ceremonies: the Asperges, Blessing of Candles, etc.
 - Funeral Mass and Absolution.
 - Nuptial Mass.
 - The Sacraments.
 - Ritual, meaning, preparation, and reception.
 - Some non-liturgical devotions:
 - The Rosary (They seldom know the mysteries).
 - The Litanies of the Holy Name and the Blessed Virgin. (Some explanation of phrases.)
 - Four Antiphons of the B.V. (Some explanation, history.)

BOOK IV. SOME CHURCH HISTORY

Children do not know and are not interested in profane history. Many actually graduate from high school with no history course but the United States history required by law.

It is useless to try to teach children Church History as we learned it. But I have found that they listen spellbound to stories of the Saints. I have noticed also that one of our best teachers is doing a good deal of biographical work in connection with Senior United States History.

Aims

Some knowledge of Church History. Examples of Catholic conduct and action. What are you going to do?

Content

1. Short biographies made interesting and vivid.
2. Perhaps an illustration of writing, as a hymn, a prayer, etc.
3. Explanations, questions, application.

Suggested Biographies

1. St. Stephen.
2. St. Peter.
3. St. Paul.
4. St. John.
5. Two or three martyrs, giving some knowledge of persecutions. St. Agnes, St. Cecelia, St. Lawrence.
6. St. Augustine.
7. St. Gregory the Great.
8. St. Benedict.
9. St. Bernard.
10. St. Francis of Assisi.
11. St. Dominic.
12. St. Ignatius.
13. St. Teresa.
14. Thomas à Kempis.
15. St. Catharine of Siena.
16. St. Anthony.
17. St. Thomas Aquinas.
18. St. Vincent de Paul.
19. St. Francis de Sales.
20. St. Margaret Mary.
21. Cardinal Newman.
22. Mother Seton.
23. Father Hecker.
24. Mother Stuart.
25. Sisters of Charity and Miraculous Medal.
26. Lourdes.
27. Maryknoll Movement.

From a member of the Advisory Board of the JOURNAL OF RELIGIOUS INSTRUCTION:

"Of course you want to know what I think of the JOURNAL lately. Well, I read it from cover to cover, every number, and like all of it. The editorials are fine—generally—and show an intimate knowledge of the problems in our schools. I know that several of them roused even me. For the last few numbers you have been stressing the teaching of the public school child. Splendid! We have neglected these for too long. The articles on Theology for the Teacher are good, very good. I like too, the tests you give from time to time. The Book Reviews is a section I never fail to read because it keeps me in touch with the latest—and I buy as I can, largely guided by the reviews."

Theology for the Teacher

THE SEVENFOLD FOUNTAIN OF LIFE

REVEREND LEO P. FOLEY, C.M.

Kenrick Seminary

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Supernatural life is an entirely free gift of God and its distribution in like manner pertains absolutely to God and to Jesus Christ, Who merited it for the sons of men by His passion and death. We have explained already how the redemption while superabundant is after the manner of a remedy, which is efficacious only for those who will accept it and apply it to their souls. In another place we have shown how by the institution of the Savior, the Church is the general means of salvation, and membership therein is a condition for obtaining supernatural life here and life everlasting hereafter. In that membership is implied, as we noted, active participation in external public worship and the use of sacred rites of sanctification, which are the visible signs and causes of that grace, which is our supernatural life. We may compare the sacraments to a sevenfold fountain of this life. For it is as if Jesus Christ by His suffering and death had stored up in one great reservoir an abundance of merits and grace to be distributed to mankind and as the prime dispenser of these benefits He had appointed seven outlets from

which these graces flow. To these, men must come if they would find the living water, for they are "fountains that spring up unto life everlasting."

This is the sacramental system, a very essential part of the visible Church, established by Christ. These signs are accommodated to the weakness of man, who is in part material, for they are sensible things, made up of words, objects and actions, which signify invisible things, grace, both sanctifying and actual, which in virtue of their divine institution they not only signify but confer. They are not an arbitrary matter of symbolism, but seven in number, no more and no less, since as such they were determined and fixed by their Divine Founder, Who in His wisdom chose most apt symbols of the effects they produce. The words "I baptize thee," "I absolve thee from thy sins," etc., are illustrated by the ceremony, as in Baptism the washing with water signifies the spiritual cleansing, in Confirmation the anointing signifies strengthening, in Extreme Unction, healing; in Holy Orders, the imposition of hands signifies the giving of the Holy Ghost; the words of consecration in the Holy Eucharist are pronounced over the bread and wine which suggest the spiritual food into which they are to be changed; in Penance you have a tribunal set up, a judgment of reconciliation; in Christian Marriage you have the symbol of the union of Christ with His Church, so fruitful in spiritual gifts.

These seven sanctifying signs correspond to the sevenfold spiritual need of Christians as individuals and as members of society. It is by comparison with the nation of an army engaged in warfare that we understand the nature of the Church militant on earth, which conducts a spiritual warfare. Through Baptism a man is born into a race of warriors. In Confirmation he comes of age, takes arms and goes forth a fully equipped soldier to battle. The spiritual food of the Blessed Eucharist is his nourishment. If he be wounded by sin, Penance is at hand for his spiritual healing. In his last contest Extreme Unction gives him courage and strength to win the soldier's reward, which is death in the state of grace. All these pertain to the social life, to visible membership in this army of God, the Kingdom, which

is the Church. But two others are added which in a special manner take care of the general well being of Christian society. Holy Orders gives the succession of bishops, priests and ministers to teach, govern and sanctify the faithful. Matrimony consecrates family life and gives parents the graces to help, by their instruction and good example, a new generation of worthy members. Thus is provision made for perpetuating both government and membership of the Church.

But as we have already noted elsewhere the Church is a perfect society, in which therefore order prevails, not anarchy, and the care of spiritual matters rests with authority, with those set over the body to govern it. Hence he who performs the sacramental rite, the minister, must be duly qualified since it is a public act, pertaining to the lawfully constituted authority of the society. With the exception made for Baptism and Matrimony, the minister is a priest, one consecrated by Holy Orders, which provides the hierarchy or governing body of the Church. Since Baptism is so indispensably necessary for salvation, it is mercifully ordained that any one may confer it. Marriage, which is essentially a contract, is effected by the consent of the contracting parties and our Lord, while raising it to the dignity of a grace giving sign, did not see fit to alter its nature. The minister must moreover employ the proper form of words, carry out the prescribed action, must use the prescribed thing, since to these and to these alone has God attached the power of giving grace. He must further intend to do what the Church does, or to do as Catholics or Christians do, which is to put his intention in line with the intention of Christ in instituting the sacraments. If he be duly qualified and these conditions be present, the sacrament is truly conferred, for neither his faith nor his state of grace affect the value of his act, for the virtue of the sacrament is not from the minister but from Christ, the true and principal Minister of all the sacraments. He works through the voice and hands of the earthly minister as truly as He cured the sick and healed the leper by His own voice and His own sacred hands when He was visibly upon earth.

Again, that a sacrament exist there must be a subject, one to whom it is applied. The Blessed Eucharist is an exception, since it is after the manner of food, which is food independent of its consumption, and the continued presence of Christ under the appearances of bread and wine provides a spiritual food independent of its reception by the faithful in Holy Communion. Of all the others, and even of the reception of the Blessed Eucharist, we must remind ourselves that the sacraments are not a matter of magic, producing their effects independent of the subject, but requiring a certain capacity in the subject that he may receive them validly, that is really or truly. For they may be received invalidly, that is in appearance only. Thus a priest cannot validly receive the sacrament of Matrimony; a woman is incapable of receiving Holy Orders. Those who have not received Baptism cannot validly receive other sacraments. Even the Blessed Eucharist produces no effect on the soul of the unbaptised. Adults must have the will or intention of receiving the sacraments. Baptism, Confirmation and the Holy Eucharist may be received without this intention by those who have not the use of reason. They are by way of a gift and since there is no positive obstacle put in the way by the subject they produce their effect. In the adult, he must be willing to have the sacrament take its effect since God does not force His gifts on anyone, but deals with man according to his rational nature and free will, effecting his sanctification by man's cooperation.

This is still more evident in the further matter of fruitful reception of a sacrament, which is to receive the graces it gives. For this it is required that the subject have the proper dispositions, hence is worthy to have the sacred sign applied to him. The disposition varies according to the primary effect of the sacraments; some have as their primary purpose to confer sanctifying grace and these are called the sacraments of the dead because they raise souls from spiritual death to spiritual life; such are Baptism and Penance. All others are the sacraments of the living since they presuppose the presence of sanctifying grace in the soul, which they augment or intensify. For the worthy reception of a

sacrament of the dead, adults require faith and at least imperfect sorrow for grave sins committed. Without this act of faith, salvation is impossible and without some true supernatural sorrow for sin, remission by sanctifying grace is simply unattainable in the present economy. For the worthy reception of the sacraments of the living, the subject must be in the state of grace. One and all they are directed to the increase of grace, of supernatural life, and suppose that life as present. Yet it is generally held that a sacrament of the living received by one in mortal sin, provided he has imperfect contrition and is unaware of his sinful state, will confer sanctifying grace, since such a one places no positive obstacle in the working of the sacrament. The sacraments of the dead, if received in the state of grace, give an increase of sanctifying grace. On these points and many others the treatment of the sacraments in particular will throw more light. It would lead us far beyond the scope of this contribution and the plan we have proposed for this year's articles to deal with them even superficially. We will reserve their fuller treatment for a whole series on the sacraments at some future date.

To understand the efficacious power of the sacraments, we must recall that Christ, the Son of God, is the invisible Head of the Church; His headship is no mere title, but implies His permanent indwelling and abiding in His members as the source of supernatural life for them individually and socially; as therefore He teaches through His Church, so also does He sanctify through the sacraments. They are His instruments, no less truly though separated instruments than His sacred Humanity which is conjoined to His divine nature in His Sacred Person. And it is He, through them, Who produces the effect of grace, neither the minister nor the subject is a contributory cause, but only an occasion. For all grace belongs to Christ, He has merited it and He confers it most freely. To His great treasure, He has assigned wardens who are the ministers, and they give of the contents to all who have right of entry but they do not add one single item to the wealth of the treasure house. And those that come showing forth credentials, carry away as much of the

treasure as they can bear, their dispositions determine whether they shall receive much or little or nothing, but again they contribute nothing to the treasure itself. The warden opens or closes the door effectively whether he be a loyal servant of the Master or not; the dispositions add nothing to the treasure but conditions only its reception. The treasure is there amassed by the Redeemer and though He is not visible to mortal eyes yet in His condescension He has given visible signs of His presence in the sacraments, that men may seek Him and find life in them, in the assurance and certainty of the senses even of the exact moment when grace is conferred on them.

Not only is He the institutor of all the sacraments in having earned them all by His Passion and in having marked off the grace which they are to confer and in having personally appointed the several sacramental rites, but He continues to administer them as the true or principal minister. "In these visible things He gives spiritual things," sanctifying grace and sacramental grace, that is, the title to actual graces for the special needs of the Christian life, each sacrament conferring its special title to these special graces, each for a definite object or station in life. Some for that reason are received often, some are received but once since they suffice for all of the Christian's life time. He is born by Baptism into the supernatural life, and once born he cannot be born again, for there is wrought an indelible change in his soul, making him capable of the other sacraments. By confirmation he is brought to adult age and again he can come to age but once and a similar indelible spiritual change is effected. Lastly, by Holy Orders he is set apart from the body of faithful and inducted into the hierarchy by participation in the priestly power of Christ and that once conferred cannot be lost, working as it does this indelible change in his soul. The other sacraments we may receive according to our needs and according to our devotion; the Eucharist as a daily food; Penance not only when we have lost our spiritual life, but as a preservative against the spiritual death of sin; the grace of Marriage continues throughout the union of man and woman, but when this is dissolved by death, in another union the

sacrament confers the new grace that is needed; the special grace of Extreme Unction is for the final struggle, but if one pass out of the danger of death, the sacrament may be received again in a new danger.

Thus does the Master sanctify His disciples by visible and sensible rites that are suited to their nature and their needs in the supernatural order. It is a perfect arrangement for a visible supernatural society and in the conception of Him as the Principal Minister, we can follow better the doctrine of the Church on the requirements of the minister and the dispositions of the subject. For it is the Christ who cleanses the soul in Baptism and Penance, even as He by His touch cleansed the lepers and His divine command absolved from sin. It is His hand that heals in Extreme Unction; it is His power that sends down the Holy Ghost in our souls in Confirmation and Holy Orders as truly as He sent the Paraclete upon His apostles on Pentecost Day. Again He takes bread into His holy and venerable Hands and changes it into His Body, and the Chalice in like manner He converts into His most Precious Blood for our food and drink, again multiplying miraculously His Presence as once He multiplied the loaves and fishes. Again as at Cana, He blesses by His presence and sanctifies the union of man and woman in Holy Matrimony.

A human minister appointed by Him stands by, this minister speaks His words, carries out the appointed rite with the prescribed objects, but he is merely the human instrument through whom flows the divine power of the Sacred Humanity. The material elements and words received that same divine virtue in a passing manner that it may effect in the subject, capable of the sacrament and according to his dispositions, the work intended and directed by the Founder of the Church and the institutor of the Sacraments, Christ Jesus, the Son of God made Man. Again we hear His voice "If thou didst know the gift of God and Who He is that saith to thee 'Give me to drink'; thou perhaps would have asked of Him and He would have given thee living water. For the water that I will give shall become a fountain of water

springing up into life everlasting." And we picture the Master sitting wearied at the well of Jacob, conversing with the Samaritan woman, offering to His sinning creature the water of life.¹ Once more He speaks, "If any one thirst, let him come to me and drink. To him that believeth in me, rivers of living water shall flow."² His prophecy at the feast of Tabernacles is fulfilled. The sevenfold fountain is at hand to him that believes and to him that asks the Savior gives the living water.

¹ St. John, IV:10,14.

² St. John, VII:37,38.

A Catholic student cannot be a sincere Catholic, cannot enter ardently and vitally into the life of the Church, unless his religious knowledge is proportionate to the rest of his intellectual life. He has to know enough about his religion to appreciate the place of religious knowledge in his life. Naturally, as his intellectual life is enriched and becomes more and more complex, its relations to religious knowledge became more complex also. Each new element of knowledge, or each new degree of perfection, is something else that must enter into the unity of Catholic perspective. The student has to know his doctrines well enough to place them in that perspective. In other words, there can be no Catholic Action without a grasp of Catholic doctrine sufficiently strong to motivate that action. And that doctrine can never be grasped well enough unless there is an understanding of the relations of that doctrine to all other portions of psychic life. These other portions of activity must be brought into contact with Christian doctrine if the requisite subordination and unity of Catholic Action can be brought about.

By Rev. Joseph Clifford Fenton, "The Student and His Church," *The Catholic Educational Review*, Vol. XXXIII (March, 1935) p. 130.

New Books in Review

Values and Reality. By Leo Richard Ward, C.S.C. New York: Sheed & Ward, Inc., 1935. Pp 331. Price \$3.00.

This book is a timely contribution on the scholastic view of the foundation of moral values. It is truly "An attempt to see and meet a main present problem." The necessity of a fixed and permanent standard is well emphasized. And the standard of St. Augustine and St. Thomas is the one that is followed. Perhaps too little space has been allotted to the review and refutation of many very modern opinions of moral values. The author has preferred to be positive and direct in his exposition of the scholastic opinion. The text is to be recommended as a thoroughly Christian and scholastic introduction to Ethics and as such its value cannot be overestimated. In a day when the standards of moral value are often represented as variable and depending on the vagaries of living conditions, this little book comes to us as real exponent of the unchangeable and everlasting standard set by God in the work of creation. To set aside that standard is to vilify man and to nullify the intelligence of the Creator. The standard set by Doctor Ward, in itself a refutation of other so-called standards, gives a real value to human actions and is a real norm of judging of their morality. We think that the title of the work might be a little more appropriately chosen and more expressive of the true spirit of the work.

De Paul University

REVEREND J. J. LE SAGE, C.M.

Youth and Chastity. By Dr. Tihamer Toth. Toronto: Garden City Press, 1935. Pp. 239. Price \$1.00 (paper covered edition, postpaid); \$1.25 (cloth edition, postpaid).

The author of this book is professor of psychology at the University of Budapest, with thirty years experience in dealing with boys, both as teacher and director. The volume is addressed to boys and young men, particularly to those who are not sheltered from the dangers of youth. In seven chapters the author discusses informally how purity can be safeguarded in the young. *Youth and Chastity* has been commended highly in the *Osservatore Romano*, while His Eminence, the Cardinal Patriarch of Venice, describes the book as the fruit of science and experience, adding "it is moderate, alert, and cautious and taking youth by the hand, will guide them through a safe road till they reach unstained manhood." *Youth and Chastity* has been translated into fifteen different languages. The work was first published in Hungarian and in the first year it ran into ten editions. Father Forgach of Toronto is the editor of the English edition.

Following Christ Through the Mass. An Explanation of the Mystical Meaning of the Ceremonies of the Mass, Which Represent the Events in the Life of Our Lord Jesus Christ under the Form of a Continuous Allegory, and Which Constitute the Sacred Drama of the Mass. By Reverend Bernard C. Loeher. Milwaukee, Wisconsin: The Bruce Publishing Company, 1935. Pp. 94. Price 75c.

Father Loeher of Sacred Heart Seminary, Detroit, gives in this book of most pleasing size and binding, a devotional treatise on the Mass. The author states that the explanation of the ceremonies is based upon the work of Pope Innocent III, *De Sacro Altaris Mysterio Libri VI* (*Six Books on the Mysteries of the Holy Mass*). Forty-three of the principal actions of the Mass are given in order as symbols which rep-

resent events in the life of Christ. The purpose of the prayer book is to offer a method of daily meditation to laity, religious and priests. Directions for the use of the book are such that those who find it difficult to follow a Missal, will learn from it how to follow the Mass with ease and devotion. Three introductory chapters precede that part of the book entitled "The Symbolism of the Mass Explained." This introductory material is presented under the following titles: Some Fundamental Thoughts on Worship and Sacrifice; The "Drama" of the Mass is in the Ceremonies or Symbolic Actions; The "Sacrifice" of the Mass is in the Consecration. The Index contains pages on "Postures at Mass," references to the authoritative sources used in preparing the book, and the bibliography for the same.

Fields for Catholic Action. By Most Rev. J. F. Noll, D.D. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 29. Price 10c postpaid.

His Excellency, the Bishop of Ft. Wayne, outlines in this pamphlet the following fields for Catholic Action—Faith, Morals, Education, Press and Social Order, presenting in brief survey the needs of the United States and of the world of today.

Mexico's Persecution of the Church. Calles, The Persecutor. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 31. Price 10c postpaid.

The priest-author of this pamphlet gives to Catholics in the United States a refutation of the charges made against the hierarchy, clergy and Catholics of Mexico. This material was first published in *Our Sunday Visitor* and was procured from His Excellency, Archbishop Pascual Diaz of Mexico City.

Relations Between France and Italy. By Patrick J. Ward and the Europe Committee. Washington, D. C.: Catholic Association for International Peace, 1312 Massachusetts Avenue, N. W., 1934. Pp. 47. Price 10c.

Written to give an impartial and objective picture of the situation between France and Italy as it stands today, this report keeps always in view the thought "to repress ambition and covetousness and envy—the chief instigators of war—nothing is more fitting than the Christian virtues and, in particular, the virtue of justice; for its exercise, both the law of nations and the faith of treaties may be maintained inviolate and the bonds of brotherhood continue unbroken, if men are but convinced that justice exalteth a nation."¹ Further that 'every kind of peace is unstable, all treaties are inefficacious in spite of long and laborious negotiations of the authors and in spite of the sacred character of the seals, as long as a reconciliation inspired by mutual charity does not put an end to hatred and enmity.'"²

Shall I Be a Religious? By Augustine Studeny, O.S.B. Lisle, Illinois: St. Procopius College Press, 1934. Pp. 47. Price 10c; \$4.00 per hundred; \$2.25 per fifty; \$1.00 for twenty (postage prepaid).

In thirty-one questions the author presents a brief catechism on the religious state, written for those who may be undecided about a vocation to the religious life, to those who are hesitating to take the step, to parents, and to all Christians who are willing to aid in the attainment of another's vocation.

¹ Leo XIII, Encyclical *Præclara Gratulationis Publicæ*.

² Benedict XV, Encyclical *Praem*.

BOOKS RECEIVED

Bennett, John Martin. *Manual of Suggestions in Catechetics*. Ontario: Extension Press, 67 Bond Street, 1934. Pp. xvii+182. Price \$1.50.

Camillus, The Rev. Father, C.P., *The Saddest and Gladdest of Days*. Union City, New Jersey: The Sign Press, Monastery Place, 1935. Pp. 81. Price \$1.10 postpaid.

Dolorosa Mannix, Sister Mary. *Life of Jesus Christ*. Selections from the Vulgate, for Rapid Reading. Milwaukee: The Bruce Publishing Company, 1935. Pp. xiii+114. Price 96c.

Hennig, R. F., editor. *Catholic Art*. Bi-monthly magazine. February, 1935. Pp. 39. Omaha, Nebraska: Catholic Art Publishing Company, 123 North 40th Street. Single copies 60c; yearly subscription: United States and possessions (six issues) \$3.00; Canada \$3.25; foreign \$3.50.

LeBuffe, Francis P., S.J. *My Changeless Friend*, 19th Series. New York: Apostleship of Prayer, 515 East Fordham Road, 1934. Price 30c.

McCloy, John A., S.J. *The Making of a Pulpit Orator*. New York: The Macmillan Publishing Co., 1934. Pp. xix+192. Price \$2.00.

McNeill, Rev. Leon A. and Madeleine Aaron. *The Means of Grace*. "The Mystical Body of Christ—Series of Religion Text-books." New Jersey: St. Anthony Guild Press, Franciscan Monastery, 1935. Pp. xi+250.

Walsh, Dr. F. A., O.S.B. *Manual of Devotion For Seminarists*. Washington, D.C.: The Catholic Education Press, 1934. Pp. ix+195. Price \$1.10.

Walsh, Dr. James J. *American Jesuits*. New York: The Macmillan Co., 1934. Pp. ix+335. Price \$2.50.

Williams, Michael. *The Catholic Church in Action*. New York: The Macmillan Co., 1935. Pp. 358. Price \$2.50.

PAMPHLETS

Benz, The Rev. Francis E. and John S. Gibbons. *Seven Sons of a Saint*. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 16. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

Curran, Edward Lodge. *Rebel Mexico*. Brooklyn, N. Y.: International Catholic Truth Society, 1935. Pp. 30. Price 10c; \$1.00 a dozen, postpaid; \$4.00 for 50; \$7.00 for 100, postpaid if accompanied by remittance in full. (Special price to pastors for parish distribution, 500 for \$32.50; \$1,000 for \$60.00.

Kirsch, Rev. Felix M., O.M.Cap. *Sex Education*. New York: The Paulist Press, 1935. Pp. 32. Price 5c each; \$3.50 a hundred.

Lord, Daniel A., S.J. *What of Lawful Birth Control?* St. Louis, Mo.: The Queen's Work, 1935. Pp. 36. Price 10c.

Lord, Daniel A., S.J. *The Successful Failure*. St. Louis, Mo.: The Queen's Work, 1935. Pp. 34. Price 10c.

Noll, The Most Rev. J. F., D.D. *Fields for Catholic Action: Faith, Morals, Education, Press, Social Order*. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 29. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

O'Brien, Rev. John A. *The Church: The Interpreter of the Bible*. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 32. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

O'Brien, Rev. John A. *The Holy Name: Why Reverence It?* Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 22. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

The Ceremonies of Holy Week. New York: The Paulist Press, 1935. Pp. 24. Price 5c each; \$3.50 a hundred.

Walker, H. O'H., S.J. *It's The Greatest Gift*. St. Louis, Mo.: The Queen's Work, 1935. Pp. 34. Price 10c.

Ward, Patrick J. and the Europe Committee. *Relations Between France and Italy*. Washington, D. C.: The Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., 1934. Pp. 45. Price 10c.

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Editorial Notes and Comments

RELIGIOUS VACATION SCHOOLS

The vacation school period is almost at hand. It is encouraging, indeed, to read of plans for large schools in urban areas and of the zeal which, in some rural areas, provides a religious vacation school wherever a dozen Catholic children live within a radius of ten miles. Well may we admire diocesan organization and direction, parochial establishment, teacher training and good courses of study for these children and youth who are not attending Catholic schools, but we must not be complacent. At the first national meeting of the Union of Diocesan Confraternities of Christian Doctrine, held in St. Paul in November, 1934, His Excellency, Most Reverend Edwin V. O'Hara stated:¹

Every Catholic child in a Catholic school is the ideal universally accepted. The fact that this ideal has been approximated for two and a half million Catholic children should not, however, blind us to the fact that nearly an equal number of our children are not enjoying these advantages, nor indeed is there any prospect that Catholic school facilities will be extended to them within the next two generations. Every consideration of zeal and charity, therefore, urges us to provide as adequately as possible for the religious education of these two million underprivileged children. Our obligation for the religious training of these children is exactly the same as it is for the fifty per cent on whom we are now lavishing ninety-nine per cent of our resources of educational personnel and equipment.

¹ Most Reverend Edwin V. O'Hara, D.D., "The Confraternity of Christian Doctrine," pp. 118-19. *Proceedings of the Twelfth Annual Convention of the National Catholic Rural Life Conference*, November 5-8, 1934, St. Paul, Minnesota.

In another place in the same address Bishop O'Hara said:

The Confraternity of Christian Doctrine prescribed by Canon 711, Section 2, is a parish organization. Consequently, the responsibility for its establishment and development rests upon the pastor to whom the bishop has committed the care of religious education in the parish. Wherever established by the authority of the bishop, it is entitled to the same kind of pastoral supervision and support as is the parish school.

It seems pertinent, therefore, that at this time of the year consideration be given to the following questions: (1) What per cent of the two million children who are not attending Catholic schools are receiving the advantages of the religious vacation schools? (2) In parishes, where Catholic schools already exist, what per cent of all the Catholic children of elementary school age are in Catholic schools? (3) Have all those children been discovered who are not attending the Catholic elementary school or a Catholic high school? In the small parish this is not a difficult task. In heavily populated parishes the need of investigating this question is great and cannot be minimized. General announcements from the pulpit on Sunday will not discover and bring together these children. The work is one that demands a systematic census, one that is brought up to date perhaps twice a year. In many places, this discovery of children and youth who are not receiving religious instruction cannot be made by one, two or three persons. In large city parishes one can hardly expect the priests of the parish to do the work. However, with proper direction and guidance, an adequate number of zealous and intelligent workers can procure the information desired. We sometimes wonder if the children in our parochial schools could not help in the first attempt to procure the names of Catholic children not attending the parochial school. The work could be done, square by square or block by block. Children know each other and the data could be brought in and put in its first form by the Sisters, who are always willing to cooperate.

During the coming summer, those parishes that are not conducting a religious vacation school can at least examine their own local conditions to determine to what extent they are providing adequate religious instruction for the thousands of children who are not enrolled in the Catholic educational system.

COMPREHENSIVE EXAMINATIONS

For several years this JOURNAL has tried to discover institutions of higher learning that are giving placement tests in Religion to freshmen and comprehensive examinations at the close of the sophomore or senior year of college. Recently, there came to our notice use of placement tests for freshmen by a group of institutions working with Rev. William F. Cunningham, C.S.C., of the University of Notre Dame. The cooperating institutions are St. Mary's College, Notre Dame, St. Mary-of-the-Woods College, and the University of Portland, Oregon. The plan there is to work out correlations between performance on the test and the number of years spent in Catholic schools, both elementary and secondary. The plan also includes developing comprehensive examinations to be given at the end of the sophomore year, with syllabi for the required work of the freshman and sophomore years worked out and used cooperatively by these institutions. The institutions that are cooperating in this study are to be congratulated. Catholic education needs more of this kind of work.

During the past two years the JOURNAL OF RELIGIOUS INSTRUCTION has received several requests for information relative to both placement tests and comprehensive examinations. We shall be pleased to know the names of Catholic

colleges that would be willing to participate in a study that would develop reliable placement tests, to be administered to freshmen at the beginning of their college course, as well as those that are interested in comprehensive examinations to be administered at the completion of the course.

CHARACTER EDUCATION AND THE TEACHING OF ENGLISH

During the process of Catholic education the learner receives direct instruction on the ideals of character in his various classes in Religion. We have frequently taken the stand that character development, which is a phase of religious development, is something for every hour of the day. It is not sufficient, therefore, for the teacher of Religion to explain ideals and to hear lessons on the same and to give enriched experiences in identifying life situations, if the school's interest in character development terminates with the period of Religion. Authorities are all agreed that the efficacy of character guidance depends to no small degree upon the manner in which the pupils' daily life, within and without the school, supports, mirrors and encourages the ideals for which the school stands. The April issue of the *Catholic Educational Review* carried an article on "Character Education in the Teaching of English."² We would like to recommend this article to teachers from the fourth grade through the junior college period. We do not like moralizing at the wrong time, we do not like forced or superficial piety, but we do believe that every subject in the curriculum, when it is presented under the auspices of Religion, should offer some very definite contributions to the learners' character and religious development.

² Alice Jouveau Du Breuil, "Character Education in the Teaching of English." *The Catholic Educational Review*, Vol. XXXIII, No. 4 (April, 1935), p. 232.

THE TEACHER'S EVALUATION OF A TEXT BOOK

During the past five years religious instruction, from the primary class through the college, has been encouraged and helped by the preparation and publication of a number of excellent text books. Catholic education owes a debt both to the authors and publishers of these texts which, when correctly used, have improved considerably the work of religious instruction in our schools. Teachers are not alike, and it is to be expected that that which appeals to one person does not appeal to others. However, the teacher, with an adequate background in educational science, should be capable of judging a book objectively. We would suggest that those who are harsh in criticizing the modern text book approach to religion, first evaluate their criticisms in the light of the following questions: (1) Have you made a careful study of the course as a whole? (2) Do you understand the objectives of each year's work? (3) Have you studied the teacher's manual for the course or text? (4) Have you evaluated the text in the light of the objectives for the year's work? (5) Are you afraid of the work that would involve upon you personally in adapting the text for your Religion class or classes? (6) If you are condemning a text book, after having used it, can you say that you prepared each lesson carefully and that you understood the objectives of the course?

VOCATIONS AND CHRIST'S ETERNAL SCHEME OF VALUES

Teachers of Religion who are working with senior students at the high school or college level should all be familiar with the point of view presented by Rev. Maurice S. Sheehy, professor of Religion at the Catholic University, in his article

entitled "On Planning a Life" in a recent issue of *The Commonweal*.³ With few exceptions students in Catholic and non-Catholic schools of professional training are not receiving adequate assistance in linking the idea of vocation "to the final test of the last judgment and man's life work in the divine scheme of charity." It is, therefore, all the more necessary that Religion classes, particularly at the close of periods of general education, should give the student an understanding and appreciation of vocation in the light of Christ's eternal scheme of values, regardless of choice of life work.

CREDITS AND RELIGION COURSES

In the October, November and December⁴ issues of this JOURNAL its editorial office reported on the practice and attitude of Catholic and non-Catholic colleges in the recognition of college credits in Religion toward the minimum units required for a bachelor's degree, as well as the practice of Catholic and non-Catholic colleges in accepting credit in Religion toward the minimum units required for entrance to college. We believe that the data procured in these studies have a particular message for all those interested in the improvement of religious instruction at the high school and college levels. We believe that the reports carry a challenge to Catholic education. Have our Catholic high schools and colleges discovered this challenge? What are they going to do about it?

³ Reverend Maurice S. Sheehy, "On Planning a Life," *The Commonweal*, Vol. XXI, No. 23 (April 5, 1935), pp. 646-648.

⁴ "The Non-Catholic College and Credit for Courses in Religion," *Journal of Religious Instruction*, Vol. V, No. 2 (October, 1934), pp. 158-71.

"Recognizing Credit from Courses in Religion," *Journal of Religious Instruction*, Vol. V, No. 3 (November, 1934), pp. 250-262.

"Credits in High School Religion and Their Acceptance Toward the Minimum Units Required for Entrance to Representative Non-Catholic Colleges," *Journal of Religious Instruction*, Vol. V, No. 4 (December, 1934), pp. 336-346.

THE SODALITY CATHOLIC ACTION SERVICE

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Since the Holy Father first issued his call to Catholic action, there has been a response from Catholic societies in the United States which, if sustained, will yet save our country from the ruin which the enemies of Christ have wrought upon such countries as Russia and Mexico. That there has been such progress is due to the leadership of our hierarchy and the correlation of the programs of the various diocesan and parochial organizations to the program of Catholic action given us by the Holy Father and the bishops.

No Catholic organization today can hope to do great things for the cause of Catholic action which has not adopted a definite program of Catholic action in harmony with the plans of the hierarchy. It has been found, however, that no program can be effectively carried into action without help, guidance, and service from those qualified to lend such aid to Catholic action.

Among the Catholic organizations which have a well-defined program of Catholic action, subordinated in each diocese to the program of the ordinary of the diocese, is the Sodality of Our Lady. We think, therefore, that those of our readers who are not acquainted with the Sodality Program of Catholic Action and the Sodality Service which supplements this program will find an account of the methods by which this program is aided by the Central Office interesting and suggestive.

Stated as briefly as possible, the Sodality Program aims to promote the spiritual life of its members to a degree that will express itself in active catholicity manifested in zeal for souls and the defense of the Church. The sodalities which

are best realizing this twofold objective have nearly all adopted a plan of organization whereby the spiritual and apostolic features of the sodality are promoted by committees. Though the committee plan is flexible and adaptable to every circumstance and need of a parish or school, there are some committees without which a sodality would fail to attain its purpose. Both in parish and school sodalities these more or less essential committees are the Eucharistic, Our Lady's Apostolic, Catholic Truth or Literature, Program and Publicity, and Social Life. Active and functioning committees under these or similar titles insure a well-rounded program of spiritual, apostolic, intellectual, cultural, and recreational activity.

Along these committee lines, the Central Office, in close touch with the officers and members of the sodalities in parishes and schools throughout the country, draws up an annual program, which is by no means directive, but as suggestive as it can be made to fit the general needs of every type and class of sodality. Though the program is coordinated and guided by the experience of *The Queen's Work* staff, there is an active part taken in the adoption of the program by the sodalists themselves when they gather in regional and national conventions and for the Summer Schools of Catholic Action.

At present the program is planned for three main classes of sodalities, parish, school, and schools of nursing.

For the sodality in schools, the program is outlined in the "Semester Outline," a weekly Catholic action program of sodality activities, issued from the *Queen's Work*, "weekly" because most school sodalities hold weekly meetings. This outline is intended for the officers of the sodality and suggests worth-while spiritual and active catholicity projects for weekly meetings of each month. It devolves on the director and officers of the school sodality to choose from the suggestions made in this outline those spiritual and, for want of a better word, "temporal" activities which are best adapted to the individual needs and circumstances of each school. In other words, from this outline all meetings can be planned, and in this planning of meetings lies the whole

interest and success of the meetings.

What is suggested in broad outline in the "Semester Outline" is further elaborated and developed in detail by "THE MONTHLY SERVICE" which is sent every month from the *Queen's Work* to the directors and officers of school sodalities.

This service is mailed gratis each month to over 3600 interested sodalities in colleges, high schools, and schools of nursing, and contains a wealth of material calculated to inspire and stimulate the activity of the various committees. The main features this year are: Comments on the Semester Outline, Guide to Mental Prayer, For the Spiritual Committee, Outlines for the Study of Catholic Literature, Recommended Book Lists, Social Action Projects, Poster Suggestions for the Publicity Committee, Dramatic Skits, and the Classified Movie List which has done so much to make the Legion of Decency truly effective.

For parish sodalities, instead of the Semester Outline, there is the Work Chart. Even more than the Semester Outline this chart adheres closely to the committee plan of organization. In parishes, monthly meetings, rather than weekly are the rule. The Work Chart suggests a program of spiritual and "active catholicity" projects for the meetings of parish sodalities for each month of the year. The Work Chart is eminently practical since it suggests nothing that has not been proved actually feasible in the average parish sodality. Its suggestions are along the committee lines and what is merely indicated in general for parish sodalities in the Work Chart is supplemented and amplified in the monthly service for parish sodalities.

This monthly service for parishes, like the school service, comes each month to directors and officers in a large envelope which is plainly labeled, "This is your Sodality Catholic Action Service." About 2100 parish sodalities are the regular recipients of this service which is absolutely gratis, as is the School Service. Like the School Service this also contains "The Guide to Mental Prayer," Recommended Book Lists, Outlines for Study Clubs, Poster Suggestions, and instead of Comments on the Semester Outline contains detailed devel-

opment of the program outlined for committees in the Work Chart.

Both school and parish services are printed on a long single sheet not unlike a galley proof, and so arranged that the suggestions for each committee may be clipped by the respective chairman of each committee, and used by this officer in planning the activity of this respective committee. The service for schools is mailed out from the Central Office in ample time to be in the hands of the director and officers of the sodality to plan the next month's activities. For example, the School Service for May was in the hands of those planning the meetings by April twentieth. The Parish Service was sent even earlier, so that, for example, the May Service reached the sodality as early as April first. Certainly no one can complain that suggestions have not been given in due time to make each month's activities, whether in parish or school, well planned and interesting.

While it is possible to plan a program for a year in broad general outlines, it would be a mistake not to allow for possible modifications in that program, or to provide for the inclusion into that program of projects which arise from emergencies, unforeseen contingencies, and immediate needs. It is in this respect particularly that the "monthly supplementary service" has proved invaluable. Through the medium of the service, sodalists were enlisted in the Legion of Decency which had not been projected when the program for the year was first contemplated. This year, in response to another emergency, the campaign in the interests of Mexico's persecuted Catholics to persuade "lovers of liberty to stay out of Mexico," has been added to the Catholic Action Sodality program through the medium of the service and *The Queen's Work* magazine. By such alertness to needs for action as they arise is the sodality movement proved to be progressive and alive. In a word, it is not merely a program but a live one, a veritable "movement."

As we digest these evidences of the efforts of *The Queen's Work* to give to sodalities a well-planned program of Catholic Action we reflect upon the additional aid extended by means of the "Sodality Catholic Action Service" sent out

each month from the Central Office, we are not surprised that modern sodalities are proving themselves to be what the present Holy Father declared them to be, "precious auxiliaries of Catholic Action." And besides this we know that such services as are described above are augmented by special monthly service to directors of youth in schools and directors in parishes, not to mention the sodality magazine itself, *The Queen's Work* and the numerous Catholic action pamphlets which issue from the same source.

WHAT ABOUT MEXICO?

The Mexican tragedy should teach us, if we are capable of learning anything, that nominal, indifferent luke-warm Catholicism will never succeed in restoring order in this chaotic world. It is a simple matter for a totalitarian government to make war on clerics and women. It is easy for Communism, the modern anti-Christ, to lead the young astray. But if a nation possesses a Catholic laity worthy of the name, these offensives will be thrown back as surely as the Franks repulsed the Mohammedan invasion on the battlefield of Tours.

John J. O'Connor, "Insanity or Catholic Action?" *Light*, Vol. II (March, 1935) p. 6.

ANSWERING THE QUESTIONS OF YOUTH

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In the April, 1935 number of the JOURNAL, the article "The Religious Doubts of Youth" pleaded that teachers answer the questions of youth in matters of religion. It may be useful to list some further suggestions on specific attitudes or modes of action which are useful, if not indispensable, in answering the questions.

1. *Take the question seriously.* Most of them will be presented in good faith; these deserve serious consideration. Even the rare "show-off," or the one who only "wants to see what you will say," will be cured by being obliged to follow an explanation which was not actually desired.
2. *Don't laugh at any question.* If it seems silly, this will usually be because the student has somewhere along the line acquired some false information. The corrective is not scornful laughter, but a patient setting right on the matter by providing correct information.
3. *Don't say: "You had that before!"* This may, indeed, be true, but the fact of the present question shows that the matter was not grasped then, or has since been forgotten. It is small help to be told: "You should know that!" If we could only recall at such times that there were many things we failed to grasp at the first explanation, our resulting humility would give us patience.
4. *Try to understand the exact meaning of the question in the student's mind.* The complaint that questions are not answered does not always mean that nobody has tried to give an answer. Frequently the questions are taken at face value, and since the adolescent cannot state the matter with precision the apparent question is not the one really intended. The result is that minds do not meet. You answer a question, but it is not the one the youngster meant to ask.

The question can be made specific and exact by having the student dilate on it, or by interrogating further: "Do you mean . . .? Or do you mean . . .?"

5. *Be on the lookout for possible erroneous ideas.* Nearly all subjects have connected with them certain errors, items of misinformation or fallacies. Experience should reveal these. It is not necessary to accuse the student of these errors. If the error is evident, his attention may be called to it. If not evident, the teacher should bear it in mind when explaining, making the correcting truth part of the explanation, to correct past error or to forestall it in the future.

6. *Show the answer to the question in its relation to the whole of Catholic doctrine.* This is sometimes difficult, but not impossible. It demands, of course, that the teacher be able to see the problem under discussion in its proper setting in Catholic doctrine. Facility in this is acquired by study and practise. The purpose of this procedure is to lead the student to see the Catholic doctrine as a unified whole. He must be cured of viewing it as a series of separate and unrelated items, which later is a form of myopia all too prevalent.

7. Lead the student to realize that *the Catholic faith is not something to furnish material for debates, but is something to be lived.* Many difficulties evaporate with surprising suddenness when this truth is once grasped.

The first three items above have reference to preliminary attitudes. The next four should be carried into effect in the actual answering of questions. How this may be done is illustrated in the following outline, which concerns a problem about which youth likes to ask questions.

ON SUFFERING

Question: *Why does God permit suffering?*

I. VARIOUS MEANINGS in minds of questioners:

- A. In addition to the items comprehended in the term "suffering" (poverty, disgrace, injustice, pain, sickness, death, etc.).

- B. The question sometimes has special meaning, eg.,
1. How can human suffering be reconciled with the justice of God?
 2. Why must the good suffer?
 3. Why must the good suffer while rascals go unpunished?
 4. Does not suffering contradict the doctrine of God's providence? etc., etc.

II. FREQUENT ERRONEOUS OPINIONS THEIR POSSIBLE SOURCES

- | | |
|---|---|
| 1. That all good suffer, but all evildoers are happy. | 1. Ignorance of facts, or hasty generalization from a few cases. |
| 2. That all suffering is a punishment for personal sin. | 2. Misunderstanding the catechism, "Sin is the cause of suffering." |
| 3. That it is almost impossible to reconcile suffering with God's mercy, justice, providence. | 3. Misunderstanding the term "mystery of suffering." |
| 4. That there is a contradiction between Christian acceptance of suffering and duty of trying to cure illness, etc. | 4. Misunderstanding of term "Christian patience." |

III. EXPLANATION

A. *Original Source of All Suffering.*

Suffering of all kinds came into the world by the sin of Adam and Eve.

"Suffering and death are effects of sin and like sin, something that should not exist. They were neither created by God nor caused by Him, and have no place in the original plan of creation. They have their cause in the free will of the creature, by the abuse of which

sin came into the world, and by sin, suffering and death." (Keppler, p. 69)

While the Redeemer made it possible for us to be freed from sin and its eternal punishment, He did not free us from all the consequences of the first sin. As children of Adam we inherit original sin and its accompaniments: ignorance, concupiscence, suffering, death. With original sin forgiven, these consequences still remain. (Remler, pp. 1-7)

It is *in this sense only* that it can be said: All suffering is the consequence of sin.

The contrary erroneous idea—that each one's suffering is in every instance a punishment for his personal sins—seems to be rather widespread.

The apostles made the same mistake when in the case of the man born blind they immediately asked: "Who hath sinned, this man or his parents, that he should be born blind?" The Savior corrected them. (John, IX:1-3)

Previously the three friends of Job had also made this mistake. They accused Job of sin, arguing that since he was suffering he must have sinned (Job ch. 4-25). God rebuked them (Job ch. 38-41).

Personal suffering may or may not be the result of one's own sins. This is but one of the reasons for which God permits suffering (see below).

Another erroneous opinion—that the good suffer and the bad do not—is not borne out by the facts. All men suffer, both the good and the bad. Some more, some less. In some cases the suffering is not immediately evident; this may be the cause of assuming that the bad do not suffer. (Smet, p. 15)

B. *Reasons for which God Permits Suffering.*

1. Punishment for sin—that the sinner may repent.

(a) The suffering may be the natural consequence of the sin itself (theft—disgrace; extravagance—poverty; intemperance—disease, etc.).

- (b) The suffering may not be directly connected with the sin. In either case what seems to be a great evil may be the means of a great good: repentance, and therefore a great mercy of God. (Remler, pp. 13ff, 19ff, 36ff)
- 2. Penance—to obtain remission of temporal punishment, so that purgatory may be lessened,
 - (a) for oneself.
 - (b) for others. (Remler, pp. 24-35; Keppler, pp. 103ff, 154f; Smet, pp. 17, 23)
- 3. Fostering various virtues.
 - (a) To turn one to God from worldliness, tepidity, etc. Suffering shows the uncertain nature of temporal things and turns thoughts to eternal.
 - (b) To preserve from sin. When things go well there is danger that people in pride forget God; suffering can teach humility, and bring realization of need of God.
 - (c) To purify the love of God, and make it more perfect. Loving God for His gifts, suffering may lead one to love Him for Himself alone. "Every branch that beareth fruit, he will purge it, that it may bring forth more fruit" (John 15, 2).
 - (d) To increase kindness and charity toward others. Suffering can give understanding and sympathy for others. (Remler, pp. 42ff; 48ff; Keppler, pp. 6, 30-44; Smet, pp. 25, 38ff; Chambelland, p. 15; Following of Christ, Bk. I, ch. 12)
- 4. Atonement for sins of others.
 - (a) Expiation of sins of group or nation of which one is a member.
 - (b) Special choice of God as one to atone for others.
 - (c) Procuring conversion of others by suffering for them. (Remler, pp. 8ff, 56ff, 62ff; Smet, pp. 29ff.

It is not always possible to know which reason or combination of reasons is the one for which God permits suffering in a particular case. (This is theme of Book of Job.)

Whatever the reason, it takes patience, and that demands strong motives.

All the above reasons can be made motives for suffering with Christian patience.

C. *Suffering in Relation to God's Attributes, etc.*

In the light of the reasons for which God permits suffering:

1. The providence of God is not made null by suffering. What may appear a great evil may actually be the means of great good.
2. The mercy of God is not denied. Suffering can actually be a great manifestation of God's mercy (Keppler, p. 70).
3. The justice of God is not made void. The fact that some evil men prosper now is only another evidence of God's justice. Nobody is one hundred per cent evil. The little good that evil men do is rewarded here; there would be no opportunity of reward in hell. But the reward of the good may be deferred to the hereafter. (Smet, p. 6)

D. *Example of Christ.*

Predicting persecution to His disciples, Jesus warned: "The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." (Matthew, X:24-5)

While the imitation of the suffering Jesus is sometimes given as a "reason" for suffering, it is not a reason in the same sense as those given above. The example of Jesus suffering is rather an encouragement to follow Him, whatever the reason for which God permits suffering. He is the personification of the desirable kind of resignation and patience.

Christian patience is Christ-like patience. (Remler, p. 64ff; Keppler, pp. 75-88; Brey; Chambelland, pp. 17-29; Following of Christ, Bk. II, ch. 12; Bk. III, ch. 18, 56.

E. *Correct Idea of Christian Patience.*

"Resignation and patience are words that may be misunderstood. They do not mean that one should surrender unconditionally to fate and tolerate and endure what one cannot alter or guard against. Such purely passive conduct could not be designated as a virtue. Christian patience is not passive, but active; not a surrender of the will, but an energetic, nay heroic, exercise of the will, a voluntary acceptance of sorrow and pain." (Keppler, p. 138)

This is the meaning of Christ's exhortation, "If any man will come after me, let him deny himself and take up his cross, and follow me." (Matthew, XVI: 24)

Therefore, *e. g.*, in sickness, the Christian will do what is necessary to effect a cure, the while accepting the will of God in the matter. If the illness continue, he will voluntarily suffer it without murmur or complaint, for the various motives given above. There is, then, no contradiction between the duty of preserving one's health, etc., and the practice of Christian patience. (Chambelland, pp. 6ff, 29-35)

F. *The "Mystery" of Suffering.*

It is an error to believe that "mystery" refers to any difficulty of reconciling suffering with the mercy or justice of God. The mystery is that we cannot always know for which reason or reasons God permits a particular suffering. We dare not to inquire too closely into the workings of God's providence (See Job, ch. 38-41). If conscience does not accuse of sin (reason 1 above) then we must be content to seek no further, but in Christian patience accept suffering, making the other reasons (2-4) our motives or goals in suffering.

Religion In the Elementary School

INTRODUCING THE SAINTS TO OUR CHILDREN

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I

There are few subjects about which the Catholic laity has more mistaken ideas than that of sanctity. Without many exceptions they look upon it as something apart from the ordinary experiences of life, something to be seen only in the lives of certain chosen contemplatives who have been endowed from on high with miraculous powers entirely beyond the expectations of the average factory worker who eats out of a dinner bucket or of one who pays his taxes at regular intervals.

One reason, I believe, why we have a tendency to associate sanctity almost exclusively with the ecstasies of contemplative life and to disassociate it just as exclusively from common-place affairs is because those great models of Christian living, the saints, have been traditionally presented to us in just that way. Somehow or the other certain biographers have felt that, in order to make us appreciate these holy people, they must present them to us only in their periods of ecstasy or in the performance of those heroic penances for which so many of them were famous.

As a consequence, they have succeeded in exciting our admiration, but at what a cost to those brothers and sisters of the flesh whose beautifully human qualities are the very

best guarantees that we too can climb to the same heights of holiness. Now if there is any one period of life when the de-humanizing of God's saints is apt to be fatal to spiritual ambitions, it is in the imitative period of youth. Adults, after all, are apt to supply this under-stressing of the human side out of their own experiences, but the youngsters see only what is placed before them.

The results are almost certain to be disappointing, and for a very good reason. Children, as we all know, are the great hero worshipers of the world. Indeed, it is out of that worship that their ambitions ordinarily grow. Now if we place models before them which are too far away for their hearts and hopes to even thrill over, they will almost inevitably turn their ambitions to less worthy but more possible ends.

In the light of that situation, it becomes a bit depressing when one thinks of what some of our pious biographers have done to these beautifully tender creatures of God, the saint. One would almost think that God was afraid of this nature of ours, the way every vestige of the human is stripped from His chosen friends among men. Perhaps it is fortunate for us less gifted mortals that the holy writers have not been so cruel. They have preserved to us such spectacles as the humble home of Nazareth, the marriage feast at Cana, the blessing of the little children, and the occasional blusterings of St. Peter as an eternal refutation to those who would have us believe that in order to be holy one has to cease to be human.

If you wish to know what that de-humanizing of the saints has done to the spiritual ambitions of boys and girls, just ask the children in your own block what they want to be when they grow up. I can tell you in advance, with almost one hundred per cent accuracy, that not one will say, "I want to be a saint." They will want to be soldiers and sailors and engineers and lawyers and policemen and baseball players and big game hunters and firemen and nurses and nuns and newspaper women—almost anything you can think of except saints.

In fact to their childish minds, as to the minds of so many of their fathers and mothers, sanctity and every-day living are mutually exclusive terms. Now certainly that is not God's idea of life, and our children should not be allowed to grow up with such false ideas. They should be taught that there are other apostleships in the providence of God than those of Peter and James and John, and that the service of God can wear just as honest a face in a business office or on a baseball field as it can in a clergyman's study.

Now the author would not want the idea to take root that in any way he discounts those more exalted and ideal forms of sanctity. The world needs the prayers of the contemplatives and the sufferings of the great penitents just as it needs the occasional working of miracles. Children should be taught to understand the beauty and reasonableness of these more heroic ways of serving God, and they should be encouraged to aspire so far as they can to those lofty heights; but, at the same time, their eyes should never for a moment be directed away from the possibilities of attaining sanctity in the every-day walks of life.

We must remember that for all of these children, except for a very select few, God has already established a very definite set of physical surroundings in the midst of which, and by means of which, he will expect them to work out their salvation as members of organized society that the men and women of the future may eat and drink and protect themselves against the weather, that they may transport themselves from place to place and bring up their children in the way of the Lord, it will be necessary for some to sow, for some to reap, for some to teach, for some to preach, for some to spend long hours directing the activities of quickly moving machinery. Of all these things is sanctity made when they are performed in His name, and any attempt to divorce them from the service of God is to profane the very purpose of Christian living as He Himself handed it down to us.

When we get right down to it, isn't that divorcing of religion from every-day life the very reason why the world is in its present deplorable state? If our Catholic doctors

and lawyers and politicians and writers could once be persuaded to make religion and holiness a part of their daily lives, instead of the Sunday exercise which it so often is, most of the difficulties which trouble us today would disappear like the morning mists.

II

It was some such thoughts as the above that persuaded the author, about a year and a half ago, to make a study of the characters and vocations of the saints as they stood out in bare outline without having been strained through the minds of certain biographers. He was startled at first at the number of professions represented and at the generous mixture of human qualities in the characters of the saints.

Right away came the thought that perhaps the very best way in which to introduce these wonderful characters to our children would be by way of those very human qualities which all of us have in common. With that as a beginning, it might be possible to convince our growing boys and girls that becoming a saint is not such a difficult matter after all, and that it need not involve the giving up of any of those honest earthly ambitions which many of them might have. The result was a series of twenty pamphlets, each one devoted to a certain group of saints, apt to stir up the ambitions of the normally healthy boy and girl.

In the preliminary pamphlet, for example, the child is told in substance: "The big thing for you to keep in mind is the fact that you do not have to sprout wings in order to start in being a saint. In fact, the more of a real boy and real girl you become, the more you are making yourself just what God wants you to be right now. And don't let anyone tell you that God wants you to give up ice cream cones or to quit playing baseball or to spend all your time on your knees.

"Indeed, it was He Himself who gave you your taste for sweets, because you need lots of sugar in your active little systems. He has given you your liking for play because you need to develop a strong body and active muscles for your

later work in life. He has given you also your desire to be the first one in your games because He wants you to develop the quality of leadership which will be useful to you all your life. At the same time, however, you must remember that you are very young, and because you are young you do not always know what is good for you. Therefore He has put older people in charge of you and made it a part of your life to be obedient to them—that you will not eat too many sweets and so ruin your stomachs, that you will not play too long or too hard and so strain your muscles, that you will not become too bossy in your games and so make yourself disliked by your companions.

“Don’t you see now how really easy it is for you to start in being an honest-to-goodness saint? All that you have to do is obey your parents and teachers in what they tell you to do. If you do that, then when you grow up you are almost sure to make yourself not only a good but also a successful man or woman in whatever business you may take up, whether it is being a baseball player or an aviator or a nun or a newspaper woman. Now isn’t that one of the easiest and one of the most interesting ways of becoming a saint that any one could ever think of? You know, after all, that a priest can’t go around preaching in newspaper offices or on baseball diamonds or in moving picture studios. But you can preach in some one of those places, if you grow up to be the right kind of reporter or baseball player or newspaper woman—

“I suppose that long before this you have said to yourself: ‘That may be all right for some kinds of work, but who ever heard of a baseball player or football player who was a saint?’ Well, of course, baseball and football are rather new games, and perhaps it is a bit early to find a real saint growing up there this early in their existence. Just the same, there have been some very good sermons preached from baseball diamonds and football fields from which one day real saints may spring.

“For instance, you have probably heard of how Joe Cronin, the manager of the Washington Senators, used to go to Mass every day when his team was winning the American

League pennant. And of course the whole world knows by this time how the faithfulness of the Notre Dame football players to daily Communion made a convert out of the great Knute Rockne. Now of course these young athletes never really thought they were saints. Just the same, they were doing some of the things saints do when they made religion a part of their daily work, and what they did in the field of baseball and football you can do in any work you take up.

"If we had time here, I would like to tell you of some of the wonderful ways in which boys and girls like yourselves developed into honest-to-goodness saints and led others to Christ in almost every kind of life you can think of. I know, for example, of a holy hunter and a holy acrobat, and two or three holy tramps; or I might even tell you about a holy highway man (at least he was a highway man before he became a saint); but that would be telling, so I will have to put off these and a dozen other interesting stories for some of the other papers."

III

With those promises already made, it was necessary to live up to the expectations of the youthful readers, or lose their interest long before the final pamphlet was concluded. It was not difficult, however, in view of the rich material with which the lives of the saints abound. Naturally the subject of "Children Saints" presented a logical and interesting first step. It was not at all difficult to talk to the child of the possibility of developing personal holiness, when there were so many really interesting children saints upon which to draw for illustration. There was the little captive girl, Christina, for example, whose Christian way of living helped to convert a whole nation; also little Collette, so tiny that she had to petition God to help her grow up so that she could assist her parents; and St. Agapitus, the fifteen year old boy who walked unharmed among the lions; not to mention such well-known children as St. Agnes, St. Tarcisius, and St. Bernadette. There were even a couple of boy saints who played hookey, and a little girl saint who made herself a perfect nuisance by teasing a pagan judge.

Of course, that was before they had won the honor of being saints, and they were dreadfully punished for their disobedience, too; but with the help of God's grace they managed to make amends for their mischief by dying the most wonderful deaths as martyrs of God's Church. In this pamphlet, as in all others which followed, the stories presented were not narrated as ends in themselves, but as attractive illustrations of certain recommended principles of Christian living.

The love of the saints for animals furnished an interesting second step in the direction of these great spiritual models. What boy or girl would not thrill at the thought of a pet lion, or the "ghost dog" that always guarded St. John Bosco, or the big bad wolf that St. Francis Assissi tamed, or the two ravens who pursued the murderers of St. Meinrad with such squawkings and carryings on that the villains were finally arrested and condemned for their crime. A few such illustrations and the writer was able to say: "The world would like to have you think that the saints were queer people who did not know much about anything and could not do very much except pray. Well, the next time you go to the circus and see the performer trying to put his half-trained lions through their paces with whip and revolver, just remember that the saints were better than any lion-tamers that ever lived when it came to getting God's creatures to do their bidding."

In the matter of adventure there were so many thrilling experiences to draw upon that two complete pamphlets had to be devoted to that subject alone. Pirates, Indians, disguises, desert islands, mountain climbing, highway men, shipwrecks, last-minute rescues—almost everything to make a boy's eyes pop out became a part of that treatment, even to the adventures of the little Christian boy who was shipwrecked, captured by savages, adopted as a member of the tribe, and finally after journeying back to civilization again, a missionary priest among his savage blacks.

Along about this time, as we can imagine, the juvenile reader was already advanced well on his way towards an appreciation of the fact that the saints were not so lacking

in human qualities after all. So the treatment goes on, showing the children the very matter-of-fact methods by which these brothers and sisters of the flesh attained to sanctity amid the familiar surroundings of every-day life. Pamphlet number six, for example, shows how the "Hermit Saints" sought holiness in solitude just as the modern scholar seeks his treasures in out-of-the-way places, and then ends up by picturing our priests and nuns as hermits in the midst of the world. Succeeding pamphlets take up and develop the following subjects: "Cheerfulness and the Saints"; "Everyday Saints"; "The Saints and Good Example"; "Saints of High Position"; "Bravery of the Saints"; "Suffering of the Saints"; "Sympathy of the Saints"; "Saints Who Were Sinners"; "Saints Who Were Martyrs to Duty"; "Women Saints"; and "Saints of Various Vocations."

Referring to the last pamphlet mentioned, few better ways can be found for building up an appreciation of the kinship which exists between the saints and ourselves than by considering the variety of human experiences through which so many of them passed. St. Pelagia, for example, was a world-famous singer and dancer before she attained to sanctity; St. Gabriel, a society dandy; St. Peter Urseolus, a doge of Venice and an admiral of the Fleet; Blessed Bernard of Corleone, the best swordsman of Sicily; St. Bobo, a relentless soldier and the terror of southern France; St. Caesarius, a physician honored by the Emperor Constantine and Julian the Apostate; St. Margaret, the victim of an ill-humored husband; St. Processus and Martianus, prison guards; St. Benedict, a colored Master of Novices; St. Moses, an Arab Bishop whose see was the back of a camel; St. Marcarius of Alexandria, a confectioner; St. Paulinus, a grammarian; St. Guy, a sacristan; St. Oncho, a collector of sacred relics; St. Pachomius, a crack soldier; St. John of God, at one time or another a shepherd, a soldier, a peddler, a shopkeeper, a prisoner in an insane asylum, a receiver of captives, a seller of wood, a nurse for the sick, a founder of great charitable organizations, and, of course, above all a great saint.

After showing the young reader, through these and similar

illustrations, that there are plenty of opportunities for sanctity in the world, a pamphlet follows in which evidence is offered that holiness need not be of the startling and heroic kind in order to be real. Beginning with the humble and hidden virtues of St. Joseph and our Blessed Lady herself, this lesson on "Saints in Disguise" introduces the child to such unsung heroes as the Mexican martyrs, the little nun whose task it was to wash and sweep floors, the French criminal who made some last-minute amends, and the saintly King of the Belgians who taught the little children of his own country to pray for their enemies.

There are thousands of these hidden heroes and heroines around us, the youthful reader is told. As proof of that fact, we might make mention of Mother Catherine Drexel, called by some the richest nun in the world, who gives away thousands of dollars each year out of her private fund to the missions she has founded for educating the negro; or we might jump down to a baseball training field in Florida and get a snapshot of three major league players from one team alone getting up for early Mass every morning; or we might take an airplane to New York, and attend the First Holy Mass of Rev. Walter Plimmer, S.S., former actor on Broadway; or, if our snow-shoes were handy, we might take a little trip to Hooper Bay, Alaska, where the Mother Superior of an Eskimo order of nuns is a musician, a cook, a sharp-shooter, a painter, a carpenter, and can handle a dog-team as well as a man.

To vary the situation, we might fly back on the wings of imagination to observe the heroic deeds which brought twelve different military citations to that brave chaplain of the World War, Father Umbricht; or we might take a ride in a United States battleship and listen to its great guns booming a salute to that American hero of the lepers, none other than the saintly Brother Dutton who succeeded Father Damian in his work; or, if mountain climbing happens to be our forte, we might climb up into the Alps and visit the grave of the Marchioness Di Rudini Carlotti, famous French beauty, who gave up a noble position in the world to found her own community away from the sight and sound of human habitation.

The concluding pamphlet, towards which all the preceding pamphlets are pointed, is given up to the work of showing the need for Catholic missionary work in every activity of life, such as law, literature, medicine, commerce, politics and the stage, along with the opportunity for sanctity which these and a hundred other fields of activity offer.

And finally so that everybody, no matter how little or how poor, may see some opportunity for the apostolate of holy giving, the child's attention is directed towards the opportunity for doing the charitable deed which lies at his very feet. "Maybe that is why God put it there," the pamphlet tells him. "Anyway, you, being near, can most easily perform it. There is no need to mention what those deeds may be. In fact the beauty of it is that, even though your pocket books were so thin that you could see right through them, even then there would be countless other inexpensive ways in which you could imitate the charity and the generosity of the saints. Often it is only a smile that is necessary, or a good word, or maybe a visit to some lonesome convert who has just come into the Church. Perhaps it may be an aged couple who needs some one to clean up the house, or maybe a lonesome boy or girl who needs just a little interest on the part of someone else to keep them from harm. Why, even as small as the smallest of you may feel yourselves to be right now, you can become little generals in the army of God, simply by helping in such work."

In conclusion the child is told: "If you have read these chapters carefully and learned the lessons of the saints, you must have been convinced long before this that what they have done, you can also do, once you learn as they did to rely upon God's grace. If you grow up a good, sincere Catholic boy or girl, then no matter what work you may later take up, you can win many souls for God and even make yourself a great saint, whether it be as a fireman or an aviator or a nurse. Of course, you may hardly believe that now, but if you live that kind of a life, then when death comes and you enter into the presence of the Saviour, you may see many beautiful souls bidding you welcome. And you may say, "O Lord, and who are these beautiful beings?"

"These, my child, are the fruits of your life."

"But, good Lord, I never preached sermons, I never wrote books, I never attended the dying."

"My child, you preached many sermons, you wrote many books, you attended many death beds, for your entire life was a sermon, a book of good thoughts, a consolation to many death beds."

And all during the centuries to come, souls may be brought to you by the good Lord saying, "See, my child, the souls of the children and the children's children of those souls you brought into the Faith—little lambs of my flock which might have been lost to me forever, if you had not lived the simple and good Catholic life that you did in the world."

If you wish to hear those words some day in heaven, then you must start in right now making saints of yourselves. And the simplest and easiest way of doing so is to perform well each simple duty of your life as it comes for the honor and glory of God.

IV

In preparing this matter for possible school use the writer was aware of the fact that the book, after all, is a comparatively small item of class-room procedure. Unless the teacher can supplement the material of the text with illustrations and analogies, with occasional questionings and explanations and proofs from the laboratory of every-day life, the class is apt to grow dull and the pupils weary and wearier as the days drag on. A special effort was, therefore, made to keep back as much illustrative and supplementary matter as possible without crippling the pamphlets. The result was a "Teachers' Aid" containing approximately five hundred interesting questions, quotations, stories of the saints and illustrations out of life.

Just as a sample of some of the matter offered to the teacher in bringing out the lessons of the pamphlet, there are such stories as the lost baby of the Iroquois fire who

turned up later as a nun; the Notre Dame missionary in far-off India who found himself looking up into the face of a Bengal tiger; the hermit priest who has been living for fifty years in the basement of a church; Will Rogers' own story of how he dropped out of the sky to help some mission nuns; the Minnesota missionary who spent part of his life in a coffin; the wife of a postmaster general who became a poor begging nun; and dozens of similar stories, in addition to questions and quotations and additional incidents from the lives of the saints as referred to above.

Finally, to bring the entire matter to the teacher in terms of her own classroom problem—which usually simmers down to taming the inevitable trouble makers—the following message was sent out to those teachers whose examination was solicited in a preliminary trial printing. It was entitled, "Teacher, Meet the Kelly Kid!" and runs in part as follows:

"Blue-eyed, freckle-faced, bubbling over with laughter—you have him in every one of your classes whether his name be Peterson or Schwartz or Fanelli, or just simply the 'Kelly Kid.'

"And what a nuisance he can be when the subject matter is dull or the weather depressing. If the Church should by some chance include in her litany, 'From the machinations of the Kelly Kid—,' how the arches of heaven would tremble with the teacher's response, 'Oh Lord, deliver us!'

"Well, the Lord won't deliver you—no such luck! The Kelly Kid lives on forever—he and his fidgets, his spitballs, his sly remarks, and his feet scrapings, but why worry! He is not a bad boy—and don't make the mistake of thinking that he is a dumb boy. He is simply an every-day youngster who insists that the teacher put the flavor of interest into her teachings before he will give his attention.

"Of course, there is one class more than any other in which the Kelly Kid is troublesome and that is 'Religion.' Being good in his opinion is like having the 'flu'—and as for the saints, all that they mean to him is some mysterious kind of person who spends most of his time in prayer, who

seldom eats or smiles, and hardly ever has a good time at all.

"Don't you think that the Kelly Kid would be interested in learning, among other things, about a holy acrobat, a holy tramp, or a holy highway man (at least he was a highway man before he became a saint)? Wouldn't you yourself be interested in reading about a colored master of novices, a bishop whose see was the back of a camel, a hermit who dressed up as a dandy to convert a worldly young lady, or a little nun who passed out candy to her companions before starting out for the gallows?"

HOW TO SUPPRESS COMMUNISM

The most efficient method of fighting Communism is to put into practice the charity of Christ. He was always on the side of the oppressed. He stood out fearlessly against special privilege in a country which was hag-ridden with special privilege. He never compromised with wealth or power. He never minced words when He denounced the oppressors of the poor.

If we were only more faithful followers of our Divine Model, then the poor would flock to us as they flocked to Him. No loud-mouthed agitator could pry them loose from us. It is only when we falter in the imitation of Christ that the poor fail to recognize us as their friends and begin to lend an ear to the false promises of Communism.

"How to Suppress Communism," *Light*, Vol. II (March, 1935) p. 1.

High School Religion

THE MYSTICAL BODY OF CHRIST

A DISCUSSION ON THE MYSTICAL BODY OF CHRIST

SISTER MAY LEO, S.C.

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St. Louis, Missouri

AUTHOR'S NOTE: This material is suitable for senior high school Religion classes, study clubs, Catholic action groups, etc.

MARY.

Kindly pardon my interruption, girls, but do you not think it would be more profitable for each of us to express in words what she has learned on the subject of this week's discussion, namely, the doctrine of the Mystical Body of Christ?

THALIA.

That is a clever idea, Mary Elizabeth. It will, at least, expedite the progress of our research work.

VIRGINIA.

Why not lay aside our books and notes and test our ability of self-expression?

MARIE.

Yes, here we are, the Junior Study Club, eagerly absorbed in the thoughts of some great intellect without one expression of our own.

CORNELIA.

What is it that interests you, Loretto?

LORETTO.

Oh, I picked up this copy of the *New Testament* from the library table. I must write a direct quotation for my theme on the Mystical Body of Christ. You know, the *Holy Bible* is the most authentic source of information.

HELEN.

Possibly you have read what the Little Flower said about the inspired book, the *Bible*?

MAXINE.

Tell us, Helen.

HELEN.

Here is the quotation: "I turn to the Sacred Scriptures, then all becomes clear and lightsome, a single word opens out vistas; perfection appears easy."

HYACINTH.

I became interested in the *Missal* as I, too, am looking up some references on the subject for discussion.

ROSEMARY.

This is the *Life of Christ* by Bishop Goodier, a Jesuit. It is the most fascinating volume of its kind ever written. It stirs my very soul and I never tire reading it.

HYACINTH.

Just why are you so enthusiastic over that book, Rosemary?

ROSEMARY.

Simply because it portrays Christ living, winning, and captivating. This is why Goodier's works are so appealing.

JANE.

The Following of Christ by Thomas a Kempis! After the Sacred Scriptures, one of the most inspiring publications of all times.

MARY.

Good! The New Testament, the Missal, Life of Christ, and a Kempis. What masters of expression their authors were! They have added much to the treasury of the Church, to religion, history and literature.

LORETTO.

Dorothy, have you found your definition for today's lesson in Religion?

DOROTHY.

Yes, mystical is the adjectival form of the Greek word mystery, which to the ancients meant primarily a secret.

MARIE.

We learned that in Ancient History. When Cicero was writing to Atticus he mentioned that they should not dare to use secretaries, so full of mutual secrets (*mysteria*) were their letters.

CORNELIA.

I knew that. Both among the pagans and the Christians the word mysteries was reserved for religious secrets shared only by the initiated members of the cults. These secrets were mystical.

THALIA.

In my research work I have read that any exterior symbol of them, any veiled designation of them, was a mystical sign. Then mystical began to designate the hidden reality itself. In this sense one speaks of the Mystical Body of Christ, something factual, but not apprehended by the senses.

HYACINTH.

Helen, what do you really understand by the doctrine of the Mystical Body of Christ?

HELEN.

It does not mean the body given by Mary to Christ, but that spiritual body of which Christ is the Head and we are the members.

JANE.

I cannot quite understand your explanation, Helen.

MARY.

Possibly I can give you a clearer exposition of the subject in question, Jane. The members of the Church are bound together by a supernatural life communicated to them by Christ through the sacraments. Christ is the center and source of life to whom all are united, and

Who endows each one with gifts fitting him for his position in the body.

LORETTO.

Yes, and these graces through which each is equipped for his work, form it into an organized whole, whose parts are knit together as though by a system of ligaments and joints.

MARIE.

And through them, too, the Church has its growth and increase, growing in extension as it spreads through the world, and intensively as the individual Christian develops in himself the likeness of Christ, the Head.

HELEN.

It follows, then, that in virtue of this union the Church is the fulness or complement of Christ?

ROSEMARY.

Certainly, Helen, it forms one whole with Him. St. Paul, in the first epistle to the Corinthians, even speaks of the Church as "Christ."

DOROTHY.

I understand that this union between head and members is conserved and nourished by the Holy Eucharist, is it not?

THALIA.

Most assuredly, Dorothy. Through this sacrament our incorporation into the Body of Christ is both outwardly symbolized and inwardly actualized. To quote from St. Paul addressing the Corinthians, "We, being many, are one bread, one body; for we all partake of the one bread." And again the Apostle says, "In this body the spirit dwells and by His energy the fallen children of Adam are adopted into this body by regeneration in baptism, put on Christ, and are joined to His life-giving humanity."

HELEN.

So then, the sacrament of baptism is the first touch of the Holy Spirit, whereby, with sanctifying grace, He takes the fallen child of Adam and admits him into union with

the body of Christ, and so with the sacred and life-giving humanity of the Saviour, the Second Adam.

JANE.

Yes, for St. Paul, addressing the Corinthians, said: "In one spirit we are all baptized into one body, and by baptism we are made the body of Christ and members of member."

VIRGINIA.

I have another passage from St. Paul. When instructing the Galatians he said: "As many as are baptized in Christ, have put on Christ, and are all one in Him."

MARY.

According to the teaching of St. Paul, Jesus Christ is, then, the Head of regenerated humanity, just as Adam was the head of the human race, but in a far more perfect manner.

CORNELIA.

One will readily infer from the foregoing statements that, by His merits, Christ regained for us our rights to grace and glory, and by His example He shows us how we are to live in order to sanctify ourselves and merit heaven.

LORETTO.

More than that; Christ is the Head of a mystical body of which we are the members; thus He is the meritorious, exemplary, and vital cause of our sanctification.

HYACINTH.

Needless to say, Christ merited for us all the graces we need to attain our supernatural end and to develop in us the supernatural life.

ROSEMARY.

Yes, in brief, Christ merited for us the grace of conversion, the grace of steadfastness in good, the helps to resist temptation, the aids to profit by trial, the grace of comfort in the midst of tribulations, the grace of renewal of spirit and also the grace of perseverance.

HELEN.

To give in small compass the rudiments of a subject which is regaining its rightful place in the Church is no easy task, is it, girls?

MAXINE.

I should consider this growing appreciation a matter for congratulation.

MARIE.

It certainly is; within recent years remarkable progress has been made in the attractive presentation of the doctrine of the Mystical Body of Christ.

LORETTO.

It appears to me that our people will profit by this doctrine only in proportion as they understand its meaning.

THALIA.

It is granted that the secret of all Christian life is union with Christ, and the Mass is the means of our incorporation in Him. To a true Catholic, the Mass counts for everything both in his private and social life.

MARY.

The Mass and Holy Communion faithfully used will "restore everything in Christ," which was the ardent prayer of the saintly Pope Pius X. But do you not think we had better be a trifle more logical in the development of our topic, the Mystical Body?

ROSEMARY.

That is a wise remark, Mary Elizabeth. At the present time, many Christians are more and more eager for enlightened piety. They not only wish to love much, they aim at a better knowledge of the object of their love.

MARIE.

It seems to me that curiosity and study alone are not enough to penetrate our blessed Lord, above all, the Christ so closely interwoven with our own life, and who is revealed to us by the dogma of the Mystical Body.

THALIA.

This study of the relationship of *each* Christian with

Jesus Christ, through an individual incorporation with the Saviour, invites a parallel work on the mutual relation between *all* Christians, through the *common* incorporation with Jesus Christ.

CORNELIA.

I understand that the chief aim or object of this week's discussion is to bring out in all its fullness the means chosen by the Incarnate Word to make us heirs of the supernatural riches restored to us by His sacrifice.

MARY.

That is precisely the aim of this study club, Cornelia, and here is the "mystery." It was not enough for Christ that He became one amongst us, but He has made each of us something of Himself. "I am the vine, you are the branches." In this brief sentence we have the pith of the Gospel.

MAXINE.

St. Paul here slightly modifies the similitude when he says: "We have been grafted on Christ."

LORETTO.

I find St. Paul expressing a fresh similitude in each epistle, the most characteristic is that of the human body: "As the body is one and has many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ. The body also is not one member, but many. You are the body of Christ, and you are the members, each in his way."

VIRGINIA.

Here is a similar quotation from the "Apostle of the Nations," again addressed to the Corinthians: "Know you not that your bodies are the members of Christ?"

THALIA.

The explanation here is quite obvious: a body must have a head, a soul, and members. The head plays a three-fold role in the human body: it is, first of all, its most prominent and preeminent part, its center of unity, holding together, controlling and directing all the members; it is the source of vital influx, for life and movement proceed from it. This three-fold function is exercised by Christ in

the Church and in the souls of men. As God-man, Christ is the object of the divine complacency, the exemplar of all virtues, the source of our sanctification.

CORNELIA.

After having given diversity of members to the Church by the establishment of an hierarchy, Jesus Christ still remains its center of unity; for it is He who is the invisible but real Head of the Church, giving impetus and direction to its rulers.

HELEN.

Besides this, the Holy Ghost is the soul of this Mystical Body whose Head is Christ. This Holy Spirit, the Vivifier, infuses charity into the souls of men and also the graces Christ merited for us.

VIRGINIA.

Evidently, this is what St. Augustine had in mind when he said that the Holy Ghost is to the body of the Church what the soul is to the body.

MAXINE.

The Holy Ghost comes to us through Christ, am I correct?

VIRGINIA.

Certainly, Maxine. It is because of Him that the Holy Ghost comes now to impart to us Christ's life and virtues and to make us like unto Him.

MARIE.

Now it is clear that the doctrine of the Mystical Body is contained in substance in the words of our Lord which we find in St. John's Gospel; "I am the vine, and you are the branches."

HYACINTH.

Yes, He, Christ, asserts that we draw our life from Him as the branches do from the stalk.

HELEN.

This comparison brings out the notion of our participation in the life of Christ.

LORETTO.

Now it seems easy to pass thence to the conception of

the Mystical Body in which Jesus, the Head, communicates His life to the members. St. Paul is most insistent on this teaching so fruitful in its consequences.

ROSEMARY.

Thus we see how on the one hand Jesus, being man, could alone be the Head of a mystical body composed of men, since the head and the members must be one in nature; and we see on the other hand how as man He could not of Himself bestow the grace required for the life of His members. This the Holy Ghost does, but He does it in virtue of Christ's merits.

THALIA.

From this I infer that we must have a sense of the personal and corporate responsibility which is acquired from a fuller realization of one's two-fold status, namely, that one is an apostle necessarily and by nature, the supernatural of sanctifying grace, and, second, that one is not an individual in the Church, but is incorporated as organic parts in the one body which is the Church, all of whose members share in the glories and failures of one another.

MARY.

It is clear now that once we have acquired a fuller understanding and consequent greater appreciation of the boundless spiritual treasure of the Church's liturgy, a deeper love for Christ, His Mystical Body, and all her active and potential members will be developed, and with it an abiding spirit of the lay apostolate or Catholic Action.

VIRGINIA.

Lay action must be the exterior expression of a deep spiritual life.

MAXINE.

That is true, Virginia; when we say the Church prays, that means *we* in her, for *we* are the Church, all of us, from Christ, our eldest Brother, to the least of His brethren.

CORNELIA.

It is really true that Christ merited all things for us.

Then, in order to inspire us with greater confidence, He instituted the sacraments, visible signs which confer His grace in time of need.

HYACINTH.

Now I understand that the three Divine Persons of the Most Blessed Trinity confer upon us a participation in the life of God.

HELEN.

It is granted, however, because of the merits and satisfactions of Jesus Christ. On this account He plays a signal part in our supernatural life.

VIRGINIA.

Divine grace, I infer, is the priceless fruit of Christ's redemption.

MAXINE.

Yes, Virginia, grace is the all-important aid in the spiritual life of the Christian.

JANE.

Yes, and through the sacraments, the divinely appointed channels of grace, man's being is elevated "into a stream of God's life and love."

MARIE.

One fact now stands out clearly, namely, that the gifts of the Holy Ghost have been poured out in their fulness on the humanity of Christ, and from Him they are communicated to the souls of the faithful, His members.

LORETTO.

True, they are first infused into the soul at baptism together with sanctifying grace and the divine virtues of faith, hope, and charity, and then they are renewed in confirmation.

THALIA.

I understand that by baptism we were joined to Christ, the Head, as His members, and made one with Him; sanctifying grace was given us that by its means we might bring forth fruits of holiness. Like a twig that is ingrafted upon a stem, we are ingrafted as branches upon Christ, the Vine.

DOROTHY.

It necessarily follows that we should join Christ, the uncreated, in giving to His Heavenly Father the glory that is due from His creatures. This we can only do in a fitting manner if we become *one* with Christ. Our being made *one* with Him requires that we also become holy in Christ, the Author of all holiness.

CORNELIA.

Now I see that as long as we remain living members of the Mystical Body of Christ, we share in the infinite merits of Christ, and are enabled to give glory to God in and with our Head and to sanctify our souls by becoming more like unto our blessed Saviour.

JANE.

Of course, a continuous combat will be the inevitable result, but a combat which surely will lead to a glorious victory, if we fight valiantly in and with Christ, in whom we can do all things.

MARY.

Since Holy Communion unites us intimately with Christ, and through Christ to all brethren, branches of the Vine and members of the Mystical Body, we have one more cogent reason why we should love our neighbor as ourselves.

ROSEMARY.

Yes, the Holy Eucharist is truly the divine life in our souls. By it we are made one with and in Christ. His likeness is by degrees perfected in us. We could never hope to reach the blessed goal of unity with our divine Lord without this spiritual nourishment.

CORNELIA.

From St. Paul's teaching it follows that Christians are Christ's complement. God has in fact "made Him Head over all the Church, which is His Body and the fulness of Him who is filled all in all."

THALIA.

The fact is that Jesus, Himself perfect, needs an increment in order to form His Mystical Body.

HELEN.

From this point of view, Christ is not sufficient unto Himself; in order to exercise all His vital functions He requires members.

MAXINE.

What conclusion should one draw from this statement?

MARIE.

From this Father Olier concludes, "Let us yield our souls to the spirit of Jesus Christ, so that Jesus may have an increase in us."

MARY.

Yes, Marie, whenever Christ finds apt followers, He expands, grows, and diffuses Himself within their hearts.

LORETTO.

Now I understand how we are able and are actually called to fulfill those things which are wanting to the sufferings of Christ, for His Body, which is the Church, suffering even as He did, that His Passion, so full in itself, be likewise fulfilled in His members through time and space.

ROSEMARY.

St. Augustine, one of the great Doctors of the Church, writes, "The Church suffered in Christ when He suffered for her; Christ in His turn suffered for the Church when she suffered for Him." After St. John and St. Paul, no one has better understood and explained our incorporation in Jesus Christ than the "saint of the burning heart."

DOROTHY.

The martyrs did not doubt that Christ suffers in the individual Christian. St. Felicitas from her prison cell said, that in the hour of her trial Christ would be in her and suffer for her.

VIRGINIA.

Truly, there is no doctrine more rich, more fruitful, than the doctrine of the Mystical Body of Christ.

CORNELIA.

Yes, a whole system of spiritual doctrine is here contained. Having received from God all things through

Christ, through the same Christ we must give glory to God, *through* Christ we must ask further graces, *with* Christ and *in* Christ we must perform all our actions.

THALIA.

The restoration of all things in Christ supposes necessarily the reestablishment of the supernatural life of man. This our loving Lord had promised when He pledged Himself to become the very bread of life. "The living bread that came down from heaven."

JANE.

Yes, the Blessed Eucharist, as a sacrament, is God's gift to man; as a sacrifice, it is man's offering to God.

HELEN.

Father Faber called the Eucharistic Sacrifice "the most beautiful thing this side of heaven."

MARY.

In the words of Cardinal Newman, "It is not a mere form of words, it is a great action, the greatest action that can be on earth."

DOROTHY.

According to St. Bonaventure, "The Mass is a compendium of all God's love, and of all His benefits to man."

THALIA.

I have a more comprehensive excerpt from St. Leonard of Port Maurice: "The Mass is the sun of Christianity, the soul of faith, the center of all the Catholic religion, the grand object of all her rites, ceremonies, and sacraments, in a word, it is the condensation of all that is good and beautiful in the Church of Christ."

ROSEMARY.

I am convinced that the Incarnation of Jesus is the means God employed to enable creation to give Him proper glory, honor, and praise.

CORNELIA.

Yes, Rosemary, and creation is love's own poem. In the words of St. Dionysius: "Creation is love's ecstatic outpouring."

MAXINE.

Everything created is a word in the hymn produced by God.

JANE.

Before we proceed further, I should like to know exactly who is a member of the Mystical Body of Christ.

LORETTO.

I can answer your query. Everyone who has been baptized. It is baptism that incorporates us into Christ. St. Paul says, "For in one spirit were we all baptized unto one body."

VIRGINIA.

From this it follows that all the baptized are Christ's members, but in various degrees.

ROSEMARY.

Yes, the just are united to Him by habitual grace and the privileges that come with it; sinners by faith and hope, the blessed by the beatific vision. As regards infidels, they are not actually members of Christ's Mystical Body; although as long as they live upon earth they are called to become such. Only the damned are irrevocably excluded from this wonderful privilege.

MAXINE.

This incorporation forms the basis of the doctrine of the communion of saints, does it not?

CORNELIA.

Certainly, the just upon earth, the souls in purgatory, and the blessed in heaven are all integral parts of Christ's Mystical Body and all are obliged to love and help one another.

MARY.

St. Paul's passage is now clear to me, "If one member suffers anything, all the members suffer with it, or if one member glory, all the members rejoice with it."

THALIA.

This doctrine reveals to us the reasons why our Lord could say that "whatever we do to the least of His little ones, we do unto Him," for the Head is one with the members.

LORETTO.

We must try to understand this hidden mystery, this grand scheme of God for saving all men by identifying them with His well-beloved Son.

DOROTHY.

Yes, and Jesus in His turn dwells in each one of us; He fights in us, it is He who triumphs in us.

MARIE.

St. John Chrysostom unhesitatingly says: "From Jews, from pagans, from slaves, behold us become . . . walking Christs, other Jesuses."

ROSE.

It is, then, in Christ that the whole well-ordered building arises. He has made of us the stones of this great building, but an organic, and living building of which He is become the living corner stone.

THALIA.

In his writings to the Christians at Ephesus, St. Paul is dominated with this idea. Speaking metaphorically, he exclaims: "You are no longer strangers . . . but very members of the family of God, built as you are on the foundations of the apostles and prophets, of whom Jesus Christ is the corner-stone."

MARIE.

I should like to know how one ought to prepare himself for the lay apostolate.

LORETTO.

We must try by retreats and spiritual reading to deepen our own inner lives. We must read the lives of the saints, those heroes and heroines of the Mystical Body of Christ who show us how to reduce the precepts of the Gospel into human terms we know and understand.

CORNELIA.

The Incarnation; that mystery of the divine magnificence, in which all the intelligible perfections of God pass in array before us, as in a beautiful procession, teaches us the great lesson of God's yearning love for us. We must reciprocate this love.

ROSEMARY.

Oh, yes, indeed, just listen to Little Teresa for a moment, "I burn to do battle for Thy glory, but I pray Thee to enliven my courage." And again, "If in heaven I could work no longer for His glory, I should prefer exile to home."

MARY.

Well, I also have a quotation from St. Teresa, the Little Flower: "I would be a martyr, a doctor of the Church, I should like to accomplish the most heroic deeds—the spirit of the crusaders burns within me, and I long to die in the field of battle in defense of holy Church."

THALIA.

I think our saint referred to the Mystical Body when she exclaimed: "To be with Thee, to be in Thee, this is my one desire."

HELEN.

St. Theresa of Jesus was undoubtedly alert to the interests of Christ, inflamed with His love, and inspired with His ideals.

DOROTHY.

We, too, must make an effort to show the fruits of daily Mass and Holy Communion in our lives, the first essential is closeness of the individual soul to Christ.

CORNELIA.

Yes, and we must bring religion into every phase of life. To quote from the Reverend J. Roger Lyons: "Catholic Action is religion dominating every phase of life."

DOROTHY.

As lay Catholics, we have gleaned a mine of information, both enlightening and inspiring from this discussion. The thoughts presented, of course, are not new, but there is a note of warm, personal appeal running through the entire doctrine of the Mystical Body.

LORETTO.

There is one fact brought home to me, and here it is. If I wish to scatter seed, I must first have gathered in within myself.

HELEN.

What is yours, Thalia?

THALIA.

If we are to be true imitators of Christ, our lives must show forth the virtues that shone resplendent in Him.

HELEN.

To inaugurate and foster this friendship of the soul with her Maker is the supreme object of the Christian religion.

MARY.

Yes, and not a soul who has received baptism but has her feet on the ladder of sanctity. There is not a soul in grace that is not simultaneously in the state of friendship with God.

LORETTO.

Christ had no interest in humanity as an end in itself, but in humanity as part and parcel of God's purpose. In loving man for God's sake Christ achieved the most sublime and exalted sentiment that has ever been attained.

CORNELIA.

You know, girls, I recently read in Monsignor Benson that the secret of all progress in religion is to have an ideal toward which one works.

DOROTHY.

It is better to have high ideals, even if we do not live up to them, said the saintly Jesuit, Father Dignam.

THALIA.

But God's grace is never wanting. Just as we take care of the tabernacle in which dwells our Eucharistic Lord, so we should tend with equal care the tabernacle of our heart in which dwells the Holy Spirit of God.

ROSE.

That morning audience with the King of kings, that heart to heart talk with the Friend of friends, how it changes our daily lives! Jesus in all the beauty of His Sacred Humanity, Jesus, body, soul and divinity comes to us under the form and appearance of bread and wine.

MARIE.

Do you not think that one of the Catholic's needs of the day is a more intelligent appreciation of our public worship on the part of the faithful?

MARY.

We must all admit that, besides we need lay apostles, intelligent men and women, exemplary Catholics, who are filled with zeal for the honor and glory of God and the salvation of their neighbor, who try to inculcate Catholic principles and ideals.

MAXINE.

More than ever, I realize the great need of Catholic action in our day.

MARIE.

Yes, to quote an excerpt from our Holy Father Pius XI, the Pope of Catholic Action: "The faithful should share in the work of the apostolate, both in private and public life and under the authority of the bishops and priests, in order to help spread the knowledge and love of Christ, and thus earn the title of 'a chosen people, a royal priesthood, a holy nation, and they will bring about the rebirth of the individual, the family, society, and the whole world.'"

MARIE.

Rosemary, what would you consider the characteristics of a genuine Catholic?

ROSEMARY.

The genuine Catholic of any age is recognized by the uncompromising manner in which he applies the teaching of Christ to the vital questions of his time. This shows him to be in harmony with the mind and heart of the Church which Christ has established. A practical Catholic makes an habitual effort to live up to the entire Decalogue and Precepts; he identifies himself with the Church and makes her interests his own. The individual must offer his inordinate inclinations on the altar of his heart and destroy the same by the fire of divine charity. His zeal for souls throws itself like a streamlet into an immense ocean of devotion to the Sacred Heart of Christ. All these various currents form a unique torrent of generosity.

DOROTHY.

Each individual is, then, in a certain sense, a custodian

of God's honor since he is the custodian of the honor of religion.

LORETTO.

Then one's life is, indeed, transformed and he lives Christ's own life. "I live, now not I, but Christ liveth in me."

THALIA.

I am now more than ever convinced that it is in union with Jesus Christ we must perform all our actions, by keeping Jesus before our eyes; in our hearts and in our hands, as Father Olier so aptly puts it.

VIRGINIA.

How can one best do this?

CORNELIA.

We keep Jesus before our eyes when we think of Him as the ideal, the model we are to imitate; when, like St. Vincent de Paul, we ask ourselves, "What would Jesus do were He in my place?" We keep Jesus in our heart by drawing into our soul the dispositions of His own Sacred Heart; His purity of intention, His fervor, in order to perform our actions in the spirit in which He performed His. We have Jesus in our hands when we carry into action, with determination, generosity and constancy the inspirations which He suggests to us.

MARIE.

Stripped of metaphor, the supernatural life is then a participation in the life of God dependent upon union with Christ.

JANE.

The doctrine of the Mystical Body of Christ seems to be a renewal of the glories of ancient days.

LORETTO.

Yes, the Church is ever ready to meet the needs of the times, by teaching after a new manner, yet without ever teaching new things.

THALIA.

All through the ages allusions have been made to the Mystical Body. Here is an apt quotation from the writ-

ings of St. Augustine: "Christ is not the Head alone, but the whole Christ is Christ and the members."

HELEN.

St. Joan of Arc puts it thus: "Our Lord and the Church are all one."

DOROTHY.

The primitive Christians appealed to the doctrine of the Mystical Body. We know this from a letter of Pope Clement I to the church of Corinth, on the occasion of a schism in about the year 90 A. D.

HELEN.

When the great Tertullian wrote: "the Christian is another Christ," he was but echoing the Apostle of the Nations who said of himself, "With me to live is Christ."

DOROTHY.

Many obscure points have now become clear to me.

CORNELIA.

This ideal of the Mystical Body so fascinated St. Paul that he made this truth the culminating point of his moral teaching and the focal center of his entire doctrine.

MARIE.

This doctrine gives one a sense of her dignity, of course, the dogma is not new, yet it is one of the most discussed subjects in the world today.

DOROTHY.

Before we adjourn, I should like to know just what the Incarnation means to Catholic Action.

THALIA.

Why, it means most emphatically that Christ is God. This is the doctrine of the union of God and man. It is the heart of Catholic Action, because it is Christ the living bread which came down from heaven. Having revealed the holiness of God in His actions, Jesus can present to us as practical the imitation of the divine perfections. Christ is the perfect universal model. On the admitted testimony of even those who do not believe in His divinity, He is the highest type of virtue ever seen among men.

CORNELIA.

A universal model is also a magnetic one.

MARY.

Yes, when speaking of the manner of His death, Christ foretold that once He be lifted up from the earth, He would draw all hearts to Him. The prophecy has come true. Gazing upon what Jesus has done and suffered for them, generous souls are smitten with love for Him and for His Cross. This is revealed in the lives of the saints who seek their crosses more eagerly than worldlings seek their pleasures.

THALIA.

How truly could our loving Savior say, "Learn of Me who am meek and humble of heart."

ROSE.

Just think He never opened His lips to call just vengeance on His savage shearers; no, He appealed to them in these words, "Father, forgive them." He shows kindness even to the evil-doers. Nature's favors He lavishes on their heads. He pours into their minds His holy inspirations. He knocks at the door of their hearts, to call them to repentance. Jesus wishes to be styled the Lamb of God.

LORETTO.

Call to mind how Jesus, essential sanctity, deals with the poor creatures caught in sin: "Neither will I condemn thee. Go and sin no more."

CORNELIA.

What a beautiful thought. We have become one with all the elect of God, with every soul in heaven, on earth and in purgatory, that profess the saving name of Christ. The Saints were the valiant members of Christ's Mystical Body.

LORETTO.

They were saints, we are sinners!

ROSE.

But they, the Blessed Mother excepted, were sinners before they were saints.

DOROTHY.

It is clear now why our Lady and every last saint in heaven is an intercessor for us; the cause after all is theirs

and ours, only because it is primarily Christ's.

MARY.

I have been much impressed with all the inspiring examples the study club gave, however, I think the illustration which Sister gave us when describing the beautiful mosaic work at the St. Louis Cathedral is the clearest exposition of this doctrine, at least, I consider it such. I can just imagine myself as one tiny mosaic in a vast canopy in which the entire Church is represented, militant, suffering and triumphant. Should I ever be so unfortunate as to commit a mortal sin, the entire mosaic would suffer in consequence; for instance, were I to miss Mass on Sunday, my tiny mosaic would lose its luster because of the loss of sanctifying grace.

CORNELIA.

Life then is given a new and matchless purpose by adoption into the Mystical Body. This gigantic organization has a living, pulsing organism, every single unit of which is energized by one sole principle, namely, the "love of God in Christ our Lord . . . through Him and with Him and in Him."

DOROTHY.

Yes, the Christian's unshakable sense of security is in the keys: "Behold I am with you all days, unto the consummation of the world."

THALIA.

I am now convinced that the Holy Sacrifice of the Mass should be our very life. Just think, 300,000 Masses every 24 hours—four consecrations every second, and it is mine to give joy to God's Heart, infinite thanks to It for all Its goodness, infinite reparation for all sin, and I can call down upon myself and others unspeakable graces.

HYACINTH.

It necessarily follows that if I am not perfecting myself by grace and prayer, my life is a failure.

MARY.

Yes, but blessed is the soul that, enkindled and enraptured with the love of Jesus, follows Him, the peerless Leader, the most magnetic character in history.

College Religion

AN ANNOTATED LIST OF BOOKS BASED ON A SUGGESTED OUTLINE FOR RELIGION COURSES IN COLLEGES

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EDITOR'S NOTE: Beginning with the April issue the JOURNAL began the publication of sections from Sister Mary Genevieve's annotated list of books. The following sections have already been printed: Series; General Reference; Apologetics and Scripture. In subsequent numbers of this magazine lists will appear under the following headings: Missions; Religious Orders; Comparative Religion; Liturgy; Sacramental System; Supernatural State and Grace; Catholic Action; Doctrinal, Dogmatic, Moral Theology; Philosophy; Sociology, Economics and Government; Education; Human Evolution and Science; Catholic Literature; Fiction; Biography and Devotional Reading.

While Sister Mary Genevieve's list was planned specifically for use with the "Science and Culture Texts" it is applicable to other Religion curricula. This annotated list of books was assembled with care, objectivity and the assistance of specialists in Religion and the librarians of thirty-five Catholic colleges for women.

CHURCH HISTORY

BIBLIOGRAPHY

Case, Shirley Jackson

Bibliographical Guide to the History of Christianity

University of Chicago Press, 1931, 2.50

Dutcher, George Matthew

Guide to Historical Literature

Macmillan, 1931, 10.50

INTRODUCTIONS

Guilday, Rev. Peter

Church Historians

Kenedy, 1926, 2.75

"A handy volume containing studies by competent writers of fourteen of the most outstanding historians in the Church, begin-

ning with Eusebius in the fourth century, and concluding with Dr. Ludwig Pastor."—*Month*

Guilday, Rev. Peter

Introduction to Church History Herder, 1925, 2.00

"This book is unique. We have in English no single book that may be truly called an 'Introduction to Church History,' one that covers the ground now for the first time taken by the present volume."—*Ecclesiastical Review*

GENERAL CHURCH HISTORIES

Alzog, Rev. Johannes

Manual of Universal Church History. 4v.

Benziger, 1889-1902, O.P. 15.00

It is the most extensive Church history we have. It is a scholarly and original work, but sadly in need of revision.

Betten, Rev. Francis S., S.J.

Historical Terms and Facts Allyn, 1924, 1.00

"The terms and facts explained bear for the most part directly or indirectly on points of ecclesiastical history."—Author

Funk, Rev. Franz Xaver

Manual of Church History. 2v. Benziger, 1910, 3.75 each

The learning and scholarship of the author are evident in his well-known textbook of ecclesiastical history.

Guggenberger, Rev. A. J., S.J.

A General History of the Christian Era.

(v. 1 & v. 2 rev.) Herder, 1899-1931, 6.75

"This is a secular history, but is often taken for a Church history, partly because like other books which include the history of the Middle Ages it treats (perhaps somewhat extensively) the affairs of the Church. In some parts it needs revision but taken as a whole it is a valuable aid in teaching Church History. No Catholic student can afford to neglect it."—Father Betten

Laux, Rev. John Joseph

Church History Benziger, 1930, 1.69

"With due appreciation of the worth of facts and their relation to the main topic the author has included in each chapter only the salient points. By this procedure Father Laux has rendered his volume a veritable vademecum for all who seek and love the truth."—*Ecclesiastical Review*

MacCaffrey, Rev. J.

History of the Catholic Church from the Renaissance to the French Revolution. 2v. Herder, 1915, 3.50 O.P.

"Scholarly research and discriminating judgment characterizes this present work. Both volumes are embellished with copious bibliographies and a very full index."—*America*

Stebbing, Rev. George, C.SS.R.

Story of the Catholic Church, 12th ed. Herder, 2.75

"Probably the best single volume work on Church History in English. It is full enough to serve as good supplementary reading and is well written."—University of Notre Dame Press

Weber, Rev. Nicholas A., S.M.

General History of the Christian Era. 2v.

Catholic Education Press, 1928, 5.00

"This book is intended to serve as a textbook for Catholic high schools and colleges. The author has aimed to present a continuous and concise survey of the essential facts of the Christian Era."—Preface

Wedewer, Rev. Hermann

Short History of the Catholic Church, 12th ed.

Herder, 1931, 1.25

For a brief review of a wide field this volume will prove useful.

EARLY CHURCH HISTORY

Allard, Paul

Lectures on the Martyrs

Benziger, 1907, 3.25

"In these ten lectures we have a vivid historical picture of the strenuous life of the Primitive Church, affording us a salutary contrast of the self-indulgent aspects of modern Christianity in the very midst of perpetual struggle for secular advancement."—*Ecclesiastical Review*

Allies, Thomas W.

Formation of Christendom. 5v.

Burns, 1861-1895, 3.00 each

This is a philosophy of Church History, rather than history in the strict sense of the term. Although the series needs revision, there are perhaps no other books in English which demonstrate the mission of the Church to the world so completely.

Amann, E.

The Church of the Early Centuries Herder, 1930, 1.35

"A brief sketch of the founding, development and progress of the Church in the East and in the West under the pagan Christian empires up to the seventh century. Particular attention is paid to

the interior life of the Church and to the doctrinal controversies of the period."—*Ecclesiastical Review*

Bardenhewer, Rev. Otto

Patrology

Herder, 1908, 3.50

"It has been generally praised by eminent Patristic scholars, both for the accurate and concise treatment of its subject and for the fulness of its biographic information."—*America*

Barnes, Monsignor Arthur

The Early Church in the Light of the Monuments

Longmans, 1913, 2.00 O.P.

"Chiefly on the Catacombs, with information on pre-Constantinian church buildings."—Father Betten

Dollinger, John Jos. Ignatius von.

The Gentile and the Jew, in the Courts of the

Temple of Christ. 2v.

1857, O.P.

"The book describes at great length the religious and moral conditions of Pagans and Jews at the time of Christ."—Father Betten

Fortescue, Rev. Adrian

The Greek Fathers

Herder, 1.50

"In a very pleasant style the author describes the lives of the Greek Fathers rather than their system of theology."—Father Betten

Fouard, Rev. Constant Henri

The Christ the Son of God. 2v

Longmans, 1908, 4.50

St. Peter and the First Years of

Christianity

" 1892, 2.25

St. Paul and His Missions

" 1894, 2.25

Last Years of St. Paul

" 1900, 2.25

St. John and the Close of the

Apostolic Age

" 1905, 2.25

"In these six volumes the learned French ecclesiastic gives a complete and very detailed history of the first seventy years of Christianity, interspersed with numerous chapters explanatory of the political, social, religious, and economic conditions of the times."—Father Betten

Hergenrother, Cardinal

Primitive Christianity and the Catholic Church

Pustet, 3.00

"A development of the thesis that the Catacombs in the treas-

ures they have left us, give us a trustworthy record of the teachings of the early Church."—*My Bookcase*

Labriolle, Pierre C. de

History and Literature of Christianity Knopf, 1925, 6.25

"The treatise opens with a learned introduction wherein the milieu in which Latin Christian Literature took its origin and early development is described. . . . Having surveyed the field and described the environments favorable and unfavorable to growth, the author follows step by step the stages of progressive development."—*Ecclesiastical Review*

Lanciani, Rodolfo A.

Pagan and Christian Rome Houghton, 1893, 7.50

"A study of the history, religion, and customs of pagan and Christian Rome as recorded in her churches, shrines, tombs and cemeteries."—*A. L. A. Catalog*

Lanslots, Rev. D. I., S.S.B.

The Primitive Church Herder, 1926, 2.25

"Tells the story of the Church of Apostolic times as it was. It covers such fundamental topics as the organization of the nascent Church, its first missionary efforts, the earliest councils, heresies, and persecutions, and the important Pauline journeys. Difficulties are anticipated, presented clearly and fairly."—*America*

Moran, Wm.

The Government of the Church in the First Centuries

Benziger, 1913, 3.00

"An essay on the beginnings of the Christian ministry. A painstaking investigation into this difficult subject."—Father Betten

Riviere, Rev. J.

Expansion of Christianity in the first three centuries according to the conclusion of Harnack Herder, 1916, .50

This is a very small, but a very useful book.

Schmidt, C. R.

Social Results of Early Christianity 1.50

Shahan, Most Rev. Thomas J.

The Beginning of Christianity. 2v. Benziger, 1903, 3.00

"The essays gathered together in the first volume illustrate certain phases and conditions of the Church's history during the first three centuries. Those included in the second volume do the same for the period between Gregory the Great and the Renaissance."—*Ecclesiastical Review*

MONASTICISM

Allies, Thomas W.

Monastic Life from the Fathers of the Desert to Charlemagne.

Burns, 1896, 5.00

A section of the author's great work, "The Formation of Christendom," marked by uncompromising Catholicity of tone and an unswerving fidelity to the best historical methods. The book is quite old, but still very good.

Drane, Augusta Theodosia

Christian Schools and Scholars

Burns, 1928, 7.50

"Excellent sketches of Christian education to the council of Trent."—Father Betten

Montalembert, Count R. de

The Monks of the West. 2v.

Boston, T. B. Noonan & Co., 1860, 7.50

A very detailed and complete history of monastic orders. The author begins with a definition of what constitutes a monastic institution. He traces the institution from the time of Christ, giving a history of them and a sketch of their founders. He necessarily covers the history of early Christian civilization and much Church history in these two large volumes.

Ryan, Rev. John, S.J.

Irish Monasticism

Longmans, 1931, 6.00

"The author has given us a story fairly complete in itself, a story which will serve as a tonic and an inspiration to many of his readers."—*Thought*

PAPACY

Batiffol, Msgr. Pierre

Catholicism and the Papacy

Sands, 1926, 1.50

"A cogent little treatise, wherein the French historian critically examines the objections to the Catholic Doctrine of the Papacy entertained by Dr. Gore, M. Kattenbusch, M. Glubokovsky, and Rev. F. W. Puller."—*Month*

Cambridge, England. Summer School of Catholic Studies

The Papacy; Papers from the Summer School of Catholic Studies Held at Cambridge, August

7-10, 1923; edited by Rev. D. Lattey, S.J.

Herder, 1924, 1.75

Carrere, Jean

The Pope

Holt, 1926, 3.00

"Carrere's book is both a complement and a contrast to Chesterton's 'Everlasting man.' He portrays the success of supernatural religion in repulsing the tyrants of mankind,—whose final ambition has always been to seize the spiritual power of the Popes for themselves and to use it at last against the people."—*Thought*

Fortescue, Rev. Adrian

The Early Papacy to the Synod of Calcedon in 451.

New edition

Burns, 1931, pa. 1s6d

Useful because it shows that there is no truth in the non-Catholic assertion that there was no real papacy in the Church at the time.

Grisar, Rev. H., S.J.

History of Rome and the Popes in the Middle

Ages. 3v.

Herder, 1911, 5.00 each

"The volumes of Griser, Mann, and Pastor form a series of lives of the popes from about 400-1800."—Father Betten

Hayward, Fernand

A History of the Popes

Dutton, 1931, 5.00

The book includes short sketches of two hundred and sixty popes and a fair number of anti-popes are also represented. It is more of a biographical dictionary than a history of the Popes.

Mann, Rev. H. K.

Lives of the Popes in the Early Middle Ages. 13v.

Herder, 1925, 4.50 each

"It deals with the popes under the Lombard rule from Gregory I to Leo XIII. The author's purpose is to continue it to Gregory XII's reign from which time we have the learned work of Pastor."—*Catholic World*.

Moore, Thomas Ewing

Peter's City

Macmillan, 1930, 4.00

A documentary account of the recent reconciliation of the Kingdom of Italy with the Holy See.

Mourret, Fernand, S.S.

The Papacy

Herder, 1931, 1.35

"This work is divided into three parts: The Papacy and Rome, The Papacy and the Church, The Papacy and the General Trend of Civilization. The third part is particularly interesting as it outlines the civilizing influence of the papacy in the Graeco-Roman world, in the Middle Ages and in modern times."—*Ecclesiastical Review*

Parsons, Rev. W.

The Pope and Italy America Press, 1929, 1.50

"On account of the fundamental significance of this great event in contemporary history Father Parsons' little volume is most timely and useful."—*Ecclesiastical Review*

Pastor, Ludwig F. von

History of the Popes. 24v. Herder, 1923-1933. 4.50 each

These books are an imperative necessity for the true seeker after historical truth. Not recommended for the indiscriminate use of students.

Scott, Rev. S. H. (Anglican)

Eastern Churches and the Papacy Sheed, 1933, 4.00

"An Anglican rector discusses the relations of the Eastern Churches to the Pope in the first eight centuries. He shows that in the East, Papal Supremacy was accepted as of divine establishment."—*News Letter*

Seppelt, Franz Xaver, and Loeffler, Clemens

Short History of the Popes Based on the Latest

Researches Herder, 1932, 5.00

The book may serve as an introduction to the life and times of the popes. It is a condensation of the best in the writings of Mann, Pastor, and other reliable historians of the papacy.

Thurston, Rev. H., S.J.

No Popery! Sheed, 1930, 3.00

"This is a brilliant refutation from the sources of a number of individual objections against the Church made chiefly in England."—Father Betten

Williams, Michael

The Shadow of the Pope McGraw, 1932, 3.00

A survey of the recurrent waves of anti-catholic agitation throughout the history of the United States.

MEDIEVAL CHURCH HISTORY

Adams, Henry

Mont-Saint-Michel and Chartres; introduction by

R. A. Cram Houghton, 1931, 7.50

"Every one who has seen Chartres or Mont-Saint-Michel or the glory of a rose window or of Gothic art in any form, will feel upon reading this work that he has come home to all he would have said and all he felt concerning this splendid type of religious architecture."—Introduction

Dawson, Christopher Henry

Making of Europe

Macmillan, 1932, 3.50

"Mr. Dawson's book presents a scholarly synopsis of the foundations upon which the culture of the thirteenth century was based."—*America*

Dawson, Christopher Henry

Progress and Religion

Longmans, 1929, 4.00

"A companion volume to his 'Age of the Gods'."—*Month*

Gasquet, Francis A., Cardinal

Parish Life in Medieval England

Methuen, 1906, 5.00

"This work is a reconstruction of the material found in manuscripts of the Middle Ages."—Cleveland Public Library.

Henderson, Ernest Flagg

Select Historical Documents of the Middle Ages.

Bell, 1925, 1.10

Mathews, Shailer

Select Medieval Documents and Other Materials, Illustrating the History of Church and Empire, 754-1254. 2d ed.

Silver Burdett & Co., Boston & Chicago, 1900

Ogg, Frederick Austin

Source Book of Medieval History

American Book, 1907, 1.72

"On the whole, fair, except in some introductory notes. It includes some instructive documents on Church life."—Father Betten.

Paetow, Louis John

Guide to the Study of Medieval History

Crofts, 1931, 6.00

"This is a most detailed indication of sources of historical knowledge of all kinds. Indispensable for all who wish to make original source studies on any point or controversy of Church and secular history."—Betten

Rand, Edward Kennard

Founders of the Middle Ages

Harvard University, 1928, 4.00

"The aim of the book is, in the main, to make clear the importance of certain great men and of certain great movements in thought and culture, during the early Christian centuries, particularly the fourth, fifth, and sixth, and to point out the significance of these men and these movements as precursors of certain aspects of medieval civilization."—Preface

The tone is Catholic throughout.

Shahan, Most Rev. Thomas J.

The Middle Ages: Sketches and Fragments

Benziger, 1904, 3.50

"A collection of essays intended to throw light upon the church history of the Middle Ages. The chapter entitled 'Catholicism in the Middle Ages' is a brilliant piece of historical condensation."—*Catholic World*

Taylor, Henry Osborn

Medieval Mind: History of the Development of Thought and Emotion in the Middle Ages. 2v. 4th ed.

Macmillan, 1925, 8.00

"The book is written by a non-Catholic and must be used with caution. It is full of the most valuable information on the intellectual life of the period."—Father Betten

Thatcher, Oliver J.

A Source Book for Medieval History: Selected Documents Illustrating the History of Europe in the Middle Ages.

Scribner, 1905, 2.50

Walsh, Dr. James J.

Thirteenth Greatest of Centuries

Catholic Summer School Press, 1907, 3.50

"The object of the book is to interpret, in terms that will be readily intelligible to this generation, the life and concerns of the people of a century who, to the author's mind, have done more for human progress than those of any like period in human history."—Preface

REFORMATION

Baudrillart, Most Rev. Alfred

The Catholic Church, The Renaissance and Protestantism

Benziger, 1908, 2.00

The author discusses questions of general interest such as the Inquisition, the Massacre of St. Bartholomew, the relative prosperity of Catholic and Protestant countries. He says, "I have never had a liking for evasion. The Catholic Church needs only the truth, and is strong enough to bear the whole truth."

Belloc, Hilaire

How the Reformation Happened
(Life and Letters Series)

J. Cape, 1933, 3.50

"The reader with little or no preparation in historical studies

will find this book an excellent introduction to the study of this period, while those who have already mastered some portion of that vast body of material involved will be glad to possess so lucid a summary of causes and effects and of the successive stages in the greatest tragedy of the 16th century."—*Catholic World*.

Gasquet, Francis A. Cardinal

Eve of the Reformation

Harcourt, 1900, 3.50

"Studies in the religious life and thought of the English people at the outbreak of the Protestant Revolution."—C. P. L.

Gasquet, Francis A. Cardinal

Henry VIII and the English Monasteries

Harcourt, 1895, 6.60

2v. in 1

The book gives the reader a good insight into the various violations of rights and the many injustices committed in the destruction of the English monasteries.

Hollis, Christopher

Monstrous Regiment

Minton, 1930, 2.50

"How can one explain the apostasy of England from the Catholic Church in the time of Elizabeth? That is the question he proposes to answer in his book, and answer it he does, clearly, forcefully, and with a tart humor. . . . Out of all the complicated, nasty details, which the author handles with pellucid clearness, one fact stands clear: The moving forces which caused England to apostasize were not religious."—*America*

Husslein, Rev. Joseph, S.J., and Reville, Rev. John C., S.J.

What Luther Taught

America Press, .25

Luther's doctrine shown from quotations from his doctrine.

Kinsman, Rev. Frederick Joseph

Trent: Four Lectures on Practical Aspects of the Council of Trent.

Longmans, 1921, 1.10

"The aim of these lectures is not to give any full account of the Council of Trent, but to call attention to salient points in its history with a view to their practical significance."—Preface

Spalding, Rt. Rev. M. J.

The Protestant Reformation

Murphy, 1870, 2.50

"The book needs revision and therefore must be checked up with such books as Grisar and Denifle."—Father Betten

MODERN TIMES

American Catholic Historical Association

Catholic Church in Contemporary Europe, 1919-

1931; edited by Peter Guilday. 2v. Kenedy, 1932, 2.75

Essays by various authors on the Church in the more important countries of Europe.

Campbell, Rev. Thomas J., S.J.

Pioneer Priests of North America. 2v.

America Press, 1908-1910, 1.50 each

"A lengthy account of the lives and activity of the first missionary priests who worked among the Indians around the Great Lakes."—Father Betten

Catholic Builders of the Nation: *A Symposium on the Catholic Contributions to the Civilization of the United States*. 5v.

Continental Press, 1923, 17.50

Through the judicious selection of typical characters and events the editors have endeavored to present some notion of what Catholics have done toward building up the material life and the professional and cultural ideals of this nation.

Guilday, Rev. Peter

Life and Times of John Carroll

Encyclopedia Press, 1922, 5.00 O.P.

"Archbishop Carroll is the George Washington of the Catholic Church in America. By his learning, piety, and prudence, energy and tact he succeeded in directing the beginnings of Catholic life in the new republic and in laying the foundation of the American hierarchy without causing friction with the new government."—Father Betten.

Guilday, Rev. Peter

Life and Times of John England. 2v.

America Press, 1927, 10.00

"His learning and piety and eloquence helped powerfully to raise the prestige of the young American Church."—Father Betten

Leman, Auguste

The Church in Modern Times, 1447-1789; tr. by

E. Cowell

Sands, 1929, 1.35

(Catholic Library of Religious Knowledge)

"A brief but solid and scholarly exposition of the ecclesiastical history of the period extending from 1447 to 1789. An outline of the religious condition, movements, persons and institutions

that played so important a part in the unique religious drama."
—*Ecclesiastical Review*

MacCaffrey, Rev. J.

History of the Catholic Church in the XIX

Century. 2v. (1789-1908)

Herder, 1909, 4.00

"No movement touching intimately the Church's progress across the century and around the globe has been passed by. The Catholic reader may well be proud—gratified both with its inherent merits and with the picture it presents of the glorious progress of the Church throughout the nineteenth century and the encouraging outlook at the opening of the twentieth century."—*Ecclesiastical Review*

Newman, Cardinal

Historical Sketches. 3v

Longmans, 1917, 2.00 each

It is plain that though mainly historical, they are in their form and character polemical as being directed against certain protestant ideas and opinions.

O'Daniel, Rev. Victor F., O.P.

The Right Reverend Edward Dominic Fenwick, O.P.

Washington, D. C., The Dominicans, 1920, 3.50

"Bishop Fenwick was the founder of the Dominicans in the United States, pioneer missionary of Kentucky and as the first Bishop of Cincinnati, 1821-1832, The Apostle of Ohio."—Father Betten

O'Gorman, Rev. Thomas

History of the Roman Catholic Church in the United States

New York, The Christian Literature Co., 1895

A serviceable manual.

Premoli, Orazio M.

Contemporary Church History, 1900-1925

Benziger, 1932, 3.35

The average reader will find this book highly interesting and helpful in any resume he may desire to make of the problems and progress of the Church within the first quarter of the present century. The book needs to be used with caution.

Shea, John Gilmore Gilmary

History of Catholic Church in the United States. 4v.

Shea, 1890, 10.00

An authentic source book covering the history of the Church from the time of the death of Bishop Carroll to 1866, giving the extension of the Church westward.

Excellent for those interested in a detailed history of the Church.

PHASES OF CHURCH HISTORY

Conway, Rev. Bertrand

Studies in Church History. 9th ed. Herder, 1931, 1.25

"The volume is made up of summaries of important volumes on Church History and synopses of important articles in some of the leading French encyclopedias."—Preface.

Cozens, M. L.

Handbook of Heresies Sheed, 1929, 3s6d

"This little handbook aims to provide information regarding the chief heresies against Catholic belief."—*Catholic Hist. Review*

Devas, Charles Stanton

Key to the World's Progress Longmans, 1928, 1.00

"An excellent apologetic work on the philosophy of history. In this scholarly treatise the writer proves conclusively that history is an inexplicable puzzle, unless behind its myriad facts we discover the supernatural workings and influence of the Catholic Church."—*Catholic World*.

Gougau, Dom Louis, O.S.B.

Christianity in Celtic Lands; a History of the Church of the Celts, their origin, their development and influence and mutual relations Sheed, 1932, 18s

"A scholarly book. For students of Irish history perhaps the standard authority."—*News Letter*

Guiraud, Jean

Medieval Inquisition Benziger, 1929, 2.65

"A splendid study of the Inquisition in the twelfth and fifteenth centuries. The book is by far the best study of the subject in English. The absence of an index is to be regretted."—*Catholic Hist. Review*.

Hefe, Rt. Rev. C. J.

History of the Councils of the Church. 5v. 1873-1890, 5.00 each, O. P.

Von Funk rightly says that "as one of the most detailed and thorough works on Church history, it has attained a prominent place in the learned literature of our time."

Kurth, Godefroid

The Church at the Turning Points of History

Helena, Montana, Naegele Printing Co., 1918, 1.25

"To those who desire a comprehensive view of the great crises in the history of Christian civilization we cheerfully recommend this really great work."—Preface.

The following books on Church History were also recommended:

Bagnani, Gilbert. *Rome and the Papacy*. Crowell, 1929, 3.00.

Barry, Rev. William F. *The Papacy and Modern Times*, 1303-1870 (Home University Library of Modern Knowledge), Holt, 1911, 1.00.

Birkhaeuser, Rev. J. A. *History of the Church*. 13th edition. Pustet, 1888, 4.00.

Brueck, Rt. Rev. Heinrich. *History of the Catholic Church*, 2v tr. by Rev. E. Prunte, Benziger, 1885, 5.50.

Chateaubriand, Viscount de. *The Genius of Christianity*. Murphy, 1856, 2.00.

Denifle, Rev. Heinrich, O.P. *Luther and Lutherdom*. From original sources. Somerset, Ohio, Torch Press, 1917, 3.50.

Desmond, H. J. *Mooted Questions of History*. Benziger, 1901, 1.50.

Graham, Rev. John E. *Church History by Non-Catholic Historians*. Baltimore, Norman Publishing Co., 1930, 2.00.

Mourret, Fernand, S.S. *History of the Catholic Church*. Tr. by Rev. Newton Thompson. Herder, 1930-1931, v. 1 and v. 5, 4.00 each.

Parsons, Rev. Reuben, S.J. *Studies in Church History*. 6v. 3d. ed. McVey, 1886-1900, 2.00 each.

Turberville, Arthur S. *Spanish Inquisition*. (Home University Library of Modern Knowledge). Holt, 1932, 1.25.

Vacandard, Abbe E. *The Inquisition*. Longmans, 1908, 75c.

Teaching the Public School Child

THE TEACHING OF SACRED DOCTRINE

SISTER JEANNE MARIE
The College of St. Catherine
Saint Paul, Minnesota

EDITOR'S NOTE: This article was written in request for information relative to a course, at the College of St. Catherine, in "The Teaching of Sacred Doctrine," that was mentioned in the January, 1935 issue of the JOURNAL OF RELIGIOUS INSTRUCTION.

The Course in The Teaching of Sacred Doctrine offered to freshmen at The College of St. Catherine aims to prepare young women to assist in their parishes with the teaching of children who attend public schools and study the chief truths of their religion in extra classes during the school year or in vacation periods. "The Spiritual Way" by Mother Bolton is used exclusively because it inspires genuine appreciation of doctrine. *A Little Child's First Communion* is most intensively studied. In its six parts the whole of doctrine is presented in due sequence—one part requiring the other so that all are integrated and remembered and cherished. On this dependable foundation the twenty topics of the four books intended for grades three through six are built:

A Little	God is	God is	Stories	Church	Confession	Holy	Communion
Child's	Love	Truth	About	Jesus			
First			Jesus				
Communion							

- Topic 1. God the Creator_____
- Topic 2. God Our Loving Father_____
- Topic 3. The One Whose Power Can Protect All People_____
- Topic 4. The One Whose Light Can Solve All Problems_____
- Topic 5. God's Image and Likeness in Us_____
- Topic 6. Why God Made Us to His Image and Likeness_____
- Topic 7. The Kingdom of Noblest Princes and Princesses_____
- Topic 8. The Failure of the First Noble Prince and Princess_____
- Topic 9. Untrue Princes and Princesses_____
- Topic 10. The Blessed Trinity_____
- Topic 11. Jesus, God and Man_____
- Topic 12. Mary, Mother of Jesus_____
- Topic 13. The Sacrifices of the Old Law_____
- Topic 14. The Holy Sacrifice of the Mass_____
- Topic 15. Jesus Church_____
- Topic 16. The Coming of the Light of Grace_____
- Topic 17. The Fount of Mercy_____
- Topic 18. The Living Bread_____
- Topic 19. Living in the King's Service_____
- Topic 20. Strength for the King's Service_____

At the beginning of the course, attention is called to the fact that at the end of the *Teacher's Manual* provided with the series a chart is given which shows exactly where each question in the *Baltimore Catechism No. 2* is developed.

The word *developed* is used intentionally. The meaning of the word becomes clear as the steps in the pedagogical development of each topic in Books I through IV are pointed out. Each topic is introduced by reference to something children already know to which the new knowledge is to be added. This introduction is called the Apperceptive Basis.

How far this portion extends is always clear from the motivating sentence: "In this lesson let us learn . . ." The presentation unfolds so gradually and in such perfectly planned order that the children, by reflecting upon what they know from instruction and observation and from reading and the study of pictures, arrive at a generalization which is none other than the exact Catechism statement of the doctrine they are learning to appreciate. This generalization is always verified by opening the catechism, finding the statement, and repeating it over and over. Following the culmination of the presentation in the general statement to be remembered are the many applications which through their attractive variety allow the children to grow in appreciation of doctrine. It is important that the appreciation be of doctrine primarily, and only incidentally of the exercises which provide for application. Projects are one kind of application. Stories, tests, pictures, games, and puzzles are other kinds. Singing the doctrine is always the final application and singing about what has come to be known and loved proves to be delightful. Thus there are five steps in all; three of them are major steps, while two of them are transitional:

Apperceptive Basis Motivation

Presentation Generalization (the high point of
Application presentation)

Such development should effect permanent learning. Instead of dull repetition that yields a parrot-like response, such development uses the curiosity and the wonder which are natural to children, it motivates activity in looking, listening, reading, thinking, recall, and imagination, it does not cheat the child out of his right to discover a truth for himself, when guided along the spiritual way. Every application is, of course, a repetition of doctrine, but it is never tedious because it is always some new way of doing something about what has just been learned. Further repetition comes in every next topic through a pleasant review of the last topic. And because the whole series is integral and progressive, the whole can be mastered only if each unit idea, each doctrine is kept fresh and strong and clear. Not one can

be forgotten; each must be remembered in its proper sequence.

So necessary is the perspective of the whole regarded that each teacher is required to study the entire series. No matter which grade she teaches, she must know perfectly what has preceded and what is to follow her task. Hers is essentially a sharing with other teachers the education of knowledge and love of Sacred Doctrine in the pupils she receives from them or sends to them. She should be capable of identifying just where on the scale of development each pupil stands when he enters her class, and when he leaves her class, she should be able to represent in terms intelligible to all concerned, exactly how much progress along the scale he has made. At present, what is the exact difference between third grade Christian Doctrine and fourth grade? Between fourth grade and sixth grade? In most schools each grade's Christian Doctrine is the whole catechism gone over again with only the variation that a busy, tired, unprepared teacher's spontaneous or desperate attempt at the time can give it. To be sure, there are some notable exceptions. "The Spiritual Way" grew out of an exception. But the exceptions must be made the rule, and this change can be brought about only if we teach in any one grade only so many doctrines as can be developed within the span of assimilation possessed by pupils of that grade. In the next grade, a similar group of doctrines should be developed—again, only so many as can be developed within the span of assimilation possessed by pupils of that grade. And so on until the whole of Christian Doctrine has been made a part of the living, thinking, loving personality of every learner.

How many doctrines shall there be in each group? Only experience can tell. More than twenty years of experience have recommended the following numbers in the different books of "The Spiritual Way":

Grade	2	3	4	5	6
No. of topics	6	4	5	5	6
No. of doctrines	.	27	95	70	115 (approximately)

Number of topics varies from grade to grade; number of doctrines differs in each grade from number of topics. Some grades will not be ready for the book recommended for them. Some grades may be farther along or be quicker learners. Adjustments may need to be made. They *can* be. The advantages of having the distribution planned are that the majority are sure to be reached and the few can be cared for at either end of the scale. All kinds of adjustments have been made, and successfully too:

1. *A Little Child's First Communion* has been used in grades 2 to 8, in high school, in college, and with adults.
2. This book and Book I have been used in grade 3.
3. The whole series has been shifted one grade to the right, two grades to the right so as to include grades 7 and 8.
4. The idea of grace as presented in the whole series has been elaborated as a first year high school course; again as a freshman college course.
5. Individual topics have been expanded into whole courses:
Topic 14, expanded, has become a course in Holy Mass
Topic 15, expanded, has become a course in Church History.

There is probably no situation to which this perfect series does not lend itself. Merchant, baker, and candlestick-maker, every professional person, every person in the home or in the school can grow spiritually through experiencing the spiritual way. If any greater privilege could be afforded, it would be to experience it again. This greater privilege is assured the teacher who learns it first herself and then shares it with others. To own responsibility for teaching it through all the years of her life is the greatest privilege of all.

At The College of St. Catherine, the course in "The Teaching of Sacred Doctrine" is simply presented. Each Friday morning students assemble in the Common Rooms, where fireplace, cozy chairs, little tables, choice pictures, and a piano provide the setting. On a larger table stands a lecturn (one carved at Oberamergau); a great old family *Bible* with embossed covers and gilded clasps lies open on the lecturn.

Strips of colored paper mark the references ready for the lesson. A blessed candle poses to the right, ready to be lighted at the beginning of the hour. A great high backed chair waits for the reader as its occupant—a different student each day. Besides this table another chair invites the herald whose privilege it is to verify in the open catechism (a copy of Baltimore No. 2 given an attractive cover) the exact wording of the catechism. On the other side of the table, a third chair is drawn up to a desk—the properties of the Scribe, one who represents the whole class by writing in a Project Book the exercises ordered by the development of the lesson. On the piano a "Spiritual Way" book reposes with its marker at the page for the Music of the day. Two upper-classmen arrange the room before class each day and count it a privilege to do so. Fifty freshmen enter, take any places they please, and converse quietly until the teacher begins by offering the hour in prayer. The text is read by the teacher: clearly, earnestly, and with devotion, but simply and with no attempt at elocution. What to emphasize, what to illustrate, reasons for any point—these remarks are made informally but never so as to destroy the communication of genuine appreciation. Students, too, may interrupt at any time by question or comment that is pertinent. Sometimes, in fact, the whole topic is not completed. A point on which several students or the whole class acknowledge themselves confused, is discussed until the end of the hour, and the discussion is counted as pure gain because it perfects each potential teacher. Usually, however, the lesson proceeds directly and smoothly, and ends with the exquisite music that sends the students away, sometimes humming together, sometimes singing only in their hearts.

Work in the classroom is coming to be supplemented by Catholic Action. Every member of the class is doing something with what she is learning in *The Spiritual Way*. At the end of only three months' study the list of using ideas was already very long. The concrete realization of the aim of the course, in full, has come through actual engagements to teach Sacred Doctrine in after school hours, to Catholic children attending public schools. Within a few blocks of our

college is one such school. Twenty-four Catholic children attend. On Monday afternoons at four o'clock, three students in our class in "The Teaching of Sacred Doctrine" assume responsibility for teaching these children. One of the students knows the work perfectly; she loves children and she has the excellent gift of being able to draw them out. She takes her violin with her and plays their songs for them. One of her companions can manage games well; the other directs projects beautifully. The essential is that all know the doctrine, love it, and communicate readily both knowledge and love.

In conclusion, perhaps the best evaluation of the course may be presented by the students themselves. The four testimonies which follow serve to bring out different aspects which appealed to different individuals in the class. These four represent very nicely the attitudes shared by the whole group.

It has meant a great deal to me to have this opportunity because it is one I will never have again. I have learned much about my religion that I never knew before. Then, too, I realize the need of our individual parishes for trained teachers of Doctrine. I realize my own need for this knowledge both at present and in the future. I hope to be able to apply it in the teaching of my own future family.

One of the first things, and to me a very important thing, I learned was the principle of teaching the positive not the negative, for example that "God is love", not "without God there is no love"; that "God is truth and that we are to be saved by doing what is right and good rather than that we are to be damned by doing wrong."

Jesus is presented in a different way—as the Divine Teacher. We learn that the Catholic Church is the only safe, sure way of guiding us in true spiritual living.

I hope to be able to answer my children's questions the way Tom and Ann's questions were answered.

If I never learn another thing at St. Catherine's (and I'm learning every day) I shall be satisfied that I have gotten one thing and that is a truer knowledge of God and a close alliance with Him.

Grace Jane Cramer

The most important and most obvious result of having participated thus far in preparing to teach Sacred Doctrine (to little

children), is that I have developed a real interest in the work, and a sincere desire to work toward that perfection of understanding which characterizes the teaching of Mother Bolton. The effectiveness of Mother Bolton's presentation of material has intrigued me. Perhaps this interest can be traced to the fact that I have spent much time with children and every lesson covered had in it a personal connotation for me. I must confess that the course has cleared up for me exactly in what the doctrines of the church consist, several little scruples of conscience, etc. I have been glad to discover the right way of teaching children how to pray; the uselessness of attempting to crowd into their young minds the complicated wording of grown-up prayers, the Ten Commandments and the Precepts of the Church. This course has, in fact, improved me spiritually and has been a great incentive to further improvement for my own sake and in the interests of the teaching of Christian Doctrine.

Ruth Gibbons

When back in my grade school days I was set to the task of learning my Catechism, I thought it was a terrible punishment. True, I realized what it meant but the questions were so numerous and how they bothered me! After entering high school I thought I would have no more use for the little Catechism. Questions come up now and then and the answer would flash back.

Then College, and I was placed in the Leaders Group. I realized then just how much that little book really meant; it has given me a place, but which way was the best?

I don't think anything has given me more pleasure than to learn just how to put religion before the little ones. Instead of handing them a book as I was, and told to learn it, they are taught about all the lovely things that we find here, which sets them to thinking as to just what causes these lovely things to be here.

After they have mastered and thought this over they then are taught who God really is and just how much he does for us, and how he really loves us.

I have learned many things that to me seemed unimportant, that are really brought out and stressed for the mind of a little child.

I know that when the time comes for me to explain religion to anyone, either young or old "The Spiritual Way" will be at the tip of my tongue.

Dorothy Jane Martin

In the first place it has been a very pleasant way of spending one hour a week. It has also been very interesting to see how little children should be taught.

It always has seemed to me that to have a little child memorize the catechism is the wrong method entirely. It is true that they

memorize it, but after a few years most children forget a great deal of it. Then, too, memorizing answers is so terribly dull and uninteresting that in a great many cases the child dislikes, even hates, the subject. In memorizing it—the true appreciation of our religion is not taught. After a few years the old catechism answers become confused in his mind and the child is not able to answer intelligently questions that may be asked of him; there are too many ideas put into a little space. This is my personal experience with the subject.

However, teaching our religion by stories and projects and song at once catches and holds the interest of children. Teaching the big things simply and by illustration colors it more vividly. The child is not only interested but gains an appreciation and love for our beautiful religion.

He generally remembers things taught this way and when doubts arise in his mind or other people doubt things he can go back to his "Spiritual Way."

Barbara Von Wald

THE CONFRATERNITY OF CHRISTIAN DOCTRINE

The chief field for cultivation by the Confraternity of Christian Doctrine, though by no means the only field, is religious education of this vast number of Catholic elementary and high school children who are attending the public schools. To provide for these children, through the establishments of strong permanent parochial units of religious education affiliated with a diocesan center of direction, is the main purpose of the Parish Confraternity of Christian Doctrine.

By Most Rev. Edwin V. O'Hara, "The Confraternity of Christian Doctrine," *Proceedings of the Twelfth Annual Convention of the National Catholic Rural Life Conference, November 5-8, 1934, St. Paul, Minnesota.*

Theology for the Teacher

PRAYER, A NECESSITY OF THE SUPERNATURAL LIFE

REVEREND LEO P. FOLEY, C.M.
Kenrick Seminary
Webster Groves, Missouri

Our God is most generous in His gift of supernatural life, but to preserve and maintain His gift we must constantly exercise our supernatural faculties, ever increasing our life to greater intensity. To do this actual graces are needed at every moment of our existence that these capacities or virtues may result in meritorious actions. For that reason God has provided a means, always at hand, whereby the graces needed are assured, but this means is at the same time a necessity for us, since it flows out of our very nature as a duty, and in the supernatural order has been determined by God as the only ordinary means whereby grace is assured. The grace is ever at hand, but if we would have it, we must ask for it and so the duty of prayer is like to the very breath of life without which we cannot continue in our supernatural existence. Our supernatural life consists in a familiar and intimate union with God from whom we draw constantly as the source of life; only then by coming constantly into His presence, by turning our minds to Him in proper thoughts and our hearts in due sentiments of our relations to Him, do we assure the continuance of that union with Him and the helps so needed to persevere in the way of life. For we are not automata, pushed hither and yon by the action of God,

but reasonable creatures endowed with understanding and free will. No violence is done to us by the action of God, which moves us efficaciously yet according to our nature, which is freely, and freedom follows on the judgment of the understanding. Most gently and persuasively He works upon our minds and hearts, yet we too must actively cooperate with Him and every active cooperation is a form of prayer, since it turns our minds to Him and our heart is moved to seek His will and do it.

This duty of prayer we know from even passing reflection on our relations with God. We cannot fail to recognize that all that we possess, including our very being, is the gift of God. We know further that we continue to exist only because of His powerful support, that our welfare on earth is simply and solely according to His good Providence, and that life everlasting in like manner is His free gift. The more we consider the more do we appreciate how great, how incalculable is our debt to Him and how totally and absolutely we depend on Him for everything. To one who knows these primary, elementary truths, there comes home the consequence that it is just and fitting that we should not ignore them, we should not try to overlook or forget them, but in all honesty and sincerity we should turn our thoughts to God, recognizing in thanksgiving our great debt to Him, while testifying to His excellence, His infinite perfection, worthy of all praise and honor. And since we have all fallen short of our duties to Him, of the fulfillment of the purpose He has given us, we need to seek pardon for our offenses, to ask forgiveness for our failings, to seek remission for our sins, and the restoration of the divine favor. And in the sense of our utter dependence on Him for all things, even our continued life, we must ask His blessings, the helps we need, and need so continually that we may not fall into sin, that we may have strength to go on in the way. Such is the duty of prayer that is of our very nature, a law imprinted in our hearts, and to reject which is irrational, unnatural and opposed to every honest sentiment of mankind.

Now when our Blessed Savior came into the world to consummate the work of reparation of a fallen race, He did not abrogate this natural law and natural duty of prayer. He

rather revealed it anew and gave it an even more prominent place in the supernatural order than it had before. Not only did He add to the natural law His divine command to pray but further He commanded men to pray always. And that they might not excuse themselves from this duty in any false humility that they knew not how to pray as they ought, that they knew not what thoughts and sentiments they should have of God nor in what form they should address Him, He further taught the perfect form of prayer in the dispensation of grace, the "Our Father." Here is embodied in a short compendium not only due praise of God and thanksgiving, but also petitions for our needs, in particular for help against temptation which can lead us into sin, the only true evil in this world, and the constant menace of our precious treasure of supernatural life. The Master proceeded further even and so linked up the duty of prayer with the economy of the supernatural life that it is fixed as a necessity of that life. For ordinarily no grace is given save by prayer. To him who asks, God grants grace and grants it generously. If anyone will not ask, then that one shall not receive. Let us never forget that it is for God to fix the manner of our service, it belongs to Him most freely to determine the conditions under which His benefits are to be received, and it is most clear from the Scripture that He has not changed the natural order in the matter of prayer, but enforced it and made it a necessary condition for salvation for all those who have come to the use of reason. By way of exception, grace may be granted without prayer, but the exception is rare and must be proved not supposed, for there is little need and little call for God to make that exception since the inclination to prayer wells up out of the very nature of man, once He has come to know God and his dependence upon Him. To him, therefore, that refuses all thought to God and all recognition of these facts is attributed quite justly his failure to obtain further help from God. God is not unwilling to extend His mercy to such a one, but such a one refuses all help from God and in his own estimation is sufficient unto himself.

The Divine Master has taught us further the proper dispositions in which we should turn our thoughts and hearts to God if we would assure ourselves of a favorable reception

by God. All prayer is to be addressed to God and to God alone, Who is the author of all grace. We invoke the saints as the special friends of God, thus honoring them and seeking their impetration with God to obtain what we need. We approach God in the name of His Son, Jesus Christ, Who has merited all grace and gives us this claim upon the divine bounty, since by His death He offered a most efficacious prayer to His eternal Father for the needs of all of us His brethren. In the knowledge of that fact given us by our faith that we are by adoption the children of God, we come into God's presence in the spirit of filial piety remembering that He will give every good gift to His children, since He is so much more solicitous and tender towards us than earthly parents. We come to Him in all reverence, sorrowing that we have offended this most kind Father, yet in the assurance that His wrath shall not endure but that He is rejoiced over sinners doing penance, welcoming back His prodigals in all gentleness. In this faith in His power and willingness to help us, to grant us every help whether temporal or spiritual which is to our advantage, we pray in the certainty of hope that we shall be heard. We do not represent to Him our claims upon His bounty because of our service and because of our fidelity, for we recognize that we are only unprofitable servants, who have done only what we are bound to do by so many obligations towards God our Master. But in all humility we appeal to His mercy, that He will pardon our sins, that He will overlook our shortcomings, for we are deeply conscious of our unworthiness and know that in His sight no one is found pure, for in the shining light and majesty of the infinite sanctity of God all creatures are defiled and soiled. These things has the Divine Teacher revealed to us for our guidance, but more He has inculcated perseverance in prayer. We are to ask not once but repeatedly, insistently, and we shall be heard nor are we to faint that the Lord delays to answer. He is not angered by but pleased with our insistent pleading, and He will most assuredly grant our petition in such a way that it shall redound to our well being in this life and our everlasting happiness. Humility is indispensable for this perseverance in prayer. For only those who are conscious of their utter dependence, their en-

tire unworthiness, can thus continue to beg nor are they wearied by delay. We are the beggars of God, it is a matter of pure condescension on His part to admit us into His presence, we have no claim upon Him of ourselves, we do but draw upon the merits of God Himself, Jesus Christ, but these merits are ever in His sight, and the Blood of His Son cries to Him more effectively than did the blood of Abel. Yet while we have that perfect confidence, we also know that God is most free, most wise in dispensing His benefits and we rely implicitly upon His kindly providence, praying always in the seeking of any benefit "Thy Will be done, not mine." And in that humble casting of all care upon the Lord we find peace, we faint not nor are we discouraged though we cannot perceive an answer to our persevering prayer.

This then is our Christian life, continual prayer, walking in the presence of God, ever mindful of Him, ever turned towards Him in love, ever petitioning, ever receiving His benefits, His graces that enlighten us as to His will and inspire us to fulfill it in all things both little and great. By it we grow in knowledge of Him, by it our love for Him is increased and intensified, by it we are made more like to Him in the more perfect sharing in His divine life, which is our all. It is the key to the working of grace in our natures, a dispensation perfectly suited to reasonable creatures and providing for the more perfect fulfillment of this natural duty. This is an inborn inclination to turn to God as our Creator and Conserver in the proper reverence, in due sentiments of praise, thanksgiving, reparation and petition. This is elevated and dignified by the revelation of the supernatural order, whereby we further recognized by faith the benefits derived from Him as our Sanctifier and Finisher in our state of elevated and repaired nature, and the still great need we have of His continual aid and protection that we may persevere, that we may attain to our exceedingly high destiny, the consummation of our supernatural life in the perfect union with Him in a blessed eternity.

To understand even better the working of prayer as the ordinary means of grace in our lives, it is advisable to explain the relation in which it stands to the sacramental graces and to remove any misgivings that may arise as to

their effectiveness in providing fully for all the spiritual needs of man. The general relation between them may be easily perceived by recalling that the sacramental graces include the graces needed to fulfill all the duties of our Christian life and among these duties is the duty of prayer, so indispensably necessary for salvation, so consequently the sacraments give us the grace of prayer. This grace to pray is granted it is true to infidels but is conferred in a fuller measure on the baptised who by it are urged to pray that they live up to the high ideal of the Christian life, and thus obtain the graces they need at all times. We will see that it is the same not only with Baptism but with every sacrament, this grace of prayer is included in the special sacramental graces.

We have remarked in dealing with the sacraments that they do not work by magic, but God deals with us in them always as with rational creatures, having understanding, and free will guided by that understanding enlightened by faith. And so each sacrament confers its special grace, but with that grace we must consciously cooperate once we have attained to the use of reason. Baptism gives us the right and title to all the actual graces we will need in our life, but it gives us also faith and the understanding of the needs of these graces to keep out of sin and practice virtue. It is in the understanding of that need, by this supernatural enlightenment, we are moved to turn to God to ask His help and His support to avoid the occasions of sin, to resist temptation, to fulfill the duties of our life as we see them. In like manner, confirmation strengthens our faith and sends us forth with a more perfect understanding of these duties, but it is again by way of enlightenment and inspiring of our will to correspond with the actual graces that we are led to pray unceasingly that we may use these graces as God desires. And every conscious correspondence with grace is in a certain sense a prayer since it implies the lifting of the mind and heart to God to confess our dependence on Him and petition His help. When we sit down to the banquet of the Eucharist, it is with faith and with reverence and the conscious recognition of the need of nourishment for our supernatural life. As often as we receive this Divine Guest into our souls, we

are deeply aware of our privilege in being thus united to our God, we cannot but put forth the acts of mind and heart that constitute prayers. And this Source of all light and love moves us to these acts not only then, but in the graces He confers for the building up of our supernatural life by this heavenly food which is none other than Himself. Nor can we doubt that in the sacrament of penance, the healing grace contains within it the grace of prayer, the universal remedy for every sin, the satisfactory work, that ranks with fasting and almsgiving in cancelling the penalty that remains after the sin is forgiven and shields the repentant sinner against future falls. And so life goes on and the Christian comes to the last agony, when weakened in body it is most difficult for him naturally to turn his thoughts to God and away from this world which he must so soon desert. Then in the graces of the extreme unction for his strengthening and the healing of the remains of sin is included the grace of prayer, to lift his thought to God in spite of the distraction of physical pain, to set his heart upon God without useless regret for the things that he must leave behind, to anticipate that blessed union of mind and will with God, which is the promised reward. Nor is it less true of the social sacraments, holy orders and matrimony, which in the title to actual graces include the most necessary grace of prayer for the heavy responsibilities assumed in these states. To those set over others in spiritual matters, the urge to pray is constant both for light and for strength, to see their duty and to fulfill it courageously in the face of opposition and difficulties. Prayer is for their own sanctification, that thus sanctified they may in turn sanctify others, being worthy of the ministry to which they are called. And Christian parents knowing by the grace of the sacrament of matrimony the full seriousness of the union they contract, the obligations they assume towards each other and towards their children, recognizing their feebleness and weakness in the matter of duty, are gently moved by God to turn to Him from whom "all paternity is named" that He will instruct, guide and strengthen them with His fatherly blessing.

Thus do the sacraments and prayer work hand in hand in the Christian Life, aiding and supplementing each other in

supplying the needs of the Christian soul. The sacraments have a more special object, while prayer is the general means, which infallibly obtains grace at all times and in all places. It does not cause graces as do the sacramental signs but it infallibly impetrates it from God, whose promise cannot fail: "Ask and you shall receive. Amen I say to you, whatsoever you shall ask the Father in my name He will give it to you."

THE ATTENDANCE PROBLEM AT CATECHISM CLASSES

Now our catechism classes are important; their value to public-school children cannot be exaggerated. Why then minimize their importance in the eyes of the children by making sports, parties, and petty rewards the reason for attendance? Such enticements, it is true, draw a crowd quickly; but it will diminish as rapidly as it gathers. For a certain type of child such things have no attraction at all. The child will think of Catholicism just as we present it, as something intrinsically worth while, as the revelation of the Almighty, as a life to be lived—or as a pleasant change from the neighborhood picture show.

Again, the weekday religion class after school hours dissociates the mind of the child from the religion-for-Sunday-only impression which the Sunday school gives, and associates it with the only great institution with which he has come in contact—the public school. If classes are conducted as seriously as his school classes are, beginning on time, with prepared instruction, with written examinations, and with reports to his parents, then religion becomes as important as, and by skilful instruction, more important than, his secular subjects.

By James Johnston, "The Attendance Problem at Catechism Classes," *The Ecclesiastical Review*, Vol. XCII, No. 3 (March, 1935) p. 291.

New Books in Review

The Means of Grace. "The Mystical Body of Christ Series of Religion Textbooks." By Rev. Leon A. McNeill and Madeleine Aaron. Paterson, New Jersey: St. Anthony Guild Press, 1935. Pp. xi+250. Price \$1.00 (over hanging cover); 50c (flush binding).

His Excellency, Most Rev. Edwin V. O'Hara, Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, has written the Foreword to this text book, in which he says:

I am, therefore, happy to recommend Father McNeill's text on the Sacraments, because no other material with which I am acquainted offers the enriched content which is presented in this course; an enrichment which is ideally calculated to bring about permanent, complete, and pleasurable learning.

In this book the Sacraments are presented in their proper setting, the Life of Christ. We are here introduced in simple language to the fruitful doctrine of the Mystical Body of Christ, without which instruction on the Sacraments must be comparatively arid.

In presenting each topic, projects of a varied nature are skillfully introduced, those sketches and compositions being especially commendable which enable the pupil to enter into and make his own the real objectives of each lesson. The sections on Prayer Study also furnish admirable learning experiences. Finally, as the best fruits of religion should be discernible in character, the lesson is completed by appropriate application to the conduct and the character of the pupil.

We believe the words of His Excellency, the Bishop of Great Falls, carry a good description of *The Means of Grace*. The authors' introduction states that a new type test of twenty items has been prepared for each of the twenty lessons in the book and can be procured in looseleaf from the publisher. *The Means of Grace* was prepared for children

who attend the public schools, are in the upper grades, and who are attending religious instruction classes in weekday and Sunday classes and in religious vacation schools. The text can also be used by junior study clubs and by parents who are preparing themselves to teach religion to their children.

Sex Education. A Challenge and an Opportunity. By Rev. Felix M. Kirsch, O.M.Cap. New York: The Paulist Press, 1935. Pp. 32. Price 5c.

Teachers and pastors should be eager to make this pamphlet known to Catholic parents. The following section headings indicate the scope of this most recently published work of the author of *Sex Education and Training in Chastity*¹: Not an Easy Job; Ignorance Is Not Innocence; Why the Silence of Parents; Who Instructs Our Catholic Youth; Catholic Literature on Sex; Answering the Child's Questions; The Sublime Plan of God; Need of Individual Instruction; Are the Children Too Young; A Safe Rule; What Not to Say; The Instruction Must Be Definite and Specific; An Important Difference; Religion the Chief Factor; Fruits of Holy Communion Among College Students; Teaching Self-Control and Self-Denial; Growing in Moral Strength; Ideals of Chastity; Catholic Literature on the Sex Problem.

Life of Jesus Christ. Selections from the Vulgate, for Rapid Reading. Sister Mary Dolorosa Mannix, Congregation of the Sisters of St. Joseph of Carondelet. Milwaukee: The Bruce Publishing Company, 1935. Pp. xiii+114. Price 96c.

The editor of this text has made a special contribution to the literature used in Catholic education. Not only does she offer advanced Latin classes reading material of a religious nature, but from a strictly pedagogical viewpoint the pres-

¹ Rev. Felix M. Kirsch, O.M.Cap. *Sex Education and Training in Chastity.* New York: Benziger Brothers, 1935. Pp. 540.

ent reviewer believes that the use of material in the Latin class, with which the student is already quite at home in English, has a particular value in the development of a facility in rapid reading. The text gives twenty-one selections from the Old Testament and thirty-two from the New Testament, showing the Messiah in prophecy and in the flesh. The book has an ample vocabulary and notes which accompany each page, presenting translations of difficult words and passages, and variations from the classical form in syntax and vocabulary.

American Jesuits. By Dr. James J. Walsh. New York: The Macmillan Company, 1934. Pp. ix+336. Price \$2.50.

Dr. Walsh states in his Preface that his principal reason for writing this book was because so many books had been written about the Jesuits with only a few of their writers ever knowing a Jesuit personally. Without doubt, no one outside of the Society of Jesus could write a more sterling appreciation of what American Jesuits have done and are doing than Dr. James J. Walsh. After an introduction dealing with a history of the Society in general, the author presents the history of the Jesuits in America, under the following headings: Our First Jesuits: Father Kino—Missioner, Explorer, Ranchman; The Jesuits and Religious Toleration in the United States; Jesuit Martyrs in the United States; The Jesuit Relations; A Jesuit Student: Charles Carroll of Carrollton; A Jesuit Patriot: Archbishop Carroll; Georgetown University and Her Sons; Fordham University; The Jesuit "Ratio Studiorum" in Our Colonial Colleges; A Modern Black-Robe: Father De Smet; A Jesuit Solution of the Indian Problem; A Brother Jesuit in Maine in the Nineteenth Century; United States Chief Justices and Jesuit Friends; Jesuit Scientists in the United States; The Alaska Missions; Jesuit Chaplains in Asylums and Prisons; Retreats for Men—Alumni Sodalities; American Jesuits on Foreign Missions; Jesuit War Chaplains; Appendix—Pioneer Jesuit Colleges in North America.

The Making of a Pulpit Orator. By John A. McClorey, S.J. New York: The Macmillan Company, 1934. Pp. xix+193. Price \$2.00.

Monsignor Fulton J. Sheen has written the Foreword to this book which he describes as "the finest treatise on pulpit oratory in the English language." The volume is written for seminarians, priests, and the author hopes that lay people will also find some appeal in its pages. The following are some of the titles of the seventeen chapters in this book: Pulpit Eloquence and the Supernatural (The Insufficiency of Nature, The Church and Natural Development, Nature a Help to Grace, Practical Questions); Intellect in Oratory; Theology and Oratorical Power (The Fathers and Scholastics, Inherited Wisdom, Worldly Topics); Memory (Memory vs. Spontaneity, How Much Should Be Memorized, Advantages of Memory Work); Practicality in Preaching (Economic Questions, Sources of Practical Knowledge—The Bible, etc., Resolutions of Amendment); Teaching and Preaching (Purposefulness and Solidity, Popularity, Knowing and Teaching); The Man Behind the Speech (Personal Magnetism, Spiritual Attractiveness, The Preaching Christ).

Manual of Devotion for Seminarists. By Very Rev. Francis A. Walsh, O.S.B. Washington, D. C.: The Catholic Education Press, 1934. Pp. ix+195. Price \$1.10 (Special discounts on quantity orders).

This manual of vest pocket size gives about three-fourths of its space to facts and principles which should be well known to seminarians, diocesan and regular. The fourth part of the manual contains the common prayers "which priests usually know by heart, but which students sometimes have difficulty in finding, because they are not gathered in one place." A few litanies, etc., have been inserted to make the book useful on occasions when such are required.

My Changeless Friend, Nineteenth Series. Rev. Francis P. LeBuffe, S.J. New York: Apostleship of Prayer, 515 East Fordham Road, 1934. Pp. 56. Price 30c.

Father LeBuffe wrote this Nineteenth Series of *My Changeless Friend* for "the dark days that everyone must meet."

The Saddest and Gladdest of Days. By Rev. Father Camillus, C.P. Union City, New Jersey: The Sign Press, 1935. Pp. 81. Price \$1.10 postpaid.

In his Foreword the author describes his seven chapters on the Seven Last Words of Christ as an attempt to capture some of the wisdom and power those words are forever teaching. The JOURNAL regrets that it was not able to make Father Camillus' book known during the past Lenten season.

BOOKS RECEIVED

Adam, Karl. Translated by Justin McCann, O.S.B. *The Spirit of Catholicism.* (Revised Edition) New York: The Macmillan Company, 1935. Pp. xi+282. Price \$1.50.

Aurelia, Sister Mary, O.S.F. and Kirsch, Rev. Felix M., O. M.Cap. *Practical Aids for Catholic Teachers*, Volume II—For Intermediate Grades, Pp. xix+402. Volume III—For Upper Grades. Pp. xxiii+474. New York: Benziger Brothers, 1935. Price \$3.50 each.

Bandas, Rev. Rudolph G. *Biblical Questions.* The Old Testament. Milwaukee: The Bruce Publishing Company, 1935. Pp. viii+181. Price \$1.75.

Gheon, Henri. Translated by C. C. Martindale, S.J. *The Journey of The Three Kings.* A Play for Very Small People. New York: Sheed & Ward, Inc., 1935. Pp. 77. Price 75c.

Hornback, Florence M. *When We Say: "Our Father."* With illustrations by C. Bosseron Chambers. Paterson, N.J.: St. Anthony Guild Press, 1934. Pp. 25. Price \$1.50.

Hornback, Florence M. *When We Say: "Hail Mary."* Paterson, N.J.: St. Anthony Guild Press, 1934. Pp. 25. Price \$1.50.

Hornback, Florence M. *The Walters Family.* A Narrative Account of Their Problems and How They Were Met. Paterson, New Jersey: St. Anthony Guild Press, 1935. Pp. xviii+357. Price \$2.50.

Knapp, Sister M. A. Justina, O.S.B. *Christian Symbols And How To Use Them.* Milwaukee: The Bruce Publishing Co., 1935. Pp. ix+164. Price \$2.00.

Paula, Sister Mary. *Presenting the Angels.* New York: Benziger Brothers, 1935. Pp. vi+121. Price \$1.50.

Poulet, Dom Charles. *A History of the Catholic Church, Volume II. For the Use of Colleges, Seminaries, and Universities.* Authorized Translation and Adaptation from the Fourth French Edition by The Rev. Sidney A. Raemers. St. Louis, Mo.: B. Herder Book Co., 1935. Pp. xxi+735. Price \$5.00.

Rybrook, Rev. Gregory, Ord. Praem. From the Dutch of Rev. Father Gervasius, O.M.Cap. *The Eucharist and Education.* New York: Benziger Brothers, 1935. Pp. xvi+109. Price \$1.25.

Smith, Edward F. *Baptismal and Confirmation Names.* Containing in Alphabetical Order the Names of Saints with Latin and Modern Language Equivalents, Nicknames, Brief Biography, Representation in Art and Pronunciation. With a Daily Calendar of Feasts and Lists of Patron Saints. New York: Benziger Brothers, 1935. Pp. viii+280. Price \$3.00.

PAMPHLETS

Burke, Rev. John J., C.S.P. *Novena to the Holy Spirit.* With prayers from the Missal and short reflections. New York: The Paulist Press, 1935. Pp. 32. Price: 5c each; \$3.50 a hundred.

Feely, Rev. Raymond T., S.J. *The Case Against Communism: I. Just What Is Communism?* New York: The Paulist Press, 1935. Pp. 32. Price 5c each; \$3.50 a hundred.

Frassrand, Rev. Michael X., C.S.P. *Meet the Catholic Church!* New York: The Paulist Press, 1935. Pp. 23. Price 5c each; \$3.50 a hundred.

Hendrix, Rev. William F., S.J. *Truly Emmanuel.* A Story of the Days of Christ. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 19. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

Kramer, Herbert, S.M. *Father Chaminade.* Kirkwood, Missouri: Maryhurst Normal, 1935. Pp. 31. Prices: Single copy 10c; 10 copies 75c; 25 copies \$1.50; 100 copies \$5.00 postpaid.

Lord, Rev. Daniel A., S.J. *"Pardon My Manners."* St. Louis, Mo.: The Queen's Work, 1935. Pp. 35. Price 10c.

O'Brien, Rev. John A. *The Church and Temperance.* An Apostle of Temperance Speaks to a New Age. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 23. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

O'Brien, Rev. John A. *The New Knowledge and the Old Faith.* The Bearing of Modern Science Upon Christianity. Huntington, Indiana: Our Sunday Visitor Press, 1935. Pp. 32. Price 10c postpaid; \$3.00 per 100, plus transportation charge.

Schaefer, Mary Catherine and The Europe Committee. *Catholic Organization for Peace in Europe.* A report of the Europe Committee. Washington, D.C.: The Catholic Association for International Peace, 1935. Pp. 37. Price 10c.